THE CHINA CHRISTIAN
YEAR BOOK
1929

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Shanghai

Christian Literature Society
1929.
PREFACE

It is somewhat more than a year since the last China Christian Year Book appeared. The present issue has been delayed by the extreme difficulty involved in laying upon busy people the task of writing for it. All the chapters in this volume are voluntarily contributed by those who have, of necessity, felt the task of writing them one of extra and mostly heavy pressure. This explains why the chapter on "Government Education, 1928-29," is found at the end of the volume instead of in the section under "Education and Students," where it strictly belongs. The Editor and the Editorial Board wish, therefore, to express their sincere appreciation to all who have helped make up this annual. Without this free and willing help it would be impossible to issue it.

Of necessity a considerable proportion of the material in this volume will be past history when it is read. This is due in part to the unavoidable delay in publication mentioned above, but in much larger part it is the result of the rapidity with which conditions in China and the Christian Church therein are changing. Nevertheless much in this volume is still pertinent to the current situation since all the events and conditions it records are being built into a new China and a new Christian effort. Thus viewed it is also a cross-section of present-day making of history in China. Above all, this volume shows that China and Christianity therein are both developing a new purpose and a new outlook. This annual is, therefore, a record of setbacks that are slowly receding, of reconstructive aspirations that are also slowly gaining strength and are in turn being articulated into a new purpose in Nation and Church that is revealed chiefly in new programs, which are nonetheless significant because the inevitable fluxes of an unfinished Revolution retard and often prevent their realization. All the chapters reveal the present
struggle toward something better, that marks the life of both the Chinese people and Church. This is, therefore, a book of beginnings. Inevitably their realization will take much time. One cannot forecast with certainty when the Chinese Church will attain China-centric maturity nor when the Chinese Nation will finally be stabilized around its new political and social ideals. One cannot doubt, however, that these beginnings of political, social and religious revitalization of life in China are sufficiently sturdy to win through the vicissitudes of infancy to a worthy maturity. Taken altogether, therefore, this volume, while in places frankly realistic as to actual conditions, permits of an idealistic hope as to the future.

Not the least significant feature of this volume is the fact that forty-three and a half percent of the writers are Chinese. Their contributions provide the major clue to the changes taking place in the social and political life of China and the Church therein. That is as it should be! Some of these writers have done masterly research work in order to make their contribution to this Year Book: all of them have written out of a rich experience; a few of them make bold attempts to indicate roads to progress newer than those already opened up. This volume reveals that Chinese leaders are delving deeply into the intricate problems challenging them. Such determined study is bound to result in the finding of worthwhile solutions thereto. This volume, furthermore, reveals no attitude of laissez-faire in those responsible for the future of the Nation and the Church. Quite the contrary! A determination to measure and master the problem of reconstructing China is their major driving force.

Statistical information is somewhat more prominent in this issue of the Year Book than in the last. This, however, appears mainly in estimates of projected economic reforms. In connection with present and actual situations it is much less in evidence. The difficulty of attempting definite statistical summaries
of existing conditions is illustrated in the chapter on "Labor Organizations in 1928," where the utmost care has failed to secure figures that always gear into each other. Anent Christianity statistics are conspicuously absent except to some extent in connection with education and in the chapter on "Missionaries in China," and even there they are incomplete. The present situation in China does not lend itself to statistical summaries. As a result this volume deals in the main with various prevailing conditions and the psychological changes and attitudes embedded therein and affected thereby.

The Editor has striven, with the help of Dr. MacGillivray and Rev. C. L. Boynton in the non-exhilarating task of reading proof, to keep the volume free of errors and variations in spelling and typography. He cheerfully and, indeed with little agitation of conscience, confesses that he has failed! Not the least conspicuous difficulty in editing a volume of this nature is the fact that its writers come from more than one nation and are the product of more than one national type of education and hence do not always spell alike. In a few cases, therefore, the Editor has chosen between two or three typographical variations; in many others he has let them alone. He has done the best he could with a minor international problem. He can only throw himself on the mercy of readers in consequence!

Shanghai, January 1, 1930.
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PRINCIPAL EVENTS
April 25, 1928, to June 30, 1929

1928-1929: Terrible famine in North China; 12-20,000,000 reported starving.


1928: Jan. 4, New National Government set up.
     Apr. 10, Campaign against Peking inaugurated.
     Apr. 17, Sun Ch’uan-fang defeated at Tsining.
     May 3, Tsinan incident.
     June 4, Murder of Chang Tso-lin.
     June 11, Fall of Peking.
     June 25, Commercial Treaty between China and the United States signed.
     Oct. 9, Chiang Kai-shek elected president of the National Government.
     Dec. 20, Treaty signed by Great Britain recognising China’s Custom autonomy.

     Jan. 11, Farewell to Bishop and Mrs. Molony.
     Jan. 25, Farewell to Dr. and Mrs. H. T. Hodgkin.
     Feb. 6, Biennial meeting of the China Medical Association, in Shanghai.
Feb. 24, Rev. Lindel Ts’en consecrated assistant Bishop of Honan in St. Paul’s Cathedral, Hankow: elected to this office under Bishop White of Honan at a special meeting of the Synod of the Diocese of Honan, November 2, 1928.

Mar. 6, Sir Frederick Whyte accepts the position of senior honorary advisor to the National Government.


Mar. 24, Provisional Agreement signed by Japanese Minister, Mr. Yoshizawa, after conference between him and Dr. C. T. Wang.

Mar. 26, Detachment of troops representing France, Britain, United States, Italy and Japan, while General Shang Chen and his staff represented China, took part in a memorial service for Marshal Foch who died March 20, 1929.

Mar. 27, War declared on Hankow by Nan-king Government.

Apr. 4, Monsignor Evarist Chang consecrated Bishop of the Roman Catholic Church. Will serve as Apostolic Vicar for the district of Tsinan, Sung. Mgr. Chang is the seventh Chinese priest to be made a bishop during the past three years, following the decision of the Pope to place native clergymen at the heads of the various vicariates and dioceses in China.
PRINCIPAL EVENTS

Apr. 7,  
Boycott (Japanese) lifted at Hankow.

May 2,  
Agreements for the settlement of the Nanking and Hankow incidents between China and Japan were signed by Dr. C. T. Wang, Minister of Foreign Affairs, and Mr. Yoshizawa.

May 5,  
Chinese military police took over the various garrison posts in the City of Tsinan from the Japanese troops.

May 7,  
Formal declaration of war between Kwangsi and Kwangtung.

May 12,  
Captain Chen, Chinese airman who left Croydon in March, on his flight to China in a two-engined Avro-Avian, arrived in Canton and flew on to Amoy where formerly he was a student of the Anglo-Chinese College.

May 16,  
Strained relation between Marshal Feng Yu-hsiang and Nanking reported.

May 19-25,  
Annual meeting of the National Christian Council at Hangchow.

June 1,  
State burial ceremonies of Dr. Sun Yat-sen, "Father of the Chinese Republic" at which the Ministers of Great Britain, France, Holland, Portugal, Italy, Germany, Belgium and Japan participated.

June 16,  
Archdeacon Ku of Szechwan, consecrated assistant Bishop.

June 29,  
C. T. Song of Szechwan, consecrated assistant Bishop.
PART I
NATIONAL LIFE
CHAPTER I
POLITICAL PROGRESS IN 1928
CHENGTING T. WANG

Eventful Years

The annals of the Republic of China record two eventful years: one is 1911 in which the Manchu Dynasty was overthrown and a democratic form of government installed; the other is 1928, the year under review, in which the war-torn nation, hitherto divided in authority, was happily united under one flag and under the leadership of the Kuomintang, the political party which had been responsible for the establishment of the Republic in 1911.

Tutelage and Reconstruction

For China, the significance of 1928 is increased by the fact that it marks the beginning of the period of political tutelage and national reconstruction. Dr. Sun Yat-sen, the founder of the Republic, divided the task of the Kuomintang into three parts with three corresponding periods: the military period, the tutelage period and the constitutional period. To employ military force for the unification of the country under the hegemony of the Kuomintang is the primary object of the first period, and therefore, until very recently, almost all the efforts of the National Government have been directed towards the achievement of military success. With Peking under its control and the Nationalist flag flying over the whole country, the military stage has been fortunately brought to a
triumphant conclusion. The task of national reconstruction can be said to have begun last summer, since when the Nationalist authorities have been seriously attempting to solve the problems of the nation by means of first, deliberation and, second, execution of the policies decided at various governmental conferences.

Foreign Relations

From the standpoint of foreign relations, the year under review is equally significant. It was certainly the year in which China accomplished most in putting herself upon a footing of equality with the other members in the family of nations. One can read with profound interest the Proclamation of January 5, 1912, issued by Dr. Sun Yat-sen as Provisional President of the Republic and countersigned by Dr. Wu Ting-fang as Minister for Foreign Affairs. To this document one can compare the Manifesto of the National Government of June 15, 1928, and the Statement of the Ministry of Foreign Affairs on the following day supplementing the Manifesto. In these documents one can find striking similarities. Both occasions called for the announcement to the world of the consummation of national unification, the assurance of China’s traditional friendship for the Powers and her due respect for international obligations, and the expression of her sincere hope that the Powers would, at the earliest possible moment, negotiate new treaties with China on the basis of complete equality and mutual respect for each other’s sovereign rights.

Northern Expedition

The year opened in China with the Northern Expedition in full swing and with Peiping (Peking) as its immediate objective. On January 9, General Chiang Kai-shek officially resumed his post as Commander-in-Chief of the Nationalist Forces. On February 18, he went to Changteh to confer with General Feng Yu-hsiang. As a result, it was decided
that General Chiang was to advance by the Tientsin-Pukow Railway; General Feng through the center of Honan and by the Peking-Hankow line, to be assisted by the Kwangsi forces from Hankow; and General Yen-Hsi-shan from Shansi. Wherever the Nationalist forces went, they were heralded by propaganda and popular enthusiasm, which, as subsequent events showed, became the ever victorious vanguard of the Nationalist army.

**Condition of Peiping**

The shadow of impending doom loomed large over Peiping. Months before the final stroke it became clear that the former capital had gone down before the propaganda of the Nationalists. At the China New Year, an abnormal number of shops went bankrupt. Foreign firms gradually withdrew their agencies, which were running at great loss. Many of the Northern officers and still more civilians were secretly in sympathy with the cause of the Revolution.

**Manchuria**

Chang Tso-lin, the Manchurian autocrat in control of Peiping, read the writing on the wall. At the end of January a proposal was made to Nanking for cooperation in seeking treaty revision. Early in February Mr. Edwards, Officiating Inspector-General of Customs, was instructed to come South in order to reach a working agreement with the Nationalist Authorities for the collection of surtaxes. While the Nationalist forces were advancing and upon the occurrence of the Tsinan Incident, Chang Tso-lin issued, on May 9, telegrams to civil and military authorities throughout China, announcing that he had ordered his troops to cease hostilities and that he was willing to leave the question of national government to the people if they could agree on "a fair and impartial decision." The bid for a peaceful settlement on a basis of compromise, however, fell on deaf ears. As early as January 27, Nanking had proclaimed that
it would not countenance any act done or appointment made by the Peiping administration.

**Chang Tso-lin**

At that time Chang Tso-lin was urged by various interested parties to withdraw to Mukden before it was too late. After some hesitation he left for Manchuria on June 3. His train, while passing under the bridge outside Mukden where the Peking-Mukden Railway crosses South Manchuria, was, however, blown up the next day. Chang was fatally wounded; his death was announced on the 21st.

**Occupation of Peiping**

When Chang Tso-lin evacuated Peiping, which he had controlled since the spring of 1926, Pao Yu-lin was left to keep order and was promised safe retreat by the Nationalist forces when they should be ready to take over the city. On June 8, the Nationalists took possession of Peiping and, on June 11, General Yen Hsi-shan himself entered to take temporary control pending the arrival of General Chiang Kai-shek.

**Manifesto to World**

On June 15, the National Government* issued a Manifesto to the world. It stated that the military period of the revolution was closing, that the new State now to be built would be founded upon the Three Principles of Dr. Sun Yat-sen, and that in it there would be no place for militarism or communism. It promised due respect for any obligation properly entered into and on terms of equality. It requested that new treaties be negotiated to supersede the old ones. Six days later a mandate was issued ordering that the name *Peking* be altered to *Peiping*, meaning "Northern Peace" instead of "Northern Metropolis," and that *Chihli* was to be altered to *Hopei*. In the

* Since October 1928, the official English translation for the Central Government is the "National Government of the Republic of China."
meanwhile, Nanking, assumed by the Nationalists as their capital since 1927, was declared to be the capital of China. General Chiang Kai-shek arrived at Peiping on July 3 and General Feng Yu-hsiang three days later, and on the latter date a solemn memorial service was held at the temporary resting place of Dr. Sun's remains at Pi Yun Ssu, the Temple of "Purple Clouds," in the Western Hills.

Governmental Reorganization

With China united under the "white sun and blue sky" flag, pending the early adhesion to the principles of Dr. Sun by the Three Eastern Provinces, the Nanking authorities lost no time in reorganizing the government and in putting it on a firmer and more solid foundation. To that end a series of important conferences were held—e.g., the National Educational Conference at Nanking on May 15-28, the National Economic Conference at Shanghai on June 20-30, the Army Reduction Conference of the First Group Army at Nanking on June 30-July 10, the National Financial Conference at Nanking on July 1-10, and the National Communications Conference at Nanking on August 16-26.

Fourth Plenary Session

Passing mention must be given to the Fourth Plenary Session of the Kuomintang Central Executive Committee held at Nanking from February 1 to 7. The Northern Expedition was then commencing its final drive to Peiping, and so the Conference gave no meagre impetus to the soldiers in the field.

Five-Power System

After some delay the Fifth Plenary Session of the Kuomintang Central Executive Committee was finally inaugurated at Nanking on August 8, and continued for seven days. At the third meeting, held on the afternoon of August 11, it was resolved that, in accordance with the instructions of Dr. Sun, a Provisional Constitution be drafted for adoption and
enforcement during the period of political tutelage and that definite measures be taken for the gradual establishment of the “Five-Power System of Government.” Thus, it was decided on August 14 that the Government should be composed of five Yuan—viz., the Executive Yuan, the Legislative Yuan, the Judicial Yuan, the Examination Yuan and the Control Yuan. Under the Executive Yuan the following ministries and commissions were to be established: Interior; Foreign Affairs; Military Affairs; Finance; Communications; Agriculture and Mining; Industry, Labor and Commerce; Education; National Reconstruction Commission; National Opium Suppression Commission; Commission on Mongolian and Tibetan Affairs, etc.

Other Resolutions

Many other important resolutions were passed during this Session, such as the abolition of the four branch councils of the Kuomintang Central Political Council, the consolidation of the command of the military, naval and air forces, the disbandment of the surplus troops and the calling of the Third National Congress of the Kuomintang Delegates to be held in 1929.

Railways and Health

To the eight regular ministries mentioned above there were later added two others: Railways and Health. The Ministry of Railways was an outgrowth of the Ministry of Communications, while the health work of the nation had hitherto been undertaken by the Ministry of Interior. In the first two weeks of October, around the “Double Ten” national holiday, the new government at Nanking got under way with the Organic Law of the National Government adopted on October 4. General Chiang was elected Chairman of the State Council of the National Government on October 8 and proclaimed as such the next day. It is by virtue of this authority that he has come to be
known as President of the National Government of the Republic of China.

**Organic Law**

The Organic Law is a timely document. It provides a fundamental law for the nation, which had been divided in authority and had had no less than three different constitutions at different times since 1912, none of which, save the Nanking Provisional Constitution for a brief period after its promulgation, had any legal effect on the nation as a whole. It gives an authoritative reply to such questions as, “Has China a constitution?”, and “Which of its constitutions is in force?”

**Party Government**

The National Government, as provided in the Organic Law, is frankly a party government. The fact that the real power at the back of the Organic Law is the leadership of the Kuomintang, appears very clearly in its Preamble, which invokes no more ultimate or widespread popular authority than the Party itself. This may be interpreted as a measure of political expediency, for it has been generally admitted that it is necessary to disregard the full implications of democracy for the time being, since the people at large are not prepared to share the responsibilities of popular government. However, promise is made, as contained in the Will of our late Leader, that the political power will soon be restored to the people.

**Five-Power Doctrine**

Another characteristic of the Organic Law is its incorporation of the “five-power doctrine” of Dr. Sun. This doctrine embodies the classic principle of the separation of powers into Legislative, Executive and Judicial, to which are added two others: that of Civil Service Examination and that of Supervision, Censorship and Audit, which is somewhat suggestive of the old imperial board of censors. The five Yuan together
with the ministries and commissions under the Executive Yuan form some sort of a dual cabinet, since certain measures of the National Government, according to the Organic Law, require not only the action of the Executive Yuan but also the counter-signatures of the chairmen of the other four Yuan. The purpose of this system is that proper checks and balances may be maintained against the concentration of too great a power in one man and that leadership thus established in the Party may be held together as the governing force over China.

Executive Yuan

The superior position assigned to the Executive Yuan is also striking. Chapter II of the Organic Law bears silent testimony to this fact. To students of the science of government, especially those in the West, it may be a cause for surprise to see a constitution of our own age without a bill of rights and the executive power mentioned before the legislative power, somewhat contrary to the general practice of constitution drafting. This arrangement seems, however, not inadvisable at this stage of political development in China. The work of Revolution is not yet entirely completed and there seems to be ample justification for establishing a strong party rule until the political education of the bulk of the people shall have reached such a level as to warrant its assuming ultimate control.

Mukden

Following a tentative compromise between Nan-king and Mukden, it was arranged to hoist the Nationalist flag in Mukden on August 10th, but because of unforeseen obstacles confronting the Fengtien leaders, a temporary postponement was made. On December 29, however, the Manchurian leaders headed by Chang Hsueh-liang telegraphed to Nanking announcing that they had decided to accept the San-Min-Chu-I and to submit to the authority of
the National Government. As a token of allegiance, the old five-colored flag was hauled down and the "white sun and blue sky" flag flown in its place. On December 30, the State Council issued two mandates legalizing the adherence of Kirin, Fengtien, Heilungkiang and Jehol to the National Government and officially appointing officers to those provinces.

Judicial Progress

Next in importance to the promulgation of the Organic Law is judicial progress in 1928. When the expeditionary forces began to spread northward from Canton, the Nationalists declared that, pending the promulgation of laws of their own, all the old laws enforced by Peking should continue in force, where not inconsistent with the Nationalist aims and policies.

This ruling and practice was confirmed by an Order of the Government dated August 11, 1927, which provided that "The Nationalist Government needs immediately all kinds of laws and ordinances, and pending the promulgation thereof, all the substantive laws, codes of procedure, and appurtenant rules and orders which have been promulgated or are in effect, are continued in force temporarily; except where inconsistent with the aims and principles of the Kuomintang or where in conflict with the laws and orders of the National Government."

Law Making

In accordance with the instruction to the Ministry of Justice to hasten the work of law making, the Law Codification Commission was created. The Commission is composed of five members whose functions are to improve the old codes of law and prepare new ones for the country. Another organ attached to the Ministry of Justice—the Judicial Council—was established by an order of the Government dated March 19, 1928. It is composed of the Minister and the Vice-Minister of Justice, the President of the Supreme Court, and six other members invited by the Minister
of Justice. The Council acts as an advisory body and in that capacity meets regularly every month to consider measures for the improvement of the Judicial machinery, the appointment of judicial officers, and other matters submitted to it by the Minister of Justice.

**Legal Codes**

During 1928 the National Government promulgated many important codes. Prior to March 10, the National Government continued the Provisional Criminal Code of Peiping, with a few supplementary criminal laws, while a criminal code was being drafted. On March 10, the Criminal Code of the Republic of China was promulgated and came into effect on September 1. The new Code of Criminal Procedure was promulgated on July 28, and likewise came into effect on September 1. Both are improvements over their predecessors.

**Criminal Law**

Along the line of crime and punishment may be mentioned the Criminal Law for the Trial and Punishment of Counter Revolutionists promulgated on March 9, and the Order of May 31, authorizing the extension of the Provisional Regulations regarding the Suppression of Robbery, Insurgency and Brigandage promulgated on November 28, 1927, for a period of five months.

**Other Laws**

Among the other laws promulgated in 1928 are, the Law governing the Procedure of Law-Making, March 11; the Law on Copyrights, May 14; the Law governing the Adjustment of Disputes between Employers and Employees, May 23; the Law of Eminent Domain, July 11; and the Law governing the Organization of Labor Unions, passed by the State Council on September 5.
Commercial and Civil Code

The Commercial Code is now being drafted by the Legislative Yuan, while the General Provisions of the Civil Code have recently passed their third reading. It is expected that they will be promulgated before January 1, 1930, and in the meanwhile arrangements are being made with the Powers for the abolition of extraterritoriality in China.

"Three Principles"

There is no better source material for a thorough understanding of the policies of the National Government on the question of national reconstruction than the writings of Dr. Sun Yat-sen, notably the Outline of National Reconstruction, and the Three Principles of the People. The fundamental policies adopted by the National Government are therefore simply administrative details of Dr. Sun's teachings and injunctions, which, according to the principle of modern civil government, are ordinarily left to the discretion of the administrative officers, to be decided with reference to specific situations and temporary exigencies. Generally speaking, the foundation of the National Government is laid, as expressly indicated in the enacting clause of the Organic Law, in the doctrine of the separation of five powers and in the Three Principles of the People popularly known to Westerners as nationalism, democracy and the people's welfare.

Considerable progress in economic and financial reconstruction has also been made. Likewise plans have been outlined for the reduction and financial needs of the army. These matters are, however, dealt with at length in another chapter and need not be given detailed consideration here.

Economic Information

According to the declaration made by Dr. H. H. Kung upon his assumption of office as Minister of Industry, Labor and Commerce, the first duty of his Ministry was to compile commercial and industrial
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statistics. It is for this reason that the former Bureau of Economic Information was put under its control by the National Government. At present the Bureau issues four publications in both Chinese and English. The formulation and promulgation of industrial, commercial and labor laws and regulations, the promotion of domestic commerce and industry, the care for the social betterment of the labor class, the promotion of harmony between capital and labor and the standardization of weights and measures are the other aspects of the Ministry's program. To this end it has assisted in the drafting of certain codes of law and is now planning to establish an international commercial museum. To the same end a Domestic Industrial Exposition was held in Shanghai in the winter of 1928 by the same Ministry.

Communications

To unify China by means of rapid and convenient means of communication may be said to be another cardinal policy of the National Government. This policy was exemplified at the National Communications Conference held at Nanking from August 10 to 18. It passed various resolutions regarding the contract obligations of the Ministry of Communications, international electrical communications, railways, navigation, a uniform system of accounting and auditing, the exclusive use of the Chinese language and the unification of various terminologies employed in reports and official documents of railways and posts, telephones, wireless and highways. The problems in connection with railways are in turn divided into railway administration, railway construction, railway transportation, locomotives and cars. Of special interest is the resolution embodying the essence of sixteen proposals, aiming at a reclassification of all foreign loans contracted for various communication purposes. It called upon the Ministry concerned to classify all such loans into two classes: (a) loans, the proceeds of which were actually used
for construction purposes, to be taken care of by the Ministry itself; and (b) loans, contracted nominally for construction purposes but applied to other uses by the Peking regime, to be shouldered by the National Government. The early completion of the various trunk lines and the immediate construction of the Hangchow-Pinghsiang and the Chuchow-Pinghsiang Railways were included in the resolution relating to railway construction.

Monopolistic Contracts

In regard to the monopolistic contracts between China and the Eastern Extension Telegraph, the Great Northern Telegraph and the Mitsui Company, the delegates were unanimously opposed to foreign infringement upon China’s sovereign rights. They urged the National Government to take appropriate measures to regain her lost rights so that China could have a free hand in dealing with international communications.

Radio

The usefulness of radio and aviation was fully revealed to the officers of the Nationalist Armies during the progress of their Northern Expedition. Accordingly, the Kuomintang Central Political Council has assigned to the National Reconstruction Commission the task of developing, in coordination with the Ministry of Communications, the radio industry. This work is now being done by the Bureau of Radio Communications of the said Commission.

Aviation

Recently the China National Aviation Corporation was inaugurated under the presidency of Mr. Sun Fo, Minister of Railways. On April 20, 1929, it signed a contract with the Aviation Exploration Co., an American concern, under which the latter agrees to carry mails for the National Government on three lines: Canton to Hankow, Hankow to Shanghai via Nanking, and Nanking to Peiping.
INTRODUCTION

CHINA'S RECONSTRUCTIVE PURPOSE

Editor

This volume treats of certain aspects of both China and Christianity therein and, to some extent, their mutual influence upon and relationship to each other. To no small degree the situation of each parallels that of the other. They are stirred by similar movements and face similar problems, though they differ as to which of these latter are of primary significance. In this introductory chapter the attempt is made to indicate some of the reconstructive tendencies in both as they slowly become articulate in a new purpose. In general while each suffers from the same setbacks the signs of progress in both are similar, namely, an emerging new spirit and effort to discover and promote reconstructive programs.

Parallel Situations

Change is the keynote of the present situation of both Christianity in China and the Chinese Nation. Both discount old ways of living and are entering into new relationships—international and domestic. Much in the past of both is being discarded and an earnest search for new standards and policies is slowly taking its place. Motivation for these latter is found, in large part, in dissatisfaction with things as they are. In the case of China this heads up against economic conditions and the hang-over of independent militarists; in Christianity it shows itself mainly in the tendency of youth to drift away from its organizational aspects. This common dissatisfaction is, however, really a desire for improve-
ment. It is due, in large part, to the inevitable economic depression resulting from the still unfinished Revolution. The Church, in addition, feels the weight of decreased financial support from Christians of the West. This latter is the result, to no small extent, of the uncertainties created in the minds of western Christians as a result of disturbances and changes in policy in Christian circles in China.

Main Problems

Both Christianity and China face problems, in general, similar. Illiteracy is a serious drag upon attempts at reconstruction by either. Closely allied with this drag on intelligence is the inertia of the masses of the people, which in turn is due largely to lack of education. To such mentalities anything new is disturbing because not understood. The substitution of the solar for the lunar calendar, for instance, leaves farmers uncertain as to when to do their work. It is, however, probably true that neither illiteracy nor mass inertia weigh the Church down quite as heavily as they do the Nation. In spite of these two drags new ideas, exotic largely but not exclusively, have created for both a conflict of old and new aspirations and concepts. Nationally speaking it is true of both Church and Nation that those holding midway views have most headway. Both also find many of their greatest difficulties head up in economic necessities, though national programs give a much larger place to reconstruction at this point than do those of the Church. Both Church and Nation have made some progress in nation-wide articulation, the former in that the National Christian Council of China now represents directly about seventy-two percent of Protestants in China and the latter in the ascendency of the Kuomintang and, in the main, of a modern-trained leadership. Both, however, still have far to go in effective articulation of working forces and programs. In the projection of
nation-wide programs the Church lags somewhat behind the Nation. The more advanced wing of Chinese leadership is not as prominent in the Church as in the Nation. At the Institute of Pacific Relations held at Kyoto during November, 1929, the Chinese delegation contrasted with that from Japan in its lack of elder statesmen. China's political leadership is young. In the Church, however, an elderly leadership is still dominant in most quarters. This somewhat secondary place of modern-trained Christian leaders is due, in no small measure, to the fact that a large proportion of Protestant-trained men and women have gone into national service; the Roman Catholic contribution in this regard is much less noticeable. Both Church and Nation suffer, however, from inadequacy of trained leadership, though proportionately the Church still appears somewhat better off than the Nation.

Reconstructive Spirit

Yet in both is emerging a new attitude to all problems. Neither Church nor Nation has attained a feeling of economic self-sufficiency. The Church still depends upon western Christian aid and the Nation still desires to utilize foreign capital. But the conditions affecting this economic relationship are becoming China-centric. Both seek western help in developing reconstructive plans, but the programs thereof are being created in China. In short a new motive, a new purpose, a new spirit are making themselves felt in Church and Nation. The keynote to these is self-direction. All of them motivate the quite remarkable activity in reconstructive program-making which marks this volume. Both Church and Nation are experimenting along many lines, though in neither case are such experiments as yet worked on a nation-wide scale. Some observers are naturally disappointed that these far-reaching programs and experiments register performance on such a limited
scale. But it must needs be remembered that both Christianity and young political China face problems more mountainous than any other church or nation ever knew. Westerners should not overlook the fact, also, that China's present chaotic condition of change is due, in the main, to the impact of their political, commercial, educational and religious drives thereupon. Yet neither Church nor Nation is in a defeatist mood! Both are bound forward! Both must master stupendous difficulties! Yet both give evidence of a new purpose in their reconstructive forward-looking programs. What is said hereafter is, in the main, given as proof of the existence and vitality of this reconstructive purpose.

The new purpose emerging in China's life in general is seen in a new direction in planning and the beginnings of a new national momentum. A few of the most obvious aspects of these in China's domestic and international situations will be briefly outlined.

I. Reconstructive Tendencies in China

A. Domestic Movements

Unification

Space forbids any extended reference here to political events in China during 1929. Suffice it to say that the National Government has several times been under heavy strain owing to movements against it, mainly militaristic. That it has been able to maintain its position brings satisfaction to those who feel that its continuance offers the best hope for continued reconstruction. Each time it weathers a militaristic storm it comes out somewhat stronger. In general the civil power is holding its own against the military power and even gaining slight headway. While the power of the National Government is only nominal over much of China nevertheless a measure of national unification has been achieved. Disruptive
militaristic forces appear to be losing somewhat in influence. The momentum towards national unification has, in short, held its own during 1929.

Economics

The longest chapter in this volume has to do with plans for economic and financial reform. The major attention of national authorities has been given to this aspect of China's situation. National finances have received particular attention by the now well-known Kemerrer Commission. Some progress has been made toward the working out of a national budget. Because he could not secure sufficient control of national expenditure equal to that expected of him in connection with national revenue the Finance Minister, Mr. T. V. Soong, submitted his resignation early in 1929. His problem appears to have centered in the control of military expenditure. The Finance Minister gained his point to the extent of being willing to resume office. To that extent the civil authority won out over the military. Disbandment of troops has, however, made much less progress than was anticipated. The most recent struggle the Government had with the militarists arose, to some extent, in governmental attempts to curtail military expenditures. But here again the forces rebelling against the Government failed of their major objective—its overthrow. Currency reform heads up in the completion of the Shanghai Mint. This being nearly ready for operation promises early progress in this regard. Communications have received considerable attention although the promotion of railroads goes forward slowly. In spite of disturbance the "Good Roads' Movement" is going forward. Up to date 34,810 miles of highways have been constructed of which 90% are of simple earth construction. An equal number of additional miles of roads is projected. In connection with all these reform efforts the most noticeable feature is the growing amount of research
work being put into elucidating and planning ahead for further economic reform. One cannot help but be impressed with this evidence of China's new national purpose as revealed in governmental attempts to think through her economic problems. That these plans are so often frustrated does not detract from their significance as proof of China's desire to find and set up a new economic regime and a modern system of national finance.

Welfare

The movement among laborers and peasants, which was fairly prominent a few years since, did not regain the momentum lost in 1928 as a result of the suppression thereof in connection with the "Party Purification" movement. That the Government is not, however, ignoring the welfare of labor is seen in the facts, first, that during 1929 the Legislative Yuan accepted the General Principles which the Labor Law Commission was to draft into a Labor Union Law,* which law was actually promulgated on October 24, 1929; and, second, that on February 27, 1929, the Central Political Council passed the "Draft Factory Law," which was passed by the Legislative Yuan in December, 1929 with expectation of early promulgation. In addition an "Arbitration and Conciliation Law" was passed during 1928. At present, therefore, China has three laws affecting labor; these are, however, becoming operative very slowly. The "Draft Factory Law" deals with factory conditions and includes such generous principles as a minimum wage based upon cost of living, a special bonus to workers or a share in the "actual profits," and factory councils representing both employers and employees. It appears to be somewhat more liberal in its terms than the "Labor Union Law." This latter, while recognizing the right of labor to organize, aims to reduce to a minimum the possibility or right of labor

*See Appendix II.
to strike. Mediation or arbitration will, if this law is made to work, become legal necessities. On the other hand these Labor Unions may organize "profit-sharing and cooperative societies" and labor welfare agencies. A national Labor Union is also permitted, though its affiliation with western organizations of a similar nature requires government sanction. The National Government is, also, laying plans, largely experimental, to promote public health. This is the latest national effort to promote public welfare. Lack of funds and trained personnel together with mass inertia are particularly in evidence as retarding factors in this significant forward move. But it is a sign of China's new purpose that is of encouraging significance nevertheless! Furthermore, while little material progress has been achieved in the fight against narcotics, yet the strength and interest of public opinion is gaining some ground in massing moral forces against this social menace. The betterment of human welfare is, therefore, part of China's new purpose.

Education

National plans for education are still subject to changing political and social emphases. Its purpose and aims are now being centered in "The Three Principles." Plans for its future are fairly definite, though in general these are slowed up by current uncertainties and disturbances. Some pressure is still evident against "elementary schools conducted by foreign nationals." Military training in schools is also stressed. A rising emphasis on mass education indicates China's growing determination to combat illiteracy. Compulsory education is also receiving forward attention. On June 15, 1929, the Central Executive Committee of the Kuomintang decided to enforce "obligatory education" so as to effect it in 1934. The Ministry of Education quite recently issued a preliminary plan to this end. But a very
careful student* of the problem avers that it will probably be 1949 ere this enforcement can be effected nationally. Most strikingly this same writer outlines the magnitude of the task in justification of his forecast. He estimates that of a probable 43,600,000 Chinese children of school age, 37,190,000 have had no chance to get even an elementary education. To teach them calls for an army of elementary school teachers mustering 1,230,000, backed up by $260,000,-000 (Mexican) annually to meet the educational needs of 1,910 districts. Of this amount, he urges, that the National Government should provide 25%, the provincial governments 15% and the local districts 60%. Rightly this writer regards all this as a “formidable proposal.” The Minister of Education, Dr. Monling Chiang, recently said, “We have no trustworthy information...either as to supply or demand of teachers.” No illusions, therefore, fool those aiming to tackle this stupendous task! Efforts are to be made, however, to measure it. No people aspiring for progress ever faced such a challenge! The determination to master it and the proposed efforts to measure it both prove clearly the reality of China’s new national purpose. In these plans it is proposed, of course, that women shall share on an equality with men.

Religion

The religious crisis in the life of China is as acute, in some respects, as ever. The Christian Church is, it is true, at present relatively free from attack. But iconoclasm against Buddhist and Taoist temples is rather prevalent. The Buddhists have tried to organize nationally to stem this tide, but without marked success. Inasmuch as the majority of those Christian schools still open are in process of regis-

tration and voluntary religious education and worship have gained some headway, Christian education also is, in general, less generally under attack. While the most recent utterances of national educational authorities say nothing about religion, the problem of the relation of religion and education is still a live one and in some provinces acute. Three major objections to religion in general still wield influence. (1) That much of it is superstitious and unscientific and hence socially undesirable. (2) That Christianity, to some extent, embodies the imperialistic psychology. (3) That religion is irrational and hence unnecessary. The relative strength of these three attitudes is in the order as given. Religion, however viewed, has a struggle before it so far as having any national influence is concerned.

B. International Relations

China's new purpose and momentum is particularly evident in her international relationships, to which this volume gives considerable space. It may fairly be said that political pressure is flowing from China outward upon the rest of the world rather than inward, as was the case two decades or so since. The attitude even of Shanghai is changing from that of pressure upon China to keep the Treaties in order to conserve its peculiar status, to a growing desire to set up some form of cooperative municipal control. New treaty-making has been the order of the year or two just past. Tariff autonomy has been achieved and the passing or modification of extraterritoriality is well above the horizon. It is sometimes claimed that these old treaties and the usages built up around them do not affect China's internal reform problem. One instance suffices to show that this is not always so. The National Government decided to abolish the “Tael” in June, 1929. It still remains! It now appears that this was partly due to objection to its elimination, by foreign bankers, until the new
Shanghai mint is completed and in operation. In any event China’s urge to a new international status is making itself felt both within and without her own borders.

II. Christianity in China

Backward Drift

Church and institutional conditions in Christianity vary greatly in different places. Viewed as a whole it has lost somewhat of its former momentum. Statistically appraised it has drifted backward in membership, institutions and leadership. This is quite evident, though no conclusive statistical report thereon is possible. Though not at present much under direct attack the Church, as viewed against the background of a decade or so ago, has lost somewhat in prestige as a result of the anti-Christian movement. It feels in particular the objections, noted above, as made against religion in general. It is frequently stated that the Church has also lost somewhat of its evangelistic momentum. This slowing up of momentum, however, is true of many other activities, national as well as Christian. Progress is always difficult in a whirlpool. The Revolution has brought Christianity into a whirlpool mentally, economically and spiritually.

Penetration

What has induced a drift backward in the organizational life of Christianity has at the same time revealed more clearly that it has penetrated deeply the social, educational and religious life of China. A noteworthy proportion of China’s modern leadership has passed through Christian institutions and been influenced by Christian ideals. In Nanking, for instance, about two hundred Christians are found in government and other service. While unfortunately the Church does not secure their services adequately
yet their Christian experience counts socially and even politically to no small extent. The Editor knows personally that Christians have tried to work in Christian principles into labor laws and movements but have sometimes been thwarted by the statistically stronger contrary interests. To this socially exerted Christian influence Christian schools have made a large contribution. The Christian impact upon China's religious life has also been real. It has been a contributing stimulus to China's indigenous religious systems to attempt reform and make renewed effort. Furthermore the rise of the issue of religious liberty in China in a more vital aspect than ever before known therein is, perhaps to a major extent, due to Christian aggressiveness. In general this issue revolves around four "rights," that of sectarian groups, that of institutions, that of parents and that of the individual, this latter receiving most emphasis on the part of the Chinese. The chief danger in this issue is that religion may be so thoroughly divorced from education that the "right" of children will be invaded in the interest of irreligion, which is as undesirable as exposure to purely sectarian propaganda. In any event the presence of Christianity has brought this issue to the fore. In addition there is in China a widespread knowledge of Christ and considerable appreciation of His personal and spiritual significance.

Forward Move

In spite of the whirlpool of events and chaotic conditions Christianity has moved forward in 1929. The missionaries are entering a new relationship with the Chinese Church which, though still not finally defined, indicates a permanent place for them in service to China. Chinese Christian leadership, though statistically weakened, has actually become the predominant factor in the organizational and institutional life of China. Chinese attempts to interpret Christianity to China are emerging. A
feeling is in evidence that some new organizational effort is necessary to add to already existing literature a type that will appeal more directly to the makers and emerging citizens of the new China. In becoming directly representative of the larger proportion of Chinese Christians the National Christian Council has pushed forward the articulation of the Chinese Church. Beneath these patent changes are evident three psychological forward tendencies. (1) The missionary-centric evangelistic urge is merging into a Chinese Church-centric aspiration. (2) Less attention is paid than formerly to the statistical and material aspects of Christianity in China and more to its spiritual possibilities and needs. (3) While Christianity is reduced materially, there is growing evidence of a new and China-centric spiritual resolve. Much of Christianity’s reduced momentum is due to these changing psychological bases. It has given birth to a new resolve but has not yet reformed its ranks and programs adequately to make it fully effective.

Extra-Church Efforts

Christian effort and influence in China is by no means confined to purely church activities. To make this clear a brief reference is made herewith to four extra-church movements. First, the mass education movement is promoted materially, though by no means exclusively, by Christians. Perhaps the outstanding event during recent years in this regard is the promotion of this movement in the Paotingfu field of the Kung Li Hui (American Board), with marked success and favorable results for the Church as such. Second, the national anti-opium campaign relys for its dynamic, to no small extent, on Christians. The National Anti-Opium Suppression Commission, for instance has for its chairman and two of its members well-known Christian leaders. Third, within the last year or two a National Child Welfare
Movement has come to birth, which is sponsored mainly by Christians though not tied up to any particular Christian group. Fourth, there is a live Chinese Mission to Lepers, mainly sponsored by Christians, which is seeking to arouse Chinese sympathy with, and understanding and support of, work for this numerous and unfortunate class. Thus in extra-church efforts Christians are contributing to the life of China. Such efforts though they do little to build up church life as such are a proof that Christianity is taking its place as one of the rebuilding agencies in the emerging new China. Though Christianity still faces many unsolved difficulties in connection with its organizational and propagandic aspects it is nevertheless working its influence into modern China.

**Five Year Movement**

Christianity has, in short, passed from a defensive to an offensive attitude. This is the significance of the Five Year Movement which is the outstanding event of 1929, because it came out of the Chinese Christian heart. No generally accepted program for this movement has yet emerged. A number of problems facing both Christianity and China have recently received emphasis in connection therewith and may in time become its avowed program. These special emphases are:—(1) Religious Education. (2) Making the Church fully literate. (3) Study of the relation of the Church and youth. (4) The upbuilding of home life. (5) The stewardship of life and possessions. (6) Personal evangelism. Embedded in these as, (7), is the problem of the economic struggle of rural and urban churches together with service to the community as connected therewith and involved in necessary cooperation between it and the particular church therein. In short, the problems the Chinese Church will attempt to solve in this Five Year Movement will mean a share in what are equally the problems of every church-community. Thus,
insofar as the Church finds solutions to its own problems, it will make a contribution to the communities in which it works. Three slogans, therefore, sum up the aim of this Five Year Movement as thus far revealed. (1) "Teach the Church." (2) "Know the Church." (3) "Serve the Community." Put another way, the Five Year Movement is aiming at church welfare, home welfare and community welfare. All this provides the nucleus of a Christian program that will challenge the attention of China, show that Christianity proposes to help solve some of China's pressing problems and offer a field of service for youth, that will to a considerable extent gear into their desire to rebuild their nation. In any event, 1929 records the emergence of a new Christian purpose and effort in China.

Outlook

One may be either pessimistic or optimistic with regard to China and the Church therein according as one concentrates attention on the inevitable fluxes of the revolution affecting both, or looks for the deeper and sometimes partly hidden signs of the new spirit stirring both to seek for better things, a more worthwhile experience and a fuller national and religious life. This volume records both the bad and the good aspects of the present situations of China and the Church. Yet it need not puncture one's spirit with hopelessness! Rather it furnishes reasons for encouragement. One may look forward along the lines of the many reconstructive beginnings recorded by the writers and envisage something vastly better than now exists—even if half of them fail of achievement! For both the Revolution, with its ideals still unrealized in large part, has raised greater difficulties than either knew before its inception. Yet viewed as a whole the present situation is a move towards a new China. Some progress has actually been made. This in the case of China is somewhat evident in material
achievement, more noticeable in program-making and still more evident in a new purpose, that, in spite of various recurring setbacks, is slowly gaining strength. Christianity has slipped back materially, is perhaps somewhat behind the nation in new program-making, yet it shares nevertheless in the new China-centric purpose, and is making a new start of its own. This new Christian purpose is seen particularly in the growing determination to improve religious education so that it may count even under the very restricted recognition still granted it nationally. Both Nation and Church are aiming at setting up their indigenous integrity. Unsolved problems do, it is true, clutter the pathway of both. Many of these, however, are new in character. The existence of such new problems and the growing effort to measure and master them are signs of the new national and Christian momentum and spirit. A modern psychological climate and mental and spiritual attitude are breaking the bonds handed down from the past. This breaking down of old bonds will probably be accelerated as the years go on until the changes now desired by the awakened minority will sweep over the masses of China. Even the discontent of Chinese youth with organizational Christianity is a sign of progress in that it often arises in a wish for more vital religious experience. And even in the midst of chaos and disturbance the Church is showing signs of revival! Of course to attempt to forecast the future of either Nation or Church is risky. The Five Year Movement may, for instance, develop quite differently from the anticipations thereof as given above; and progress in China may at times ebb back to greater disturbances ere it flows steadily forward in an overcoming stream. Yet though the future of China and its Church is still vague we may confidently expect a new and richer one for both.
Education

In regard to education, a National Education Conference was held at Nanking from May 15 to 28. It was attended by seventy-eight delegates, consisting of experts and representatives from the Government and the provinces. Besides adopting an elaborate plan concerning various branches of education, it suggested the deletion of the term “partisanized education” and the substitution therefor of “education on the basis of Dr. Sun’s Three Principles.”

Public Health

As already indicated, matters relating to sanitation and public health are now in the charge of a special Ministry. On the other hand, the Ministry of Interior is particularly concerned with the improvement of the personnel and competency of the provincial and district civil employees as well as the adoption of a code of administrative rules and procedure.

Foreign Investments

In regard to foreign investments in China, the prevailing opinion among the leaders of the National Government seems to welcome foreign capital for the promotion of commerce and industry, when such financial assistance is extended on a purely business basis and with due respect for China’s administrative integrity and territorial sovereignty. This policy implies that they will in no way countenance such terms as “the right of first option,” national preference in matters of purchasing and engineering services, etc.

Minister of Foreign Affairs

In the course of the year under review, the portfolio of foreign affairs passed through three hands. On February 21 General Huang Fu succeeded Dr. C. C. Wu, but resigned on May 22 as a result of the Tsinan Incident. On June 15 the present writer succeeded General Huang as Foreign Minister.
Nanking Incident

In regard to the Nanking Incident, which involved the question of responsibility to be borne by the National Government for damages done by certain communistic elements to the life and property of the citizens of certain Powers on March 24, 1927, negotiations for its settlement as regards China and Great Britain were opened in March between General Huang Fu and Sir Miles Lampson, the British Minister at Peiping. No conclusion was reached, and Sir Miles returned to Peiping on the 25th.

China and United States

As between China and the United States, however, on March 30 General Huang Fu and Mr. MacMurray, the American Minister, signed and exchanged three notes in settlement of the said incident. In these notes the National Government expressed regret at the indignities caused to the representatives of the American Government and at the loss sustained by American nationals; accepted the responsibility to make full reparation for the personal injuries and material damages suffered by American residents, to be appraised and verified by a Sino-American Joint Commission, although it had found upon investigation that the Incident was entirely instigated by the Communists prior to the establishment of the National Government at Nanking; and gave assurance of due protection to American citizens as accorded to them by international law. The American Government, on its part, deeply deplored the circumstances which had necessitated the firing upon Socony Hill by the American war vessels, Noa and Preston, then lying in port, and that it was ready to take steps for the revision of its existing treaties with China when circumstances should prove favorable, as already made known to the Chinese Minister for Foreign Affairs in conversations with him in February.
China and Britain

On August 9, the present writer and Sir Sidney Barton, acting for Sir Miles Lampson, exchanged two notes: one containing an agreement in settlement of the Nanking Incident somewhat similar to that with the United States; the other dealing with the question of treaty revision, in which the British Government "recognize the essential justice of the Chinese claim to treaty revision and in their declaration of December 18, 1926, and in their seven proposals of January 26, 1927, they have made their policy abundantly clear and have taken such practical steps as lay in their power to carry it into effect."

France and Italy

France and Italy followed suit and signed, on October 17, agreements respectively, for the settlement of the same Incident. The Joint Commissions provided for in these settlements have been constituted and some of them have already presented their reports.

Tsinan Incident

The Tsinan Incident of May 1928, is probably fresh in the minds of all readers of the Year Book. As a result thereof, the feelings between the people of China and Japan have been greatly strained. Fortunately the major differences involved in this Incident have recently been smoothed out. In the agreement of March 28, 1929, both governments deplored the unhappy incident and Japan agreed to withdraw her troops from Shantung within two months. A Sino-Japanese Joint Commission is to be set up for the investigation and adjudgment of the question of losses sustained by the nationals of both countries.

Unilateral Treaties

The National Government, being guided by the conviction that the purpose of the Revolution is to seek for China its rightful place of independence and equality in the family of nations, a status so un-
compromisingly insisted upon by Dr. Sun Yat-sen, set itself immediately after the capture of Peiping to ameliorate China's international status. Therefore, in its various pronouncements the National Government never lost sight of China's unilateral treaties.

**Attitude to Treaties**

On July 6, the Kuomintang Central Executive Committee and Central Political Council and the State Council held a joint meeting, and formulated the National Government's policy towards China's unequal treaties. Accordingly, on the following day a declaration was issued announcing to the Powers the unification of China, assuring them of the traditional friendship which the Chinese people had always cherished for them, promising full protection to foreign lives and property in China according to international law and China's municipal laws and, above all, requesting the Powers to conclude new treaties with China on the basis of equality and mutual respect for territorial sovereignty. The statement with regard to the unequal treaties reads:

"All the unequal treaties between the Republic of China and other countries, which have already expired, shall be *ipso facto* abrogated and new treaties shall be concluded;

"The Nationalist Government will immediately take steps to terminate, in accordance with procedure, those unequal treaties which have not yet expired, and conclude new treaties;

"In the case of old treaties which have already expired, but which have not yet been replaced by new treaties, the Nationalist Government will promulgate appropriate interim regulations to meet the exigencies of such situation."

**Interim Regulations for Aliens**

On July 8, the State Council proclaimed seven regulations as an interim measure affecting the status
and rights of certain aliens in China for the period between the expiration of old treaties and the conclusion of new ones between China and the foreign countries. They are as follows:

"1. Foreign countries and foreigners, as designated in these regulations, apply only to those foreign countries and nationals thereof whose treaties with China have already expired, and with whom new treaties have not yet been concluded;

"2. All diplomatic officials and consular officials of foreign countries stationed in China shall be entitled to proper treatment accorded under International Law;

"3. The persons and properties of foreigners in China shall receive due protection under Chinese Law;

"4. Foreigners in China shall be subject to the regulations of Chinese Law and the jurisdiction of Chinese Courts;

"5. Pending the enforcement of the National Tariff Schedule, the regular customs' duties on commodities imported into China from foreign countries, shall be collected in accordance with the existing tariff schedule;

"6. All taxes and duties which Chinese citizens are under obligation to pay shall be payable equally by foreigners in accordance with law;

"7. Matters, not provided for by the foregoing regulations, shall be dealt with in accordance with International Law and Chinese Municipal Law."

New Treaties

From July 25 to December 27, 1928, China concluded the following eleven new treaties with the Powers:
Signatories | Date | Place
---|---|---
Sino-American | July 25 | Peiping
Sino-Norwegian | Nov. 12 | Nanking
Sino-Belgian (Union of Belgium and Luxemburg) | Nov. 22 | Nanking
Sino-Italian | Nov. 27 | Nanking
Sino-Danish | Dec. 12 | Nanking
Sino-Portugese | Dec. 19 | Nanking
Sino-Dutch | Dec. 19 | Nanking
Sino-British | Dec. 20 | Nanking
Sino-Swedish | Dec. 20 | Nanking
Sino-French | Dec. 22 | Shanghai
Sino-Spanish | Dec. 27 | Nanking

Tariff Autonomy

These treaties cover two important subjects, customs' tariff and extraterritoriality. All these treaties recognize the principle of complete tariff autonomy and abrogate previous treaty provisions that limit in any way the right of China to settle her national customs' tariff. In addition to most-favored-nation provisions, the respective signatories guarantee to each other like treatment in matters of rates of duty on imports and exports of merchandise, transit dues and tonnage dues. The British treaty is made to apply to the whole British Empire.

Extraterritoriality

In addition, Belgium, Denmark, Italy, Portugal and Spain agreed to relinquish extraterritoriality in China by January 1, 1930. Certain arrangements, however, are first to be made between China and the Powers in question, failing which, their nationals will be amenable to Chinese laws and jurisdiction as soon as the majority of the Powers now possessing extraterritorial privileges in China or all the signatory Powers to the Washington treaty signed in 1922 shall have agreed to relinquish them.

On August 17, 1928, a treaty was also signed with Germany with a view to giving to each of the
contracting Parties the rights of reciprocal tariff autonomy.

Abolition of Extraterritoriality

Tariff autonomy being already an accomplished fact, the Ministry of Foreign Affairs sent Identical Notes on April 27, 1929, to Great Britain, United States of America, France, the Netherlands, Norway and Brazil, suggesting the immediate abolition of extraterritoriality in China. In view of the friendly relations now happily existing between China and the Powers, and in view of their sympathetic attitudes towards China's rightful aspirations and the remarkable progress made by her in the codification and administration of her laws, the writer feels confident that by January 1, 1930, the Powers will have agreed to the abolition of this antiquated system of jurisdictional limitation and to putting their relations with China on a new and reciprocal basis.

Summary

The foregoing review represents only the salient aspects of China’s political progress in 1928. Owing to the Northern Expedition, the National Government had barely six months for administrative reconstruction. Given due time, it will surely carry out the Will of its Founder and the sacred trust of the people. In reviewing the progress of China, one must, of necessity, take into consideration the enormous size of the country, the educational level of the bulk of the Chinese people, the inadequate means of communication and the chaotic conditions hitherto existing in the country. In this great work of national regeneration the Powers can appropriately contribute their share by removing from China the impediments to her sovereign rights and by according her the consideration and respect naturally due to an independent nation.
CHAPTER II
FINANCIAL AND ECONOMIC RECONSTRUCTION*

CHEN PING-TSANG

War Finance

The conclusion of the Northern Expedition marked the end of war finance and the beginning of financial and economic reconstruction. Up till the fall of Peiping, the sole aim of the Nationalist Government was to achieve military success "at all costs." For that reason its financial policy was directed almost entirely towards the immediate aim of securing enough funds for the front without causing undue financial and economic disturbances in the rear. Apparently those in charge of Nationalist finance realized the importance of various measures of fiscal reform; but, at a time when money was badly needed to win the war, any change in the usual machinery of taxation might have caused a shortage of military funds—a risk which the Nationalist Government could not afford to take. Again, there were wide issues of public finance involving foreign relations which needed to be settled; but before the country had been unified under Nationalist control and foreign relations revised, any forcible attempt to effect a fundamental change might precipitate serious diplomatic difficulties. Above all, the heart-breaking extravagance and lack of system in military expenditure required to be curbed but the National Government could not stint to win victory and the people must be asked to sacrifice.

*The substance of this essay appeared in the January 1929, "St. John's Echo," under the title "Nationalist Policies of Financial and Economic Reconstruction." The essay has been revised, rewritten and the data contained therein brought up to June 20, 1929.
and forbear. In other words, the Nationalist Government was in the military stage of its existence, and its financial measures were frankly war measures. Happily the Nationalist Government brought the military campaign to a successful close before reaching the end of its tether, and it now has a breathing space to divest itself of the war psychology and to turn to measures of reconstruction.

General Survey

It is my endeavor in this chapter to give a general survey of the Nationalist policies of financial and economic reconstruction, such as are indicated in various official pronouncements and enactments, and to note and trace the efforts of the Nationalist Authorities in carrying out these policies. I need hardly say that I cannot do more here than give summaries of the topics discussed, *nor can I enter in detail into the merits and demerits of the nationalist policies and actions herein noted; these I leave to the judgment of the readers.

The Chief Problems

To begin with, it is necessary to remind ourselves of the chief financial and economic problems which faced the Nationalist Government at the close of the Northern Expedition. †These have been summarized by Minister of Finance, T. V. Soong, in his opening address before the National Economic Conference as follows;

“I. CURRENCY. Our currency system is chaotic in the extreme. How shall we bring about uniformity throughout the provinces, adopt a decimal system for subsidiary change, deal with depreciated banknotes, and establish a sound national banking system?

*Reference to detailed discussions of certain topics are indicated in footnotes.
“II. NATIONAL INDEBTEDNESS. Our national loans, domestic and foreign, although relatively small in proportion to our resources, are being badly managed. How shall we improve our credit so that we could, like any other country, go on the markets of the world with confidence to raise funds for rehabilitation purposes?

“III. TAXATION. Owing to many reasons, not the least of which are foreign complications, our system is unscientific and uneconomic. How shall we simplify our taxes so that revenue can be increased without undue burden to the tax-payers?

“IV. COMMERCE. The revival of commerce primarily should be a question for the consideration of the Ministry of Commerce, Industry and Labour and the Ministry of Communications. But there are many associated problems which this conference might with advantage discuss with the representatives of these Ministries, who are present with us.

“V. NATIONAL EXPENDITURE. The completion of the War sees a chance for shifting expenditure in great measure from wasteful to productive enterprises, and it is our duty to seize this opportunity to carry out the rehabilitation plans of our revered late leader, Dr. Sun.”

Economic Conference-Aims

In order to achieve the above aims a National Economic Conference, consisting of responsible civilians, was called by the Ministry of Finance to help the Government in formulating a programme of financial and economic reconstruction. With regard to the Conference, Mr. Soong said:

“No Government can enjoy the confidence of the people unless the people share in formulating its policy. We have asked the Chinese people to make huge sacrifices to pay for the success of our armies during the recent war. In time of war, we have perhaps been forced to resort to extraordinary means
to raise funds. Now that the war is over, we shall have to raise enormous funds to rehabilitate the country, to restore peace and order, to disband surplus troops, to restore dilapidated railways, and to care for famine-stricken areas which have served as battlefields. In this work of rehabilitation, the people must have a voice. The Ministry of Finance has not waited until high-flown plans are formulated for the participation of the people in government. We have called together responsible non-political persons, representatives of the tax-payers, to criticize us, to help us, and to guide us. This is, so far as I know, the first conference of its nature to be held in China. Its success will be a step forward in democratic institutions in China.”

**Economic Cooperation**

Similarly the manifesto of the Economic Conference stated that the calling of the Conference was “prompted by the sincere motive of cultivating cooperation with the people and by the ideal of opening the country's finances to public scrutiny and discussion.” Again, Mr. Chang Shou-Yung, Vice-Minister of Finance, said at the opening session, that the Conference was called “for the purpose of considering the people's economic problems and formulating administrative measures accordingly .... It is a concrete proof of the Government's earnest effort to obtain the guidance of popular wishes and to solve financial problems by the application of sound economic principles.” “In the past,” he added, “successive governments have failed in their financial administration because they did not fully understand the importance of this consideration.... For if public finance is administered as a mere financial proposition, the result will often be corruption and invariably failure; but if it is done on the basis of sound economic principles, good results may be expected.”
Economic Conference-Spirit

The Economic Conference was held in Shanghai from June 20 to June 30, 1928, and was attended by some one hundred of the nation's leading merchants, industrialists, economists, and financial experts. Though invited by the Government, these non-official representatives of the people were conscious of their mission and their power. In a way, the Conference was the manifestation of a growing movement to seek a voice in the financial administration of Nationalist China on the part of the Nation's economic middle class—that is, those who have suffered most from the mal-administration of the country and who have borne the brunt of the financial burden of the Northern Expedition. At any rate, the boldness with which these delegates criticized the Government and the earnestness with which they deliberated on measures for the people's redress, were comparable only to the significance of the resolutions they adopted. These resolutions constituted a reconstruction programme which must ultimately be adopted by the Nationalist Government if it is to place China's finances on a sound basis at all. To this we now turn our attention.

Economic Conference-Resolutions

The resolutions of the Economic Conference fell into five groups, being measures formulated to solve the five chief problems outlined by Mr. T. V. Soong. I can only give summaries of them here.*

Disbandment of Troops

According to the investigation of the Conference, there are in the country eighty-four armies, eighteen independent divisions, and twenty-one independent brigades. The annual military expenditure, calculated

on the existing basis, would amount to more than $642,600,000. Although the actual disbursements have fallen short of these figures, nevertheless, the total expenditure is estimated at no less than $360,-
000,000. Against this, the total national revenue is placed at only $450,000,000, which is reduced to $300,000,000 after taking care of the domestic and foreign loan services. Undoubtedly this income is far from sufficient even if it were used for military expenses alone. To solve this problem of national expenditure, the following resolutions were adopted:

1. That the size of the national army shall be limited to fifty divisions of ten thousand men each.

2. That the annual military expenditure of the country shall be limited to $192,000,000, in other words, two-thirds of the total national revenue. Of this amount, $120,000,000 shall be appropriated for the expenses of the Army, and $72,000,000 for the Navy, Air Force, Arsenals, Military Administrative Organizations, Military Education, etc.

3. That for the purpose of devising ways and means of disposing of the disbanded soldiers, a “National Commission on Soldier-Labor Reconstruction” shall be established by the Central Government, with branch commissions in the provinces.

4. That, in order to provide work and livelihood for the disbanded soldiers, they should be converted into (a), military police or (b), laborers for carrying out reclamation, colonization, road construction and conservancy works.

5. That both the Provincial Governments and the Ministry of Finance shall be required to appropriate ten percent of their ordinary administrative expenditure for reconstruction work, and that a loan should be issued by the Central Government as a special fund for disbandment and rehabilitation purposes.
Promotion of Commerce

For the purpose of promoting the economic prosperity of the people, upon which sound national finance is built, the Conference adopted the following resolutions:

1. That the Government should hasten the recovery of our National Tariff Autonomy in order to accord proper protection to native industries.

2. That the Government should immediately institute currency reforms so as to stabilize the money market and facilitate commercial progress.

3. That the Government should restore the normal operation of the railways and insure the safety of transportation by vigorously suppressing bandits and pirates.

4. That the Government should restore to their proper owners all private-owned properties, such as ships, vehicles, mills, factories and mines, which have been commandeered or taken over for custody by the military authorities during the War; so also all properties improperly confiscated.

5. That the Government should devise means to settle industrial disputes, e.g. by enacting Labor Laws, so as to prevent trouble-makers from utilizing labor unions and by requiring the accounts of such organizations to be placed under public supervision.

6. That the Government should give full protection and encouragement to native products by abolishing all injurious and miscellaneous internal levies, by permitting native products when once taxed to travel free of any further duty within the country, and by according them special transportation rates on the Government railways.

National Indebtedness

The Conference pointed out the fact that China's national indebtedness is comparatively small, the amount per capita being only five or six dollars as
compared with Great Britain's one hundred and sixty-eight pounds, the United States' one hundred and sixty gold dollars, and France's sixty-eight francs per capita; so that its liquidation should not be an extremely difficult problem if only the finances of the Government are put on a sound basis. On the whole, the Conference was in favor of the recognition of all of China's outstanding indebtedness as a principle, although it decided also that different procedures might be followed in dealing with particular cases because of the different nature of the several obligations. This is believed to be the only way to strengthen national credit and to make possible the issuing of new bonds for reconstruction purposes. As a proof, it cited the example of Russia and France who failed to fulfill their debt obligations and consequently impaired their credit, and of Britain and Germany who never repudiated their obligations and whose credit and finances remain sound throughout the world. Accordingly the following resolutions were adopted:

1. That the indebtedness of the Nationalist Government contracted in Hankow and Canton, consisting of Treasury Bonds and Central Bank notes, should be consolidated and liquidated by designating a certain national tax as sinking fund.

2. That all secured foreign and domestic indebtedness, upon which interest and principal have been paid regularly, should continue to be repaid according to the original provisions governing them.

3. That for the liquidation of unsecured or inadequately secured foreign and domestic indebtedness, the Government should create a "Commission on Liquidation of Outstanding National Indebtedness," which shall investigate the agreements with regard to such loans and obtain accurate information with regard to principal and interest charges. These loans shall then be consolidated into a single issue and
redeemed with long-term rehabilitation bonds to be issued.

4. That all provincial indebtedness should be consolidated into a single issue by each province, which shall be instructed by the Central Government to provide adequate security for its amortization.

5. That all indebtedness relating to communications should be liquidated by the Ministry of Communications, but that in view of the unfortunate conditions of the railways arising from civil warfare, the Ministry of Finance shall create a Rehabilitation Fund for the purpose of purchases of new requirements with regard to the permanent way, rolling stock and other equipments, to make it possible for the railways to resume full commercial operation so that the revenue shall provide funds for the liquidation of the indebtedness.

6. That new bonds to the amount of from three hundred million dollars to five hundred million dollars should be issued, to be used solely for disbandment and reconstruction purposes, and that a Board of Control of Expenditure and a Sinking Fund Board of Trustees should be created to control the expenditure of the loan and to protect its sinking fund.

7. That a public Sinking Fund Board of Trustees should be created which shall have entire custody of the sinking funds of all domestic indebtedness, the said funds to be deposited in one place in order to centralize authority.

**Taxation**

About fifty proposals were submitted to the Economic Conference regarding the adjustment of finances and reform of taxation, but owing to the lack of time, only the more important ones were acted upon. The resolutions adopted covered the following subjects:—
1. Demarcation of national and provincial revenue and expenditure.

2. Immediate abolition of internal transit duties and the institution in their place of Special Consumption Taxes.


4. Adoption of a National Budget.

5. Establishment of a National Public Land Commission.

6. Regulations governing the administration of national revenue collection by the different Provincial Finance Commissioners.

7. Regulations governing control of provincial financial administration by the Ministry of Finance.

**Schedules of Classification**

Of these resolutions only the first two were discussed at length, the rest being adopted in principle. The first resolution emphasized the fact that until a clear demarcation between national and provincial revenue and expenditure is drawn and enforced, the unification of finances will be impossible. Accordingly it provided for the enforcement of the following schedules of classification:

A. Existing revenues shall be classified as follows:

1. National revenues—Salt tax, customs duty, native customs duty, tobacco and wine tax, cigarette tax, petroleum tax, likin and parcel post tax, mining tax, stamp duty, stock exchange tax, corporation and trade-mark registration tax, maritime fishery tax, income from National Government property, income from National Governmental enterprises, central administration revenue, and other existing revenues of a national character.

2. Provincial revenues—Farm tax, title deed tax, brokers' license tax, pawn shop tax, commercial
tax, boat tax, house tax, butchery tax, inland fishery tax, and other existing taxes of a provincial character.

B. New revenues to be instituted shall be classified as follows:

1. National revenues—Income tax, corporation surplus tax, inheritance tax, special consumption tax, production tax, and other new taxes of a national character.

2. Provincial revenues—Business tax, municipal property tax, business licence tax, income surtax, and other new taxes of a provincial character.

C. Expenditures shall be classified as follows:

1. National Expenditures—Expenditures for central party affairs, legislature, censorship, civil service examination, central government and its subordinate organization, national army, navy, and air forces, interior affairs, foreign affairs, judiciary, education, financial affairs, agricultural, mining, industrial and commercial affairs, communications, administration, Mongolian and Tibetan affairs, overseas’ affairs, migration affairs, the late Leader’s mausoleum; administration of national governmental enterprises, public works, annuities and pensions, and amortization of national indebtedness.

2. Provincial expenditures—Expenditure for provincial party affairs, legislature and self-government organizations, provincial government and its subordinate organs, provincial militia, public safety and police force, judiciary, education, financial affairs, agricultural and industrial affairs, provincial governmental enterprises, public works, public health, relief work, and amortization of provincial indebtedness.

Abolition of Likin

The second resolution provided that likin and other internal transit duties of a similar nature should be immediately abolished and that in their places a Special Consumption Tax should be imposed in addit-
tion to the customs' tariff on a few selected staple articles of import, the same tax to be imposed on Chinese domestic products of the same kind, while other imported articles are to be admitted free of any consumption tax.

**Banking and Currency**

The first of these resolutions called for the establishment of a powerful central bank, on the basis of a limited liability corporation, with the sole right of note issuance, to act as Government Treasury, and under the supervision of a Board of Supervisors to be appointed by the Government.

The second resolution provided for the establishment of provincial banks, one in each province, which shall be forbidden to issue banknotes and whose functions shall be subject to the regulation of the Central Government.

The other resolutions regarding the banking system called for the promulgation of regulations governing the organization and operation of ordinary commercial banks, foreign exchange banks, savings' banks, and agricultural and industrial banks, in order to promote commercial and industrial development and to protect the interests of the people.

With regard to currency, resolutions were adopted for the promulgation of revised National Currency Regulations, the withdrawal of banknotes, the control of minting, and the abolition of the "tael" and the adoption of the "dollar" as the basic currency. According to these resolutions, there shall be only one central mint in the country for the coinage of dollar and subsidiary coins and there shall be "free coinage" for the standard dollar. Also, the actual abolition of the "tael" shall take place three months after the establishment of the Central Mint, but not later than July 1, 1929.
National Financial Conference

Immediately upon the close of the Economic Conference, a National Financial Conference was held in Nanking from July 1-10. This Conference was composed of officials of the Ministry of Finance and finance commissioners and heads of various national tax organs in the provinces, that is, central and provincial officials who were actually engaged in carrying out the financial administration of the country. The purpose of the Conference was to consider the proposals submitted by the Shanghai Economic Conference and to plan for their administration.

Basic Problems

In opening the Conference, Mr. T. V. Soong, Minister of Finance, outlined two "basic problems," the solution of which he regarded as essential to the successful execution of other fiscal reforms. To quote Mr. Soong:

"It will be our task during this Conference, first, to decide once and for all how to divide national and provincial revenue and expenditure and, second, to arrive at a careful estimate of the receipts of the entire country so that we could in the next few days submit the results to the National Government, which will then be able to authorize expenditure in a practical way. This simple yet very difficult task is the basis of future reforms in the financial administration of the country. With the framework for the budget established, numberless reforms which are on the agenda could be carried out. Without coming to a definite understanding with the military authorities to let taxation alone, without arranging with the provincial authorities to give a free hand to the Ministry of Finance in the control of national revenue, and finally without knowing what our actual total income is, all talk of unifying China is idle."
General Programme of Reconstruction

Space does not permit me to discuss in detail the resolutions* of the Financial Conference. Suffice it here to outline the General Programme for the Ministry of Finance which was adopted for the carrying into practical effect of the resolutions of both the Financial and Economic Conferences.

The Programme consisted of two parts: (1) financial policies, which aimed at the improvement of the financial administration of the country, the fair distribution of revenue, the definite apportionment of responsibility, and the elimination of waste; and (2) economic policies, which aimed at the development of the country's resources and industries and the expansion of trade.

I. Financial Policies

I. Demarcation of National and Provincial Revenue and Expenditure

A. The Ministry of Finance shall submit revised tabulations of the revenue and expenditure of the National and Provincial Governments to the Central Government, according to the schedules accepted at the Conference, for promulgation and enforcement.

B. After promulgation of the revised tabulations of national and provincial revenue by the Government, both the central and the provincial authorities shall strictly observe the demarcation of finances as ordered by the Government.

C. Once every three months, both the Ministry of Finance and the provincial authorities shall report in detail the actual workings of the respective revenue and expenditure to the National Government.

II. Unification of Financial Administration

A. All affairs relating to the procedure, staff members, and administration of the national revenues shall be administered in accordance with the regulations and rules of the Ministry of Finance or revised with the prior approval of the Ministry.

B. All revenue belonging to the Ministry of Finance shall be remitted direct to the Central Treasury without being detained.

C. Both the Military and Civil expenditure shall first be approved by the National Government; no payment is allowed without permission from the Central Government.

D. Receipts, disbursements, deposits, and auditing of the Government's finances shall be strictly under the control of the Ministry.

III. Improvement of Existing Taxes

This item includes both the existing taxes and new taxes to be instituted.

A. Customs' Tariff.

1. A new National Tariff schedule shall be presented for adoption by the National Government before the declaration of Tariff Autonomy.

2. Before the carrying into effect of Tariff Autonomy, foreign imports of a similar variety to native products on which an internal levy is collected, shall also be liable to a consumption tax as are the native products.

3. After the carrying into effect of Tariff Autonomy, all imports shall be liable to only one tax—no further levies being collectable. However, the preceding provision may be adhered to as a measure of convenience, pending other satisfactory arrangements.

B. Salt Administration. The salt tax throughout the entire country shall be unified and effective
control of the salt-fields secured as a pre-requisite for improvements.

C. Land Tax. All land taxes shall be considered as provincial revenue, and the following three measures shall be enforced for the regulation thereof:

1. Registration of the number of mow of land in every district.

2. A cadastral survey of all farms shall be carried out to determine the value, and to ascertain the proper tax.

3. Other similar taxes such as a house tax, etc., should be gradually enforced.

D. Abolition of Likin. The Ministry of Finance shall appoint a Committee for the Abolition of Likin, which shall arrange to abolish likin completely between September and December, starting with Kiangsu and Chekiang.

IV. New Taxes

A. In order to make up the loss of revenue from the abolition of likin, special consumption taxes (national taxes) shall be imposed on certain articles; but such daily necessities as rice, wheat, native-made cloth, etc. shall be exempted.

B. Income Tax. A graduated scale of income tax with heavier incidence on the higher incomes, shall be promulgated in accordance with the latest practice.

C. Inheritance Tax. In accordance with the principle of social justice an inheritance tax shall be levied, but in the beginning the rate should be made low.

D. Commercial Tax. All commercial taxes shall be classified as provincial revenue and the respective provincial authorities shall begin to levy the tax accordingly.
V. Improvement of National Credit
   A. Domestic and foreign secured loans shall be paid as heretofore.
   B. To adjust all unsecured loans, foreign and internal, an impartial commission shall be appointed to investigate into each case with a view to solving the problem justly.

VI. Determination of Military Expenditure.
   A. The recommendation of the Economic Conference at Shanghai limiting the Army to 500,000 men and the current military expenditure to $192,000,000 annually is endorsed unequivocally.

II. Economic Policies
I. Unification of Coinage.
   A. To abolish the “Tael” as a monetary unit and use the “Dollar” in its place.
   B. To work towards the ultimate adoption of the Gold standard.

II. Regulation of Banks.
   A. To establish a Central Bank, with the sole right of note issuance, to act as Government Treasury and to stabilize exchange.
   B. To establish an Exchange Bank to act as a central clearing house for both internal and foreign exchange.
   C. To establish agricultural and industrial banks to facilitate the country’s development of industry and agriculture.

III. Expansion of Communications.
   A. To improve the railways.
   B. To expand marine navigation.
   C. To improve the country’s postal system and telegraph service.
IV. Carrying out of the Soldier-Labor Policy.

A. All disbanded soldiers shall be employed in various works of irrigation, road construction, colonization and other rehabilitation measures.

B. All expenses for the above-mentioned rehabilitation purposes shall be fixed and appropriated by the Ministry of Finance according to the accepted military budget.

V. Protection of Commerce.

A. To carry out the protective policy of commerce and to formulate a schedule of rewards to encourage production and manufacture of native goods.

B. To determine a system of commercial cooperation, to unify the policy of foreign trade and to centralize control of imports, the various guilds to organize self-supporting cooperation societies of their own.

C. The Government shall establish bureaus at various commercial ports to superintend and guide the management of all such commercial bodies; the Government shall also appoint commercial attachés abroad to give protection to various commercial enterprises.

Fifth Plenary Session

The third important official gathering at which the question of financial policy was discussed was the Fifth Plenary Session* of the Central Executive Committee of the Kuomintang, which was convened in Nanking from August 7 to 16. At the Session, a rehabilitation programme was proposed by Mr. T. V. Soong, Minister of Finance and member

of the Central Executive Committee, which called for the "Unification of finances, the adoption of a national budget, the reorganization of taxation, and the carrying into effect of the principles of the National Economic and Financial Conferences."* After explaining how he had been required to provide $1,600,000 every five days during the whole of the Northern Expedition for the military authorities without exercising any measure of control over the appropriation or expenditure of the money, Mr. Soong declared that unless the Government carried out his unification plan immediately, there would be no funds available even to defray the current expenses of the Government, inasmuch as all important taxes had been heavily hypothecated and as further borrowing from the people was impossible. Two measures were particularly emphasized by Mr. Soong as the most essential in the immediate future, which if not carried out, would make all attempts at financial rehabilitation futile.

**Financial Unification**

The first proposal was for the unification of finances. He urged that the new demarcation of national and provincial revenue and expenditure as adopted by the Economic and Financial Conferences should be strictly enforced. All the existing and new taxes belonging to the Central Government should be enforced throughout the provinces, while those national taxes which had hitherto been collected by the provinces should be directly administered by the Ministry of Finance. At the same time, the Ministry alone should be allowed to make disbursement of all military and other administrative expenditure belonging to the Central Government. A unified system of taxation must be maintained throughout the country and successive steps of reform must be carried out

*For the text of the proposal, see The China Weekly Review, Vol. XLV, No. 11, Aug. 11, 1928.*
simultaneously by the different provinces. To do so, the employment of personnel as well as the power of formulating regulations governing taxation, administration, and receipt and disbursement of revenue, should be centralized in the Ministry.

National Budget

The other fundamental measure proposed was the adoption of a national budget. Mr. Soong cited the example of the Budget Committee maintained by the Nationalist Government when it was established in Canton, which was largely responsible for the remarkable improvement of the Government’s financial condition then but which was unfortunately dropped, despite its merits, when the Nanking Government was established. He pointed out how carefully the power of budget-making is guarded in other modern countries, whereas in China there is not even a budget. He therefore proposed that the Nationalist Government should immediately organize a strong Budget Committee to control the appropriation of all national revenue. When the expenditures are thus budgetized, any shortage in receipt or excess in disbursement should be strictly examined by the Auditing Council of the Central Government. In case of a shortage in revenue, all disbursements should be reduced pro rata by the decision of the Budget Committee and in case of the necessity of increasing the revenue, the same must be approved by the Committee. Questions at issue over the distribution of national and provincial revenue or expenditure as well as arrangements for reciprocal or mutual aid must also be decided by the Committee. In other words, the Budget Committee is to have full control over the expenditure of the whole country and the Ministry of Finance is merely to abide by its decisions.

Popular Support

That Mr. Soong’s financial proposal had the support of the people was shown by the formation of a
delegation of some one hundred prominent businessmen who went to Nanking to demand its adoption. On August 14, the proposal was formally approved by the Fifth Plenary Session which resolved that the Central Government Council be instructed to carry it out immediately.

**National Budget Committee**

As a result of this, the National Budget Committee was created by the Government Council on August 26. The personnel of the Committee consisted of six military leaders and three civil officials; namely, Generals Chiang Kai-shek, Feng Yu-hsiang, Yen Hsi-shan, Li Chung-jen and Li Chi-sen, Admiral Yang Shu-chwang, and Messrs. Tan Yen-kai, T. V. Soong, and Yu Yiu-jen. Upon the organization of this Committee, the former Financial Supervisory Committee was automatically abolished. For several months this Budget Committee was engaged in preparing a national budget; but due to political difficulties beyond its power of solution, it accomplished little or no concrete result except in showing the impossibility of determining the military budget before the disbandment of surplus troops is actually carried out. The Committee passed into a mere nominal existence and its functions were assumed by a later organ, called the National Finance Committee.

**Central Financial Reorganization Committee**

On September 3, a Central Financial Reorganization Committee was created by the Nationalist Government at the proposal of the Ministry of Finance. The purpose of this Committee is to assist the Finance Ministry to carry out its unification programme and in particular to deal with local vested interests in a practical manner. Its membership consists of a number of members of the Government Council appointed by the Nationalist Government, the Minister of Finance being *ipso facto* a member. The Commissioners
of Finance of the various provinces and special municipalities in each reorganization district shall likewise participate in the meetings of the Committee with reference to matters concerning their particular district.

**Plan of Reorganization**

According to the regulations governing the organization of the Committee, the whole country is to be divided into seven territorial districts and the unification programme is to be carried out in each district in successive order within a period of not more than two months. The commencement of the period of reorganization for each division shall be decided by the Nationalist Government at the recommendation of the Ministry of Finance. During the period of reorganization, the Committee is to direct and supervise all matters relating to the administration and appointment of personnel of all the Central, Provincial and Municipal financial organs. The seven territorial districts are as follows in the order listed:

1. Kiangsu, Chekiang, Anhwei, Fukien, and Kwangsi.
5. Szechwan, Yunnan and Kweichow.
6. Fengtien, Kirin and Heilungkiang.
7. All other provinces and territories to form a division by themselves.

**National Military Conference**

Realizing the importance of troop disbandment as the basis of financial as well as political reconstruction, the National Military Reorganization and Disbandment Conference was convened in Nanking on January 5, 1929. The Conference is significant in that practically all the important military leaders in the country were present or represented and that it was the first
gathering of its nature held since the conclusion of the Northern Expedition. So far as national finance is concerned, the importance of the Conference lies in its provision for the disbandment of surplus troops and its adoption of Mr. T. B. Soong’s proposal calling for “the definite limitation of military expenses and the unification of national finance.”*

T. V. Soong’s Proposal

In his memorandum, Mr. Soong candidly pointed out the ugly fact that, despite the cessation of warfare following the end of the Northern Expedition, military authorities had continued to be a drain on the nation’s financial resources by retaining huge armies which were an obstacle to financial unification and reconstruction. He stated that during the last six months of 1928, not only was it impossible to reduce military expenses to any appreciable extent, but administrative expenses continually and considerably increased, while only four of all the provinces contributed anything to the National Treasury. The result was that the Government was forced to resort to further borrowing in order to make ends meet.†

Military Budget

To deliver the Government from this hand-to-mouth existence, he proposed that the military expenses of the country should be limited to $192,000,000 a year—the limit set by the National Economic and Financial Conference of June and July, 1928. With the help of tables, he showed that even if the annual military expenditure were slashed to the proposed


†For a discussion of the financial situation of the Government at the time of the Military Conference, see author’s article on “Troop Disbandment and Financial Reform; Acid Tests of the Revolution,” ibid.
figure, it would still occupy 41% of the Government's total revenue and 36% of its gross expenditure, would remain extraordinarily higher than that of other countries, and would cause the Government an annual deficit of at least $60,000,000. Then he warned the Government that the people's financial resources are already heavily drained and that further borrowing is impossible because all the important national revenues have been hypothecated as securities and because China's credit abroad has not been restored.

**Financial Unification**

The success of the proposed military budget, however, Mr. Soong added, is based entirely on the presumption that financial unification will be achieved. "Complete unification of national revenue", to quote him, "is a *sine qua non* for the establishment of a military budget, indeed, for anything we associate with order, system and deliberate planning.” Accordingly he proposed: (1) that the Ministry of Finance must have complete control over the administration of national revenues and must not be interfered with in any way by the military authorities; (2) that it must have full power to appoint and dismiss financial officials and (3) that the different civil authorities in the provinces must not interfere with any proceeds of the national taxes or levy surtaxes thereon.

**Disbandment Commission**

Besides adopting Mr. Soong's financial proposal, the Military Conference also approved the creation of a National Disbandment Commission, with branches in different parts of the country, one of the functions of which was to control military expenditure. Unfortunately, however, both of these resolutions of the Conference do not appear to have been faithfully carried out, due evidently to the feeling of mutual suspicion and jealousy which has continued to exist among the military leaders.
Third National Congress

At the Third National Congress of the Kuomintang, held in Nanking on March 15-28, a general report on the past work of the Nationalist Government with regard to finances was submitted by the Ministry of Finance.* But aside from emphasizing the importance of enforcing the programme of financial and economic reconstruction during the Period of Political Tutelage, the Congress adopted no concrete resolution concerning national finance. The same is true of the First Plenary Session of the Central Executive Committee held immediately following the Party Congress.

National Finance Committee

With the reorganization of the National Government under the “Five-Power System” in April, however, an important body called the National Finance Committee was created by the National Government. The function of this Committee is to control the revenue and expenditure of the Government and particularly to determine appropriations for both military and civil expenses before a national budget is adopted. Thus in it are amalgamated the functions of the former Budget Committee and part of those of the National Disbandment Commission. The Committee which holds weekly meetings, is now functioning as the highest financial supervisory organ of the Government. Its membership consists of two representatives each from the Central Executive and Supervisory Committees of the Kuomintang, members of the Standing Committee of the National Disbandment Commission, Presidents and Vice-presidents of the Administrative Yuan, Legislative Yuan and Control Yuan, President of the Auditing Council, and Minister of Finance.

*For the text of the report, see The Bankers’ Weekly (Chinese), Shanghai, Vol. XIII, Nos. 12, 13, & 14, April 2, 9, & 16, 1929.
Second Plenary Session

Finally, reference may be made to the latest important official gathering in which financial and economic policies were discussed, the Second Plenary Session of the Central Executive Committee which opened in Nanking on June 10, 1929. Several important and ambitious resolutions were adopted, which may be summarized as follows:

Currency System

I. That the currency system of the country be unified and the country's finances reorganized; the Ministry of Finance to be instructed to formulate and determine before the end of the present year a practical programme for the enforcement of these two projects and to be held responsible for the carrying out thereof.

Salt Regulations

II. That the present salt regulations be revised; the salt tax reduced; corruption in tax administration eliminated; the price of salt regulated; the Ministry of Finance to be similarly instructed and held responsible.

Financial Administration

III. That the financial administration of the country be thoroughly reformed; various governmental financial organizations reorganized; financial corruption uprooted; subordinate administrative officials trained and regulations governing the appointment of financial administrative officials enacted; the State Council to be instructed to organize a technical committee to formulate within six months practical measures for the carrying out of these resolutions and to be held responsible for the carrying out thereof.

Accounting, Auditing and Budget

IV. That the fiscal year, accounting and auditing system be definitely determined and enforced; the
budget for the 19th year of the Republic of China (1930) to be prepared and determined promptly.

Recent Actions

So far, I have endeavoured to outline the general policies and administrative schemes which the National Government has adopted with regard to its financial and economic reconstruction. We shall now note the more important actions of the Government in dealing with particular phases of the reconstruction programme.

Recovery of Tariff Autonomy

By far the most important step that has been taken is the declaration of Tariff Autonomy on December 7, 1928. It will be recalled that in the fall of 1927, an abortive attempt to recover Tariff Autonomy was made by the Nanking Government which announced on July 20 that, beginning September 1, 1927, the Government would put into force a provisional customs import tariff, ranging from 12.5% to 62.5%, simultaneously with the abolition of likin and other internal transit duties, in the six provinces of Kiangsu, Chekiang, Anhwei, Fukien, Kiangsi and Kwangtung. With the unification of the country under Nationalist control last summer, a new attempt was made under the leadership of Messrs. T. V. Soong and C. T. Wang, Ministers of Finance and Foreign Affairs respectively. According to the decision of the National Financial Conference, the new tariff schedule was to be announced on October 1 and to come into force on January 1, 1929, the date declared by the 1926 Tariff Conference for the restoration to China of her Tariff Autonomy. Due to various reasons the new schedule was not announced until December 7 and, consequently, did not go into effect until February 1, 1929, two months being allowed for trade to adjust itself to the new rates. With the going into effect of the new import tariff, the 2.5% surtax, and 5% luxury surtax and 1.25% surtax on
transit dues were abolished; but the 2.5% surtax on exports, the 1.25% surtax on coastal trade and the additional 2.5% surtax on machine-made goods for export to another treaty port, continue to be collected.

**New Tariff**

It might be noted that the new tariff schedule, ranging from 7.5% to 27.5%, is substantially the same as the graduated interim schedule which was proposed and provisionally agreed upon by the Foreign Delegates to the 1926 Tariff Conference. But according to the mandate of the State Council promulgating it, the enforcement of the schedule is considered as the first stage in National Tariff Autonomy, it being explicitly stated that the schedule will be in force for only one year. In order to allay the apprehension of certain foreign nationals, however, the National Government undertook to declare in Annex III of the new Sino-British Treaty that the new rates of duty “are the maximum rates to be levied on imported goods for a period of at least one year from the date of the enforcement of the tariff.”

**Tariff and Likin**

Again, we observe that the new tariff schedule was announced without any reference to the abolition of likin, the implication being that the enforcement of the former is not conditional upon the accomplishment of the latter. In Annex III of the Sino-British Treaty, however, the National Government also specifically assured the British Government that “it is their intention that goods having once paid import duty to the Maritime Customs in accordance with the rates imposed in the new or any subsequent national tariff will be freed as soon as possible from” such levies as “likin, native customs dues, coast-trade duties and all other taxes on imported goods whether levied in transit or on arrival at destination,”
Tariff in New Treaties

Inasmuch as the enforcement of Tariff Autonomy is considered a fundamental measure in the revision of China's treaty relations, the National Government has been insistent that the principle of China's right to complete Tariff Autonomy should be recognized in the new treaties signed with the foreign Powers. Accordingly, in the Sino-American Treaty, signed at Peiping on July 25, 1928, the first treaty between the Nanking Government and a foreign Power, the full recognition of China's Tariff Autonomy was provided, as was also the principle of reciprocal treatment in tariff matters subject to the Most-Favored-Nation Clause. Since then, eleven similar treaties have been concluded, seven of which were signed after the announcement of the new tariff schedule. In other words, practically all the principal Powers of the world, except Japan, have recognized by treaty the principle of China's Tariff Autonomy. On January 30, however, the Japanese Privy Council gave its approval to the new Chinese tariff schedule, which was communicated to the National Government, thus indicating Japan's tacit acquiescence in China's assertion of Tariff Autonomy.

Customs Administration

As regards the Maritime Customs Administration, initial steps have also been taken with the view to its gradual restoration to proper Chinese control. When the former foreign Customs Commissioner at Wuhu proved recalcitrant to the orders of the Nationalist authorities last summer, the Ministry of Finance ordered him removed. In an order dated September 3, 1928, the Ministry of Finance made it clear to the then Officiating Inspector-General of Customs, Mr. A.H.F. Edwards, that he was immediately responsible to the Director-General of the Customs Administration Department of the Finance Ministry. As the result of a ministerial order dated November 13, the
Inspectorate-General of Customs was moved down from Peiping to the nation's new capital, while amortization funds, appropriated from the customs revenue for the redemption of domestic loans, were deposited with the Central Bank of China. In April, the Ministry ordered that Chinese be thereafter used as the official language of the Customs Service.

**Chinese Staff**

On February 28, the Ministry of Finance issued an order instructing the I. G. that with the exception of cases of experts not available from the Chinese Staff, the Customs Administration shall not thereafter engage additional foreign staff members; that both Chinese and foreign staff members may be retired with pensions at the discretion of the I.G.; that thereafter Chinese staff members may be appointed to the office of Commissioner of Customs by the Ministry of Finance upon the recommendation of the I.G., and that equal opportunities be accorded to Chinese Customs Inspectors who may be promoted to offices above that of inspectorship. In April, two Chinese staff members were appointed Commissioners of Customs at Hangchow and Soochow, the first Chinese to hold such positions in the history of the Customs Service.

**Inspector-Generalship**

For some time there had been considerable opposition among the Chinese people to the retention of Mr. A. H. F. Edwards in the Inspectorate Service. A compromise measure was taken on October 2, 1928, when the Government Council decided that Mr. Edwards should be permitted to continue in office as “Officiating” Inspector-General temporarily, with Mr. F. W. Maze, then Commissioner of Customs at Shanghai, as Deputy Inspector-General. On December 31, however, Mr. Edwards resigned from his post on the ground that “it was impossible to continue duties, as all discipline among the personnel of all ranks had
gone and there was in existence the dual control at Shanghai." But according to the Ta Chung News Service, Mr. Edwards' resignation was due to "the severe criticism of the Finance Ministry for his having advanced a sum of $200,000 to Liang Shih-yi, then Director-General of Customs of the former Peiping Government, in April, 1928, when the Revolutionary Army was completing the capture of Peiping."

"Besides being reprimanded for yielding to the illegal request and privately advancing such a large sum in disregard of the general situation of the country," the same message informed us, "Mr. Edwards was ordered to make up the amount by monthly instalments from the surplus customs revenue." Upon Mr. Edwards' resignation, Mr. Maze was appointed Inspector-General by the National Government on January 9.

**Future Policy**

It is clear that while the Government has not seen fit to effect radical changes in the Customs Administration, it is nevertheless its policy that the Inspectorate Service should function strictly as a subordinate organ under the direct control of the Finance Ministry and that more Chinese should be trained and placed in positions of responsibility in the Customs Administration.

**Revision of Salt Gabelle**

Next in importance to the declaration of National Tariff Autonomy is the revision of the Salt Gabelle. Owing to the default of foreign loans secured on the salt revenue and the disruption of the Salt Inspectorate as a result of the disintegration of the former Peiping Government and the extension of Nationalist control, considerable international speculation and dispute had arisen as to the policy of the Nationalist Government towards the Salt Question.* The restoration of the

Salt Administration to Chinese control has long been a matter of *amour propre* with the Chinese people. Thanks to the foresight of the present Finance Minister, Nationalist China has seized the opportunity for achieving at least a partial recovery of this sovereign right.

**Salt Inspectorate**

The Nationalist policy towards the salt question had been forecast by Mr. T. V. Soong as early as the end of February, 1928, when he issued a statement to the effect that “the entire staff of the Salt Inspectorate, including the foreign personnel, will be restored to their positions as employees of the Ministry of Finance.” This statement, however, was coupled with the stipulation that, “The Ministry of Finance is unable to recognize that any of its subordinate organizations can assume functions which, by their very nature, imply the existence of a receivership of China’s finances.” “Therefore,” he continued, “the Salt Inspectorate will not be charged with the task of earmarking any funds for the repayment of foreign loans, such payment from the general funds of the Treasury being a specific task of the Ministry as such, or of a special department to be designated for this purpose.”

**Loan Service**

Before the country had been unified under Nationalist control, however, it was deemed wise not to settle the salt question which involved wide issues of public finance. It was not until September 25, 1928, therefore, that a definite scheme, with the support of the provinces, was announced by the Nationalist Government for the regular service of the salt loans. According to the new scheme, a sum of $10,000,000 will be appropriated each year from the proceeds of the salt revenue for the payment of the salt loans, and this sum is to be contributed from the salt-producing districts, each of which shall pay in twelve installments into banks designated by the Ministry of Finance.
its quota of the total payment as decided upon by the Budget Committee, commencing October 1, 1928. To quote from the statement of the Minister of Finance:

"Now that the Revolution has happily succeeded, the Nationalist Government is anxious to maintain the national credit even before complete unification of finance has been achieved and before the entire salt revenue has become centralized under the Ministry. It has accordingly given orders that all salt-producing districts shall immediately begin to contribute a quota of their receipts to make up the total sum of ten million dollars annually, which is sufficient to pay for all loans secured on the salt revenue, with the exception of the Reorganization Loan which will continue to be met from the Customs revenue surplus."

Chief Inspectors

On November 16, official announcement was made of the appointment of Mr. Liu Tsung-yi as Chief Inspector and of Mr. F. Hussey-Freke as Associate Chief Inspector of salt revenues.

Custody of Revenue

On the same day, the Minister of Finance issued another statement which declared definitely that the Inspectorate service would thereafter be entrusted only with the collection and not the custody of salt revenues. To quote the Finance Minister again:

"As previously announced, while the service of the Reorganization Loan itself has always been met out of the Customs surplus, the other loans consolidated under the Reorganization Loan Agreement will be fully met by the Ministry of Finance.

"It has been found necessary, however, to revise the regulations hitherto governing the Salt Administra- tion for the purpose of making it an effective part of the National Government under the exclusive control of the Ministry of Finance. While the Inspectorate Service will, under the new regulations, continue to
collect all salt revenue, it will no longer be entrusted with the custody of any funds, except those provided by the Minister of Finance to meet the service of the loans. While these funds will, in practice, be furnished from the collections of the different salt areas in varying proportions, the Minister of Finance assumes full responsibility for making adequate provision for the loan services."

**Powers’ Protest**

This action of the Nationalist Government in revising the Salt Inspectorate brought forth a joint protest on November 19 from the British, French and Japanese Governments. In the joint statement, the three Powers registered their objection to the new scheme which they considered to be a departure from the 1913 Reorganization Loan Agreement, and warned the Nationalist Government that it must take full responsibility for liquidating all loans secured on the salt revenue, whether the new scheme of loan service proves successful in producing the requisite amount of revenue or not.

**Removal of Foreign Supervision**

It is not necessary here to discuss the untenability of the foreign objection and especially of the Japanese objection, since all the Powers including Japan have subsequently tacitly accepted the new scheme. In an interview published in the Sin Wen Pao, dated November 30, Mr. T. V. Soong, Minister of Finance, is reported to have said: "My purpose in reorganizing the Salt Gabelle is to secure the restoration of our country's rights. The power for the disposal of the salt revenue has hitherto been held by foreigners, but it has now been restored to the Ministry of Finance. The British, French and Japanese Governments have lodged a joint protest, but I shall carry out my plan in accordance with my previous declaration." It is to be hoped, indeed, that the day will not be far distant when all the foreign claims on the salt revenue
will be adequately met by a system of administration which will be free from any measures of foreign supervision whatsoever.

Salt Loan Payments

Finally, mention might be made of the fact that since the revision of the Salt Gabelle, the repayment of the salt loans has been fully met. At the end of March, the Chief Inspectors of Salt Revenue officially announced that sufficient funds had been provided in the Salt Revenue Account in the Group Banks to meet the interest payment due on the Crisp and Anglo-French Loans in March, 1929, amounting to $1,865,737.25. On June 5, they issued another statement to the effect that they had paid into the Group Banks a sum of $1,475,000.00 to cover the annual contribution of Haikuan Taels 950,000.00 from the Salt Revenue, due in 1928, towards the service of the Hukuang Railway Gold Loan of 1911. The statement continues, "The provincial quotas are now, in general, being received more regularly than at the beginning of the year, with the exception of Hunan and Kansu, from which no revenue has been received, and Shantung, which has only paid one month's quota, November 1928. Since efficient control by the National Government has extended to Hupeh, one month's quota has been received from Hankow and Ichang. The Manchurian Authorities, who had not contributed to the Loans' Quota in 1928, have remitted four monthly instalments in 1929."

Repayment of National Indebtedness

Next, let us consider the recent record of the Nationalist Government with regard to the payment of national indebtedness. This is an extremely important question, for upon the Government's ability to meet its loan obligations depends the re-establishment of China's national credit abroad, which is essential to the raising of foreign capital to help in the work of national reconstruction.
Indebtedness of Peiping Government

First, with regard to the obligations of the former Peiping Government* which the Nationalist Government as its successor is supposed to have taken over, the Government has, since the unification of the country, undertaken to meet fully the service of all secured foreign and domestic indebtedness on which payments of principal and interest had been regularly made. Several of the loans which were defaulted by the Peiping Government for two years or so before its fall, have also continued to be repaid although still in arrears. No definite, general plan has yet been formulated, however, for the readjustment of the unsecured or inadequately secured indebtedness, although the Government has, through the statement of its Finance Minister and other official pronouncements, repeatedly declared that it has not and will not repudiate any of China's just obligations.

Unsecured Foreign Loans

In this connection it is important to note that so far as the unsecured or inadequately secured foreign loans are concerned, the Government's policy is that they must be treated on the same basis, irrespective of the nationality of the creditors. Last December, certain Japanese news agencies circulated the rumor that Mr. T. V. Soong, Minister of Finance, had agreed to the Japanese demands to use a portion of the increased customs revenue resulting from the new tariff schedule, to refund a portion of the defaulted Japanese loans, including the Nishihara Loans. The report was officially denied by Mr. Soong, who stated in an interview published on December 13, that the loans in question had never been mentioned, far less discussed,

by him. "It is obvious" he said, "that matters of such importance could only come before the Government in council and it is certainly not within the prerogative of an individual minister to make any decision thereon."

**Debt Readjustment Commission**

As a step toward debt readjustment, the National Government on January 29 sanctioned the creation of the "Commission for the Readjustment of Domestic and Foreign Debts." The purpose of the Commission is for "examining, verifying and determining the inadequately secured domestic and foreign debts and devising schemes for liquidation, consolidation and readjustment thereof." The Commission is composed of seven members: Presidents of Administrative Yuan and Control Yuan and Ministers of Finance, Foreign Affairs, Railways, Communications, and Industry, Labor and Commerce. It shall have a Sub-commission of Technical Experts appointed by the Chairman of the Commission, consisting of officials whose duties are closely connected with the Commission and specialists in public finance; and it may appoint Chinese or foreign financial experts as Advisers or Counsellors. At the same time, the Government decided to set aside an annual sum of $5,000,000 from the increased Customs revenue for the liquidation of its inadequately secured loan obligations. On March 5 the Nanking Government was reported to have communicated to the Powers concerned that she will settle her foreign loans within twenty years from the date of her Tariff Autonomy.

**Recent Nationalist Loans**

Since May 1, 1927, during a period of approximately two years, the Nanking Government has issued, or authorized to be issued, thirteen issues of internal loans in the form of Treasury Bonds to the amount of $304,000,000, with an amount outstanding on April 1,
1929, of $270,300,000.* This does not include the earlier indebtedness contracted by the Nationalist Government prior to its establishment at Nanking, which included, so far as we know, two issues of Premium Bonds, totalling $15,000,000, floated in Canton and two later issues raised in Hankow and known respectively as the Currency Reorganization Bonds for $20,000,000 and Hupeh Provincial Financial Reorganization Bonds for $15,000,000. Judging from their announced purposes, 42.48% or $129,000,000 of the total amount of loans contracted by the Nanking Government was to be used for military expenses and for making up deficits in current expenditure, while the remaining 57.57% or $175,000,000, for purposes of rehabilitation, currency reorganization, disbandment and famine relief. The majority of these loans were issued in the year 1928, there being as many as eight issues attributable to that year as compared to two during the last half year of 1927 and three during the first half year of 1929. The total amount of issue in 1928 reached $150,000,000 or over 49% of the whole, although during the first half year of 1929 alone the amount of issue already totalled $84,000,000 or 27.63% of the whole. As regards the duration of these loans, 35.85% or $109,000,000 of the total is for 2-3 years; 26.32% or $80,000,000, for 4-6 years; 23.03% or $70,000,000, for 10-11 years; and only 14.80% or $45,000,000, for over 25 years. In the last case, however, the interest allowed is only 2.5% per annum while in all other cases interest is allowed at rates always of or above 8%.

**Tendency Towards Stabilization**

That such a huge sum of loans has been raised in the last two years must have been a drain on the

people, especially the people of Kiangsu, Chekiang and Anhwei who bore the brunt of the burden. It must also have an adverse effect on government finances in that practically all the principal national revenues, including the increased Customs revenue, are now hypothecated as securities for these loans. On the other hand, the fact is also noteworthy that the periods immediately preceding and following the end of the Northern Expedition were periods of war and rehabilitation when unusually large expenditures were inevitable. Then it must be said to the credit of those in charge of Nationalist finance that they have succeeded in securing such enormous funds without either causing any disturbance in the money market or borrowing a single cent of foreign money. Again, the Nationalist policy of issuing short-term bonds is certainly much to be preferred to the perilous practice of recklessly inflating the country's paper currencies without adequate reserves or to the expensive habit of always paying the high prices of current bank borrowings.

**Improvement of Government Credit**

Above all, it is to be noted that the Nanking Government has adopted a system of loan service with regard to its recent loans, which is generally recognized to be sound and efficient and which has consequently greatly helped to improve the Government's credit. In each case a definite, reliable national revenue has been earmarked as security for the loan and a Sinking Fund Board of Trustees, consisting of civilians, has been created to protect the sinking fund, take charge of the redemption and, in general, to safeguard the interests of bondholders. The soundness of the system is shown by the fact that during the last two years all the principal and interest payments have been met fully and regularly, always leaving ample balances in the hands of the Sinking Fund Boards. So far, the Government has written off interest payments up to the amount of $12,956,500
and principal payments, $31,900,000. Undoubtedly, the increase of Customs revenue from the recovery of full Tariff Autonomy and the growing centralization of financial control in the provinces will greatly augment the financial strength of the Government and thus furnish additional backing to the security behind its loans.

Sinking Fund Boards

Among the Sinking Fund Boards of Trustees, the most important one is the Shanghai Customs 2½% Surtax Treasury Bonds Sinking Fund Board. The operation of the Board has proved so satisfactory that its function has been extended from time to time until now it has custody of sinking funds for six loan issues amounting to no less than $156,000,000. Though created by the Government, the Board is independent of it. According to the Board's report,* besides paying the Board's operating expenses, the Government has not interfered in the least with its affairs. Whenever the Board has recommended a salutary measure to make the sinking funds more secure, it has been adopted by the Government. All revenues derived from the various taxes pledged as securities are remitted direct to the Board for custody, while all the actions as well as accounts of the Board are published fully and regularly.

Improving Domestic Credit

As a result of the Nationalist Government's vigilance over its credit and the carefulness of this and other Sinking Fund Boards in protecting the interests of bondholders, the Nationalist Treasury Bonds have won the full confidence of the public and now command high prices in the money market. This certainly is in striking contrast to the delinquent and careless practices of the former Peiping regime. Indeed, if that is an example of the Nationalist policy

*For the text, see The Bankers' Weekly, Nos. 13, 14, 15, and 16, April 9, 16, 23 and 30, 1929.
towards all its loan obligations, there is bright prospect for the re-establishment of China's national credit abroad.

**Regulations for Future Loan Issues**

While on this subject, we may also note the general principles governing the issue of public loan bonds which were adopted by the Legislative Yuan on April 20 for the purpose of insuring a centralized and sound loan system in the future. The essence of these regulations is that in the future no public loan, national or local, shall be effective unless and until the same has been previously approved by the Legislative Yuan, and that such loan shall be used strictly for constructive purposes and its security adequately protected. A translation of the regulations follows:

I. All Government bonds, both long and short term of over one year, shall be regulated according to these principles. Similarly, all Government loans, debentures or bonds of over one year, shall likewise be negotiated or issued in conformity with these principles.

**Approval and Promulgation**

II. When the Central Government issues either domestic or foreign bonds for subscription, the nature, purpose, total amount, rate of interest, methods of issue and amortization and all other necessary conditions thereof should be clearly explained and formulated into a set of regulations which shall, after investigation by the Ministry of Finance, be referred by the Administrative Yuan to the Legislative Yuan for adoption and subsequent submission to the State Council for promulgation before they can become effective.

**Scope of Purpose**

III. Both the Central and local governments when issuing public bonds, shall not designate or utilize the subscriptions thereof for ordinary or regular administrative purposes.
IV. All domestic and foreign bonds issued by the government shall be limited to the following three purposes:

(a) As investment of capital in productive and non-speculative enterprises, such as construction of railways, water conservancy, reclamation and development of natural resources; provided these enterprises are financially able ultimately to liquidate the debts without at the same time increasing the burden or liability of the Central Treasury.

(b) As expenses for the instituting and carrying out of important projects which, though financially non-productive, will nevertheless produce lasting benefits to the country as well as the people, such as national defense measures and educational and public health enterprises.

(c) As extremely urgent expenses, such as emergency military expenses and famine relief funds.

V. All subscriptions to these bonds, when already specifically designated, shall not be appropriated for any other purposes.

Limit of Local Loans

VI. The various local governments shall not issue bonds for subscription by foreigners unless the same have been otherwise approved by the Legislative Yuan after due consideration.

VII. Provincial Governments shall not issue bonds exceeding $1,000,000 unless otherwise previously approved by the Central Government. District or Municipal Governments shall not issue bonds exceeding $50,000 unless otherwise approved by their respective superior government organs.
Redemption and Control

VIII. The total amount of the bonds which various government organs propose to issue shall be such as not to complicate their financial administration and cause interference with the carrying out of other administrative measures. The government organs concerned must also be able to redeem the principal and pay punctually the interest on the bonds.

IX. Whenever necessary, the government may issue bonds with the offer of prizes and allocate a small portion of the interest thereon for the purpose (premium bonds).

X. The proceeds from and expenditure of various bonds shall all be tabulated on the budgets and balance sheets; and the issuing organ, in conjunction with the Control Yuan, shall submit a report thereon for publication.

XI. All amortization funds shall be placed in the custody of the Committee specially appointed for the purpose, the regulations governing its organization and functions to be separately formulated whenever necessary; the bondholders may appoint representatives to participate in the auditing of accounts.

Reform of Taxation

In the realm of taxation, a great deal remains to be done. It cannot be denied that in different parts of the country, there still exist vestiges of crude and unscientific fiscal systems in the form of multifarious and vexatious taxes, which have either been inherited from the former feudalistic militarist regime or came into existence during the course of civil war. The continued existence of these taxes can be better explained than justified: the financial control of the Central Government in the provinces has not been completely unified. On the other hand, it is only fair to note that certain improvements have been effected
Efficiency and Economy

In order to centralize authority and effect economy, an administrative meeting of the Ministry of Finance was summoned by Mr. T. V. Soong on August 21, 1928, at which several changes and amalgamations in the national financial administration were decided upon. The National Parcel Post Tax Bureau was incorporated into the customs' Administration Department. The Rolled Tobacco Tax Department and the Kerosene and Gasoline Special Tax Department were amalgamated. The Fourth Section of the General Revenue Department, whose sole duty was to control and administer government lands in the entire country, was abolished and its affairs transferred to the First Section. Definite and specific provisions were to be made to limit the staff of all tax organs under the direct control of the Finance Ministry. Tenure of office was to be made permanent as a first step towards the development of an efficient Civil Service. The budgets of various financial organs were to be revised with a view to economy. All these measures applied also to the administration of national tax organs in the provinces. Beginning September, 1928, the Opium Suppression Department, which used to be under the control of the Finance Ministry, was abolished. With the going into effect of the new tariff schedule on February 1, 1929, the Kerosene and Gasoline Special Tax was abolished or incorporated into the new tariff duty, as were also the Customs' Surtaxes on imported goods.

"Consolidated Tax"

In general, the government's policy as regards the collection of taxes has been to enforce the so-called "consolidated tax" system, the essence of which is that a commodity should be subject to a single tax and be free of any further levy throughout the country. This has been discussed in detail by the Finance
Minister himself in a speech delivered before the Union Club in Shanghai on May 1, 1928.* Briefly stated, the policy requires: (1) taxation at the source; (2) evenness of taxation; (3) a simplified system and consolidation of taxes on the same commodity; (4) the elimination of leakage in collection; and (5) strict accountancy. This policy has been completely and successfully carried out with regard to the Rolled Tobacco Tax, the Kerosene and Gasoline Special Tax and the Flour Special Tax, and it is expected that it will eventually be extended to other commodities throughout the provinces.

Native Goods' Tax

In this connection, it is interesting to note the policy of the Ministry of Finance with particular reference to the treatment of native goods. I quote from the Minister's speech above referred to:

"There have been many suggestions that we tax goods manufactured by the Chinese companies at one rate and goods manufactured by foreign companies at another rate. The Ministry of Finance has resisted such proposals as inequitable, as harmful to trade, and as an impairment of the very object of the tax which is to raise revenue for the government without destroying industry.

"Native industries should be encouraged and stimulated by every honourable means so as to provide for our industrial development and the improvement of the standard of living of our people. But it is my conviction that if Chinese companies will organize on a modern basis, reduce their overhead costs, utilize efficient methods of production and distribution and drive politics out of their firms, they will be able to compete with foreign firms in this country advantageously. It is not our purpose to

grant rebates and bonuses which are justified neither by national interests nor the needs of the industry.”

**Vexatious Taxes**

As we have remarked, it is to be regretted that the Ministry of Finance has not been able to remove the miscellaneous and vexatious taxes in the country as soon as might have been desired. But an examination of these taxes reveals the fact that they are mostly provincial or local taxes which the Central Government is powerless to remove so long as financial administration in the country is not unified. Let the Finance Minister speak for the Government.*

“There is a tendency,” said Mr. T. V. Soong in an interview published on September 13, “for the public to saddle the Ministry of Finance with all the hundreds of vexatious taxes existing in the country, when as a matter of fact all the taxes collected by the Ministry could be counted on the fingers, namely, the Customs (which include Parcel Post and Customs Surtaxes), salt, wine and tobacco, petroleum and stamps, and those taxes only effective in three provinces-Kiangsu, Chekiang and Anhwei. The so-called Fishery Tax and one other minor tax are really collected in the exclusive interest of the Ministry of Education, from which they have been recently taken over; likewise the so-called Stock Exchange Tax is only a form of license fee. There is only one more tax, the only new tax established by the present Ministry, the Flour Tax, and that was levied at the request of the mill-owners themselves in lieu of likin.”

“For the abolition of these multifarious oppressive taxes,” he added, “the Ministry of Finance must have extensive powers through the Financial Reorganization Committee, and after the abolition of the Committee, the Ministry must have effective supervision over local revenue to prevent renewed irregularities.”

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*For the full text of Mr. Soong's statement on the question, see The China Weekly Review, Special New China Number, Oct. 10, 1928.
Obstacles to Reform

Aside from the lack of unified financial control in different provinces, there are other obstacles to the modernization of tax administration which it will not be possible for the Ministry of Finance to overcome overnight. Thus one of the chief impediments to the elimination of leakage and smuggling in the collection of taxes is the force of inertia which comes from the public’s being accustomed to the old ways. Vested interests, which know the ropes and exert local influence, are everywhere against reform, while many are only too willing to split with tax collectors to get some slight advantage. On the other hand, it takes time to build up an organization which will not "squeeze."

Foreign Complications

Unfortunately, another impediment is foreign complications, one of which is the extraterritorial status of foreign settlements. In his speech at the Union Club above referred to, Mr. T. V. Soong remarked: "Smugglers, mandarins and political financiers can operate in your Settlements and it is difficult for us to reach them there without your cooperation. You have no idea what additional overhead to the cost of trade these people are. It is not so much that taxes are high, but that these people force us to waste so much in the mere business of collection, which should largely be an automatic process. They band together into cliques and exact their toll on the trade done. They have organized smuggling until it has become scientific and we have to break the system without touching those who operate it, because they are in your Settlements. I hope that the time is not far distant when the Settlements will cease to be used as bases for smuggling, when there will be active cooperation between the Ministry of Finance and the Settlement authorities in the modernization of the collection of national revenues."
Progress in Taxation

That the Government is moving in the right direction, however, is claimed by the Finance Minister. Thus he continued in his statement of September 13:

"Of course, nobody, and I the least of all, expect all abuses to be wiped out by the creation of the Administrative Yuan and the various commissions, but I think we are moving in the right direction. Illegal, extraordinary and irregular taxes and financial measures have come into existence during the whole course of civil warfare, covering more than a decade. Few of them are in the category of national taxes, but have been imposed by militarists and provincial officials. We have inherited a crude and unscientific fiscal system, but we cannot change it by one sweep of the ink brush.

"It is necessary that there should be a systematic revision of taxes, following a clear-cut demarcation between national, provincial and municipal taxes. Then the system of Consolidated Taxes, which we have instituted with regard to cigarettes, petroleum and flour, must replace the confusion caused by irregularities and by the persistence of likin.

"Every change means the breaking of rice-bowls and the destruction of corrupt vested interests. I am not at all pessimistic as to our success, for those who are actually paying the Consolidated Taxes, under the system which we have instituted, find that, in the long run, they pay less and yet the Government receives a greater revenue. That, in my opinion, is the trend of immediate financial reform."

Abolition of Likin

The abolition of likin is of sufficient importance to deserve more than passing mention.* This is a very urgently needed measure, but is an equally

difficult task. At the July Financial Conference, it had been decided as a preliminary step to classify likin as national revenue so as to facilitate its eventual abolition by the Central Government. By another decision of the Conference, a Committee for the Abolition of Likin, consisting of officials of the Ministry and the Finance Commissioners of the various provinces, met in Nanking from July 15 to 25 to formulate an administrative scheme for the abolition of likin and the simultaneous enforcement of new taxes to take its place. The Committee decided that the abolition of likin toll-gates and other offices for various internal transit duties should begin in October, 1928, and be entirely effected by the end of November. We are, of course, still far away from that goal.

Plans for Abolition

Simultaneously with the announcement of the National Tariff Schedule, the Government renewed its efforts to effect the abolition of likin and other internal transit duties as soon as possible. On December 14, 1928, an important meeting of representatives of the Provincial Finance Bureaus of Kiangsu, Chekiang, Anhwei, Fukien, and Kiangsi, was convened in Nanking by the Ministry of Finance, at which it was decided that the abolition of likin, accompanied by the enforcement of new Consumption Taxes, would be effected within six months in the five south-eastern provinces.

Stages of Abolition

According to the plan of the Finance Ministry formulated to carry out the above decision, the abolition of likin would be effected in three stages. The first step would be taken in February, 1929, when a number of likin toll stations in the interior of the five provinces would be abolished and the new tax, known as the Special Consumption Tax, would be levied on certain articles, in order to make up the deficit consequent on the abolition of the likin toll
stations. The second step would be effected in April, when all likin and other internal transit duties would be abolished and other Consumption Taxes imposed. The final step would be consummated in June when, following the complete abolition of likin, a system of Special Consumption Taxes would be uniformly enforced throughout the five provinces. The administration of Special Consumption Taxes will come under the control of officials specially appointed by the various provincial governments. The collection of special taxes on sugar and cotton goods and the excise tax will, however, be directly managed by the Ministry of Finance.

Special Consumption Taxes

The kinds of articles on which Special Consumption Taxes are imposed and the rates of duty to be levied, as proposed by the Likin Abolition Conference above-mentioned, have been adopted by the Ministry of Finance. The list of selected goods includes the following sixteen kinds: oil, tea, paper, tin sheets, sea-food, lumber, porcelain, livestock—except cattle used for farming and domesticated fowls—medicine, lacquer, hides and feathers, minerals, cocoons, silk, beans and cotton. The rates for different goods are as follows: (1) for daily necessities, 2.5% to 5%; (2) for quasi-luxuries, 7.5% to 10%; and (3) for luxuries, 12.5% to 17%.

On Foreign Goods

Reference has been made to the fact that the Special Consumption Taxes to be instituted in substitution of likin will be imposed alike on imported goods and domestic goods of the same nature. It is provided, however, that while the national and provincial governments may impose new taxes to make up the deficits occasioned by the abolition of likin, neither authority may impose new taxes under the name of Special Consumption Tax other than those provided in the above schedule. In case of imported
goods, the assessment will be made on the values as set down in the new tariff schedule.

Progress of the Plan

The institution of Special Consumption Taxes in place of likin has been enforced in the five south-eastern provinces and recently also in Hupeh, Hunan, Kwangtung and Kwangsi. But owing to some objection on the part of merchants to the levy of Consumption Taxes, it has not progressed as fast as planned. The objection raised is that if Special Consumption Taxes are levied in place of likin, the people would still be subject to the burden of likin only in a different name. To this the reply of the Government authorities is that while likin taxes all goods, the Special Consumption Tax is levied only on a few selected kinds of commodities, and that the levy of Consumption Taxes is necessary in order to reimburse the Government for the loss of some $70,000,000 a year consequent upon the abolition of likin. In fact, it has been officially estimated that the five south-eastern provinces alone will lose almost $12,000,000 this year despite the enforcement of Consumption Taxes in place of likin,—the loss from likin being $27,890,000 and the receipt from Consumption Taxes, $15,979,000. When likin is abolished in all provinces, the loss will be proportionately greater. Even the increase of $25,000,000 to $30,000,000 which the Government may be able to receive from the Customs' revenue will not be sufficient compensation for this loss, especially as this increased revenue is badly needed for the readjustment of national indebtedness and other rehabilitation purposes. From the standpoint of government finance, then, the enforcement of the Special Consumption Tax seems to be a necessity just now.

National Banking System

A singular piece of concrete and constructive work was carried out in the financial history of China when the Central Bank of China was opened on
November 1, 1928. This measure meets one of the most pressing needs of the present period of reconstruction when financial readjustments and currency reforms call for the services of an institution such as the Central Bank.

Central Bank

The Central Bank of China commenced operation with a paid-up capital of $20,000,000, appropriated in one instalment from the Central Treasury. The capital of the Bank may be increased and subscription of additional shares offered to the public, but in any case private shares shall not exceed 49% of the total authorized capital. The head office is in Shanghai, with branches and sub-branches to be established in other appropriate centers. The charter of the Bank is for a period of thirty years, but it may be extended upon its expiration by application to the Government.

Rights

The Bank is granted special rights to issue banknotes, to mint and issue coins, to act as the fiscal agent of the Government, and to raise, collect or manage domestic or foreign loans for the Government. But the Bank is enjoined from engaging itself in business which has any tinge of speculation. According to Mr. T. V. Soong, Minister of Finance and Governor of the Bank, the principal missions of the Bank are: (1) the standardization of national currency; (2) the creation of a national treasury; and (3) the stabilization of the money market.*

Note Issue and Reserve

According to the regulations promulgated by the Government governing the Central Bank, all notes issued by the Bank may be freely circulated on all public markets as legal tender on par value. The

*For the text of Mr. Soong's speech at the opening of the Central Bank, see The China Weekly Review, Vol. XLVI, No. 11, Nov. 10, 1928.
notes may be accepted for payment of taxes or other funds, and for payment of debts. They can also be used in all business transactions. The Bank, moreover, shall have a hundred per cent reserve, consisting of sixty per cent in precious metals and forty per cent in negotiable governmental bonds, to be held at all times. There shall be no limit fixed on the amount of notes to be cashed by an individual on any one day. Besides, all details regarding the actual circulation of notes shall be published at regular short intervals, while periodical inspections of the same shall be undertaken by the Supervisory Board. This last regulation has been strictly carried out. Up to date, twenty examinations of the Bank's reserves against notes in circulation have been conducted by the Supervisory Board, which has in each instance certified them to be in order.*

Control

In the control of the Bank, the ordinance promulgated by the Government provides for a system of checks and balances between the executive, supervisory and legislative organs of the Bank. There are a Court of Directors and a Board of Supervision, representing respectively the legislative and auditing powers; while the Governor and Deputy-Governor, with administrative power, are chosen from amongst the Directors so as to insure harmony between the legislative and administrative organs. The Directors and Supervisors are thoroughly representative of the country. The tenure of office is specifically fixed to avoid political complications.

Organization

In organization, the Bank is after the pattern of the Bank of England. It has two divisions, the Issue Department and the Banking Department, which are under the immediate supervision of the Governor and

*For the report of the latest examination, held on June 10, see The China Critic, Vol. II, No. 25, June 20, 1929
are independent of each other. Banknotes are to be issued only when there are full reserves to insure redemption. The total amount of notes' issue is to be determined by the Court of Directors, while the Supervisory Board shall supervise the reserves.

**Government Supervision**

Being the highest financial institution, the Bank is directly under the supervision of the National Government, and is not in any way subordinate to the Ministry of Finance. Any loan which the Central Bank may make to the Ministry of Finance, must be authorized by the Court of Directors.

**Relation to Former Central Banks in Canton and Hankow**

It is important to note that the former Central Banks in Canton and Hankow are regarded as having no organic relationship to the Central Bank in Shanghai. But with the recent extension of the Nanking Government's control to Kwangtung and Hupeh Provinces, the former have been liquidated and reorganized as Branch Offices of the latter, thus regularizing the relationship of these banks.

**Bank of China**

With the establishment of the Central Bank, the status of the Bank of China and the Bank of Communications, which had hitherto functioned as Government Banks, necessarily had to be revised. On November 18, 1928, the shareholders of the Bank of China ratified the new charter under the terms of which it becomes a semi-government institution, acting under special charter from the Nanking Government as an exchange bank. Its principal function in the future will be developing foreign and domestic commerce. In this respect the Bank of China will hereafter function along lines similar to the Yokohama Specie Bank in the banking system to Japan. Under the new charter, the Chairman of the Board of Directors must be ratified by the Minister of Finance,
who also appoints three directors and one auditor. The Nationalist Government has taken up $5,000,000 of the shares of the Bank of China, which increased the paid-up capital to $25,000,000. The Bank of China will continue to issue banknotes as heretofore, the regulations and reserves remaining unchanged.

Bank of Communications

Similar reorganization with regard to the Bank of Communications has also been effected. According to new regulations published by the Ministry of Finance on November 17, 1928, redefining the statutes of the Bank of Communications, the Bank is recognized as a national bank engaged in the expansion of the country's communications with an authorized capital of $10,000,000 in $100 shares. Twenty thousand shares are held by the Government and the rest by private individual share-holders who must be citizens of the Chinese Republic. In case of necessity, the capital of the Bank may be increased with the approval of the Ministry of Finance. The charter of the Bank will remain effective for thirty years but may be extended with the approval of the Ministry of Finance. The Ministry of Finance appoints three directors and one supervisor.

Center of Banking System

The Bank of China and the Bank of Communications, acting with the Central Bank of China, under special charters, will thus function jointly as the center of the national banking system. The private-owned Chinese banks work into the system through their representation on the boards of these banks.

Registration of Banks

With regard to private banks, the Government has issued a set of regulations governing their registration. The new law, promulgated in January, provides that all companies engaged in ordinary banking transactions, such as deposit, loan and exchange, shall be required to register with the Ministry of
Finance before they can offer their shares for sale to the public.

**Redemption of War Paper-Money**

Of importance to currency stabilization is the fact that since the inauguration of the Central Bank of China, the Government has taken steps to honor the unredeemed Central Bank notes issued during the course of the Northern Expedition so as to help stabilize the money market and restore its credit. On its final march from Nanking to Peiping, along the Tsinpu Railway Line, the Nationalist Army was partly financed by the issue of small coin dollar notes, bearing the inscription “subsidiary notes of the Central Bank,” emitted to the extent of $8,700,000. As no definite arrangements for redemption had been made, these notes began to depreciate in value. Upon the fall of Peiping, agencies were maintained by the General Headquarters of the Nationalist Army along the Tsinpu Railway line for the redemption of these notes, but the arrangement was more nominal than effective. At the inauguration of the Central Bank, Mr. T. V. Soong stated that this task would be taken over by the Ministry of Finance. This was fully realized within barely four weeks, these notes being redeemable since December 7, 1928, at face value at the Central Bank, the Bank of China and the Bank of Communications. This action disposes completely of a temporary note issue and manifests the desire on the part of the authorities to make good their pledge.

**Unredeemed Hankow Notes**

As to the unredeemed notes of the former Central Bank at Hankow issued in 1926-27, the Government proposes to compensate the holders of these notes by redeeming them at par by means of long-term bonds. Accordingly, the Ministry of Finance has been authorized to issue a new loan, called the “17th Year Long Term Currency Bonds”, for the amount of $45,000,000, carrying interest at the rate of 2.5% per annum and secured on the Customs’ revenue surplus. Capital re-
demption of these bonds is to take place by annual drawings of $1,125,000 beginning in 1934 and terminating in 1953. This contemplated remedy has been opposed by the holders of the Hankow notes, who object to their redemption by means of bonds instead of cash. The Government, however, is determined to carry out this scheme.

**Improvements**

Commenting on the above plan of the Government, one writer says: “The entire affair is certainly not a creditable performance, because it was chiefly the small man who had originally been hit. On the other hand, the Government’s offer, now on the eve of realization, is a hundred times better than what has been done by other factions at the very same period or any one party in China in years gone by. The aims of the ruling authorities are clearly to produce virtue out of sheer necessity, practical repentance ending in material success.”

**Central Mint**

A new era in currency in China will be marked by the opening of the Central Mint in Shanghai, which is rapidly nearing completion and is expected to be in operation within three months or so. The opening of the Mint is especially significant because it will precede the official abolition by the Nationalist Government of the “Tael” and the adoption of the ‘Dollar” as the basic currency of China. Without the services of the Mint, it will be impossible to bring about uniformity in the currency system.

**New Currency**

The new Central Mint will be in the control of the Nationalist Government assisted by a committee of bankers. It will work on a “free coinage” basis, and the new currency will be a standard silver dollar, with ten, twenty and fifty cent subsidiary coins. The first coins to be turned out will be the new Sun Yat-sen dollars. All coins at present in circulation will be
withdrawn and recast into the new denominations, with ten ten-cent pieces to the dollar, interchangeable with the subsidiary notes of the Bank of China and the Bank of Communications.

**Shanghai Mint**

The new Shanghai Mint, which is to become the Central Mint, was designed in the spring of 1921 by the Chinese Banking Consortium with an original appropriation of $2,500,000, but the cost was underestimated, and the original appropriation was exhausted before the work on the mint was half completed. Since that time, owing to various political vicissitudes, the work has been interrupted, and with the delay and depreciation, it is estimated that the total cost of the institution will be approximately $6,000,000, exclusive of initial operating expenses.

**Other Mints**

It is the plan of the Nationalist Government to close up the Nanking and Hangchow mints when the new Shanghai Mint is in full operation. The machines of these mints will be moved to Shanghai for use at the new mint and also many of the experts and staff. The new mint, as designed by the American engineer, Mr. Clifford Hewitt, in 1921, will have a capacity of 800,000 dollar coins per day. The Nationalist Government will gradually increase it to two millions as conditions in China, after the abolition of the tael currency warrant. It cannot be stated definitely how many dollars will be required in the whole of China, but it cannot be less than the estimate of twelve dollars per capita ratio in Japan. On that basis of calculation, there will be at least $5,000,000,000 required by the population of China.

**Sino-Foreign Cooperation**

Last but not least, it is of significance to note that in its work of financial and economic reconstruction the policy of the National Government is to welcome foreign assistance either in the form of technical
service or of capital. The fact that the reform of China’s currency and taxation systems, the readjustment of her national indebtedness, as well as other constructive measures aiming at the financial and economic development of the country, will be of immense benefit to foreign commercial and financial interests as much as to Chinese, and should provide an incentive for Sino-foreign cooperation in that direction.

Commission of Financial Experts

A Commission of Financial Experts, popularly known as the “Kemmerer Commission,” has been invited to advise the Ministry of Finance in its task of currency and fiscal reform. The Commission, consisting of over ten American experts, is headed by Dr. E. W. Kemmerer of Princeton University, who has been financial advisor to some ten different countries at various times and enjoys a reputation as the “international money doctor.” It is divided into six subcommittees; namely, (1) Currency and Banking, (2) Public Credit, (3) Railroad Finance, (4) Taxation, (5) Tariffs and Tariff Policy, and (6) Budget and Accounting, headed respectively by Dr. E. W. Kemmerer, Dr. A. N. Young, Mr. W. B. Poland, Dr. O. C. Lockhart, Dr. B. B. Wallace, and Dr. F. A. Cleveland. Among the assistant experts are Dr. J. P. Young, and Messrs. A. Watson, F. B. Lynch and R. W. Bonnevalle. This Commission arriving in China in February, 1929, and engaged to serve for one year, has been studying the various phases of China’s currency and financial problems and is expected to submit recommendations for their solution in the form of definite projects of law when the study is completed.

Other Foreign Advisors

Then also, five prominent Americans have been invited by the National Government to serve as Honorary Economic Advisers to assist the Government in the reconstruction schemes which have been projected for the financial and economic development
of the country. These are Mr. Henry Ford, the well-known motor magnate; Dr. Owen Young, of "Dawes Plan" fame; Mr. R. M. Harper, well-known banker; Professor Seligman, the Columbia University economist; and Professor J. W. Jenks, another economic expert connected with New York University. Reference has been made to Mr. Clifford Hewitt, the American engineer who designed the Shanghai Mint in 1921 and is an expert on the construction and operation of mints, having designed the U. S. Government Mint in Philadelphia and the Philippine Mint in Manila. He has been invited to supervise the opening of the new Central Mint in Shanghai. The invitation of these and other foreign experts in railway engineering and city planning, e.g., Messrs. A. J. Mantell, H. K. Murphy and E. P. Goodrich indicates that the Nationalist Government welcomes foreign expert service as much as foreign capital in the various phases of its reconstruction.

Programme and Performance

In the above survey of nationalist finance, I have endeavored to present the essential points of the programme of financial and economic reconstruction and to note the efforts of the Government in carrying it into effect. While it is impossible to say how much of the programme will be accomplished and how soon, it seems fair to conclude from the above review that those in charge of nationalist finance are in real earnest about their uphill task and have undoubtedly achieved all that could be done under the circumstances. On the surface of things, so much could be or should be done, that it is easy to find fault with the government authorities and blame them for the lack of rapid progress or the failure to perform all their promises. But when the underlying and almost insurmountable difficulties of the task are fully appreciated, one may not criticize too harshly but will give credit where steady and concrete progress has been made. After all, there are in China as elsewhere in
the world, wide gaps between the devising of programmes and actual performance. After more than a decade of civil war, after the country had been torn by strife and revolution and government authority reduced almost to nil, even the restoration of normal processes entails heart-rending difficulties. Much less is it possible rapidly and effectively to institute reforms which require the destruction of corrupt vested interests, the breaking of “rice-bowls,” the undertaking of experiments and the acclimatization of the people to unfamiliar modern practices.

**Education**

The work of reconstruction is not merely a matter of changing forms and externals, of applying new systems of accounts, of amalgamations and reorganization. We must go much deeper. We must educate our own people to the wisdom and benefits of modern methods; we must create a civil service experienced and yet imbued with the idealism of revolutionary China; and above all, we must bring the military authorities under civil control.
CHAPTER III
RECENT SOCIAL AND MORAL PROBLEMS AND ATTITUDES
GIDEON CHEN

Definition

In this article ‘social’ is used in its widest sense to include political and economic aspects while ‘moral’ is meant to appraise the values of certain types of conduct rather than to judge what is right or wrong. Every social problem, in its last analysis, is a moral problem, involving the mental attitudes, the emotional feelings and, finally, willing action between individual and individual or one group of individuals and another.

Inertia

Before we enter into a discussion of social and moral problems, let us recall a few fundamental factors which are peculiar to China and which have been important causes in determining its social development. (1) Physical conditions; a population of 400 million, being one-fourth of the world’s population; an area bigger than that of the forty-two or more countries in Europe put together. (2) Historical momentum; most of China’s social institutions have their roots in the dim past; they are of one or two thousand years’ standing. (3) Social peculiarities; the insignificant part played by the State and the Church, or organized religion, in vital social issues contrasts vividly with the place of both in the West. (4) Intellectual leadership; 90% of the people are illiterate; the small thinking fraction has constituted the brain of the people. Weighing these factors together, one cannot help feeling that social changes in China can
come only through a painstaking, slow process of experiment. Those things which have proved to be favorable in the social selection, will remain and become a part of the life of the people; others will die a natural death. This is the Chinese genius which has been revealed in their ancient history as well as in their recent experiences; it will probably be true of the future also.

Mind of the Intelligentsia

Since the thinking element has exercised so much influence upon the development of Chinese life, it is necessary to look into their present state of mind. This will undoubtedly enable us to understand better the meanings of recent events in China. In no period in China's long history has the peace of her thinking mind been so disturbed as at present. Every serious young man or woman of to-day makes four great discoveries. First, he discovers himself. He sees himself as no longer a mere member or dependent of the joint family, but as having his own independent life and as being compelled to live it personally in the best way he can. Secondly, he discovers a nation. He thus sees himself as not only a member of his village or town, but also a citizen of a great republic in the making. Thirdly, he discovers Chinese civilization. Coming into contact, as he does, with other civilizations he is forced to cast a critical eye upon his own. New meanings and interpretations are given to the old through a process of re-valuation. Fourthly, he discovers western civilization, which his forefathers rejected and dismissed as something "barbarian." Science and other material elements of western civilization are now generally accepted as needed by China. These great discoveries widen the mental horizon of the thinking Chinese and cause them both joy and suffering in their struggle to realize their new desires and fight against the old forces which tend to draw them back to old modes of life.
Mind of Common Man

What is true of the thinking man is also true of the common man, only in a lesser degree and as the result of a slower process. Psychologically speaking, the common man in China today is troubled in two ways. He is told that the kind of life which his predecessors and he himself have been leading does not fit into modern life. It must be changed; and he sees many changes that have already taken place about him. “Change! Yes! But how?” One man tells him to change this way; the other, another way. And he finds himself bewildered! Furthermore, he is persuaded to participate in many public activities and movements which never before bothered him. He feels awkward; does not know how to act or not to act in this changing and make-believe world. Mass education, social and political propaganda and changes have put a new alertness into the mind of the common people.

New Social Attitudes

As a result of changes in recent years, two distinctly new social attitudes have developed. One is the attitude of the ruling class toward those under their rule. Throughout history, the right to govern in China, nationally and locally has been vested in the intellectual class. This monopoly of governmental affairs by the “philosopher-kings” as Plato termed them, is no longer true in China. Labourers and merchants now claim their shares. They are beginning to participate together with their brother scholars, in governmental affairs and political issues. This movement toward democracy means a break in China’s political history that will have a far-reaching effect as time goes on. Another great change is in the attitude toward physical labour and the working classes. Separation between ‘brain’ and ‘hand’ and contempt for manual labour, are two of the important factors which help create poverty and starvation in a nation. But the new conception of
the "sacredness of labour" and the interest in economic improvements are among the most hopeful features of China today. This change of attitude will certainly result in an Industrial Revolution from within in the near future.

Changing Social Structure

In addition to the brief description of the mind of China as given above, we may review the general outlines of her social structure which, like the inner life of the Chinese people, is also undergoing change. The Revolution has a great deal to do with these changes. Some tendencies are quickened by the Revolution; others, indeed, are created by it.

From Cultural to Legal

Changes in the general character of China’s social structure may be studied from different angles. (1) China is changing from a loosely associated cultural society into a well organized legalized society. In the former type of society, customs and moral maxims guide the actions of the people: in the latter, laws and regulations tell people what to do, or, rather, what not to do. Thus China’s traditional political laissez-faire is giving place to governmental intervention. In the experiences of the national and provincial governments in their various attempts at legislation, has been revealed the gigantic difficulty of transforming the habits of a “free” people into those of a law-abiding one. I think the Kuomintang leaders are extremely wise in laying aside the constitutional issue, and concentrating upon the propaganda of Sanminism and the new social obligations which will thus come to be like Confucian Ethics in the past, the un-written constitution of China.

From Agricultural to Industrial

(2) The economic aspects of China’s social structure show that it is changing from an agricultural to an industrial society. The modern industrial system is establishing itself, though slowly, in a few centres
in China. Industrial disputes and labour consciousness have already intrigued public attention. Given the requisite conditions, this process of industrialization will go far in transforming China's social structure and relations as it has done in other lands. Perhaps, it is not too much to entertain the hope that while an industrial revolution is going on in China, an agricultural revolution will concurrently take place, so that a readjustment may be made between the two communities and avoid developing the one at the expense of the other.

**State Organization**

(3) As already stated above, China's political organization has been that of a loose federation of semi-independent automatic provinces, which, in turn, are federations of groups of towns self-governing through the guilds, while the villages operate in the same way through the clans. The term, "family-state", would thus express the spirit and the form of China's political life of the past. During the last thirty years China has struggled politically to change from a family-state into a national state. The military leaders of the North and the South represent the old idea of the feudal state, which needs to be superseded. Some government departments and bureaus have been nick-named "guild-houses of fellow-townsmen", this illustrates an old habit which calls for a radical remedy. The committee form of government, both in political and social organizations, will fail to work, if the habit of common agreement cannot be cultivated. It easily leads to a new form of the old oligarchy, when two or three members assert themselves and dominate the whole thing while others neglect their duties. New political organization demands new political ethics. What is badly needed today in China is loyalty to the nation and not to the family; and the application of the principles of stewardship, for the good of the state, instead of personal benefit. The followers of Sun Yat-sen's political revolution ought not to forget his
spiritual revolution. Without spiritual revolution, political revolution is merely a corpse!

The Family System

(4) Familism is the fundamental principle upon which Chinese society has been organized. It carries over into political, educational, rural, industrial and religious life. Four powerful enemies are now undermining this age-long principle. They are, individualism, nationalism, industrialism and communism. There are various defects in familism; the burning problem is how to conserve the good elements, eliminate the bad, and introduce those which are new and desirable into the new social China. There are many problems and difficulties involved in the passing of the family-state into the national state, the merging of the joint-family company into the joint-stock company, the changing of the family-school into the vocation-school, and the turning of the family-clan village into the civic-community village. In these transformations, success or failure depends upon a new mental attitude and a new moral insight. It will take much time and effort to combat the old habits of thought and action which will for long be interspersed among the new forces. True social re-valuation means a radical change in the habit of action; a mere change of ideas is not enough. But if the opportunity of free development, without unnecessary intervention, could be given to these forces, new and old, the development of a new society may be expected in China.

New Social and Political Groupings

Like the old moral formula of the Five Relations, the traditional Four Social Classes, namely the scholar, the farmer, the labourer and the merchant, are too simple a classification to meet the complex needs of modern life. Politically speaking, the cultural class has been the ruling class, and the three economic classes have been the subjects. Socially, the cultural class is the privileged class whose parasitical life
and leisure time have been made possible at the ex­
pense of the toil of the economic classes. Now the
situation is changed. Through the efforts of the
Government the merchant class was organized some
twenty years since. While its social prestige has been
great, its political influence emerged only recently, espe­
cially since the rise of a financial class. For the first
time in history, the present Nanking Government is
influenced, to a very large extent, by financial and com­
mercial interests, though it may not yet be apropos
to speak of it as a "Merchants' Government." It goes
without saying, that such a government will tend to
"close the mouth" of the scholar, and "stop" the move­
ments of labourers and farmers. Nevertheless the
seeds of social revolution have been planted in China.
Its development or explosion is a matter of time only,
unless radical reforms are achieved within a reason­
able time.

New Social Classes

During this time of Revolution, some abnormal
social and political phenomena have appeared. The
armed class such as soldiers, bandits, kidnappers,
labour pickets, and foreign imperialists, by virtue of
their arms, can always dictate their will to those who
are unarmed. The greatest sufferers, in this connec­
tion, are the farmers. They in turn, for the pur­
pose of self-protection have had to appeal to the mighty
god of war; for instance, the "Red Spears," and similar
organizations in the North, and the farmers' corps in
the South. This rise of the spirit of militarism has
certainly a great effect upon the moral and social
attitude of the people. It tends to create the attitude
of glorifying the sword and worshipping physical
force. Another interesting grouping of social classes
of people in and after the Revolution is worth atten­
tion. There seems to have been a sort of combination
of the Northern militarists, foreign imperialists, and
big merchants and financiers on the one hand, and
southern revolutionists, students, labourers and com­
munists on the other, before and during the Revolution. But it looks as though after the Revolution, a new grouping of these forces took place. The northern militarists either ‘turned over’ or were destroyed. The southern revolutionists have ceased to revolutionize and have compromised with the foreign imperialists and the big merchants and financiers. These three groups work together to suppress the labourers’ the farmers’, the students’, and the communist movements. This change of attitude is due perhaps to the fact that the revolutionary party has now become the governing party.

Local Politics
Every “hsien” and village reflects the pulse of the nation. After the “downing of the village autocrats and the gentry,” who have been the ruling class in local affairs, who is going to take their place? The Tangpu (or local Kuomintang)? But the Tangpu, which is generally dominated by young students and “statesboys,” has not as yet got sufficient prestige for the task. Hence, it conflicts with the local governments and the chambers of commerce, which usually have their own ways of looking at things. Newer institutions, like trade unions and farmers’ unions, etc., are, it is true, more willing to recognize the supremacy of the Tangpu. In many cases, however, the strong and sweeping measure taken by the members of the Tangpu in changing established social customs and practices often bring reaction, especially in the rural or urban districts, which sometimes results in the destruction of the Tangpu. In spite of these shortcomings, credit must be given to the Tangpu for its work of social and political education through propaganda.

Women
A word or two must be said about Chinese women. Perhaps the greatest silent social revolution of China today is in the rapid change in the public attitude towards women and in their ideas of them-
Chinese women have recently run out from behind their wall of seclusion into the public eye. Equal opportunities and rights with men are given to women in legal and social life. There has been an attempt to organize women into a "class", which, however, failed. Chinese women are now competing with their brothers in every walk of life. It has been sarcastically pointed out that the difference in civilization between a woman with bobbed hair and one with bound feet, is some three thousand years! This strange combination of the new and the old can be applied to the mental and moral life as well as the physical.

Organization

Two problems stand out prominently in post-revolution China: how to knit the four hundred million "loose sand" together into one cohesive lump; and how to feed the starving multitudes. The old day of unorganized freedom has gone and the process of the mechanization of life is beginning to creep in. First of all there is a tendency toward national organization. The National Government, the National Federation of Student Unions, the All-China Labour Federation, the national organization of religious bodies and other social classes come under this category. Centralization is another trend. The so-called "University Center" plan is the best example of this type. Life is organized. A number of problems raise themselves in connection with this organized life. How correlate the aim of the organizer and the life of the individual? What purpose and method of organization should be adopted? Where secure the right kind of leadership? These are the vital problems to which organized China has to find answers.

"Small" Family

The "small" family is the third social trend which points in the direction of decentralization. From the prominent leaders of the Revolution down to the rank
and file, workers and apprentices, the desire for the "new" home and "small" family expresses itself vigorously. Thousands of "wise wives and good mothers" have been divorced, through no mistakes of their own and simply because they live in a changing time and their old education, or lack of it, and old habits of life do not satisfy the new desires of their old husbands. Tragedies and disappointments in love, free love, platonic love, etc., have broken through the iron gate of China's sacred home life. The suffering of young men and women at this transition stage is beyond measure. On the other hand, there are many "new homes and "small" families enjoying an "independent" and free life.

New Obligation

No new social organization can be realized unless its members have a new sense of duty. A new social relation calls for a new moral obligation. Such virtues as the spirit of team work, loyalty to larger organizations and a sense of trusteeship are cardinal in organized life. These habits can only be acquired by continuous practice. China has demonstrated to the world the art of acting together in campaigns against militarism and imperialism. This new spirit will undoubtedly, in the course of time, be carried over into social affairs. Unless a social "filial piety" or loyalty to a common cause and larger social organization can be developed to take the place of ancestral filial piety, and unless the sense of social obligation becomes stronger than that of family obligation, the foundation of a new social and political order in China will not be laid.

Livelihood

A good deal of the social and political unrest in China can be traced back to the key problem of the "rice bowl." The pressure of population on the means of subsistence, which has been keenly felt during the last decade or so, will have far greater
effect as time goes on. With the gradual disintegration of the patriarchal social structure and the joint family-clan, the dislocation in the machine production after the Revolution and the rise of the cost of living, the struggle for existence tends to become far more severe. The old stoic philosophy of life—in the names of "heaven" and "fate" be contented even under starving conditions!—has disappeared. A new spirit of discontent and struggle has spread far and wide. Will the recent interest in modern science and economic reform be able to "feed the multitude?" It largely depends upon the determination, far-sightedness and the statesmanship of the leaders of China's millions.

Social Politics

China is passing from a political laissez faire nation into a nation with a regulated social development. This important and radical change is due, on its best side, to three main causes: the rise of new social forces like labour and women, the interest in politics by social classes other than the scholar, and the new conception of the function of government. Social politics is one of the chief interests of the day. The Kuomintang has a social policy and program: and that the Communistic Party focuses its activities in social issues, goes without saying. Government departments for health, labour, farmers, and social affairs have been established both in the national and provincial governments. We have seen the beginning of social legislation, such as factory regulation, labour laws, women's inheritance right, etc. There are attempts, also, to regulate rent, interest, wages, and profit. It is interesting to observe that the successful experiments in Municipal Government in Canton and rural administration in Shanghai are now extended to other parts of the country. Social politics will become the center of China's political life, so long as it does not enter into the mad international race in armaments and industrial competition.
Social "Religions"

In the midst of the moral, social, economic and political revolutions, as described above, what of the existing religions, like Confucianism and Buddhism, which have already begun to adapt their teachings to the needs of the time. New interpretations are given to the Confucian ethics. An attempt to bring the passive and other-worldly Buddhism into an active and this-worldly religion by emphasizing the doctrine of "Heaven-Vehical-Man" and interpreting Nirvana as an ideal world, has been started by some leading Buddhist monks. Similarly some efforts on the part of Christians to apply the principles of Jesus Christ to social problems have been recently made. The buried utilitarian religion of Moh-Tih has been exhumed. More powerful than these, however, are the "new religions" of Sanminism and Communism. The former is as yet confined to a few of the intellectual class only, while the latter, through active propaganda, has actually reached the masses.

Call to Christians

If Christianity is going to establish itself in the mind, heart, and life of New China, a much more vigorous attempt at working out the social teachings of Christ, in living according to these teachings on the part of Christians and in preaching them to the masses, is absolutely needed. And now is the time!
CHAPTER IV
WHAT CHINESE WOMEN ARE DOING
Miss Ting Shu-ching.

In these days which are on the borderland of reconstruction and full of activity along political, economic and social lines, the question arises of how much part Chinese women are having in the upbuilding of the nation and with what phases of it they are especially concerning themselves.

In National Reconstruction

The presence of women delegates at the third National Conference held in Nanking in the Spring of 1929, indicates that they are concerning themselves with the National Government. "Woman delegate makes brilliant speech for women's rights," appeared in the headlines of one of the Conference reports. It was a plea for equality for women in the field of higher education—"In order to raise the status of China's womanhood and to secure the co-operation of women in the task of national reconstruction, the Kuomintang must ensure absolute equality of opportunity for women." The Government in China today is standing for the political equality of men and women. Women are very generally being employed in government offices, many for clerical work and a few hold higher positions which necessitate the carrying of a good deal of responsibility. During the last twenty years women have taken an active part in the furthering of the Revolution and as the nation settles down to the business of reconstruction there is every reason to believe that an increasing number of government positions will be open to women who are qualified to serve their country in this way. Chinese women, in spite of belonging to an old country, are not as
bound politically by old traditions as are the women of some of the newer countries of the West.

In Rural Life

A second concern is for the women in the country districts. Until recently the Women’s Movement has had to do mostly with a relatively small group of women, who have lived for the most part in the larger cities. It has felt this weakness, but it is looking now toward the time when country women shall be included in its activities. Much publicity is being given to the fact that some 85% of China’s 400,000,000 people are living in country districts and villages—separated from each other and isolated from the rest of China through lack of means of communication. A direct result of the Revolution has been that we are fast becoming more aware of this 85% in the country and that they are at the same time becoming more conscious of their own strength. They have become the concern of a great many people who are realizing the power latent in rural communities. Some see in them possibilities for exploitation; others see in them the hope of China. From the mere fact of numbers alone what happens in the rural districts will make a great deal of difference to China as a nation and what happens among the women is of great concern to the Women’s Movement. Much attention is being paid to rural education. Popular education classes are being organized even in remote villages, and learning to read and write one thousand of the most commonly used Chinese characters in four months’ time brings new life to the women in country districts. Churches and groups, such as the Y. W. C. A., are gladly joining in China’s effort to bring education to the masses, especially to the women, looking toward the time when they may be better educated and more helpful citizens. To the women in the country who are being reached through such classes it means the opening up of an entirely new world.
In Economic Independence

Economic independence is a third concern of China's women today. The number of women who earn their own living is constantly increasing. Most professions are open to them, many are successful business women and the social service field has much to offer. In addition to these openings for trained workers there are numberless factories offering means of livelihood for the less skilled: the development of large-scale industry in China has given work to many women. Cotton spinning and weaving, silk reeling, match packing, cigarette wrapping, hosiery and embroidery works are all possible means for at least a partial livelihood. That the conditions under which such work is done are far from satisfactory is the concern of a steadily increasing number of women who appreciate, too, the need for education for the women and girls in modern industrial plants in order to prepare them for the part that will be theirs in China's developing Labor Movement. In this emerging Labor Movement women are being given a chance, but there are as yet few qualified to take it. To quote from a Chinese industrial worker. "The workers, as well as those who are interested in their welfare, look forward to a genuine movement headed up by their own leaders and a working women's union to work for women's welfare especially under the leadership of women industrially employed." For the better equipment of women to earn their living there is a growing interest in vocational schools throughout the country—under both government and private auspices. Women who have the freedom that comes with economic independence are in a position to help more in the building up of the country.

In International Affairs

A fourth concern is international in its nature. Chinese women are coming more and more to have connections with women in other countries and to consider with them questions which touch on the
interests of women the world over. Chinese women have been represented in a number of international gatherings: the most recent was the Pan-Pacific Conference held in Honolulu in August 1928. Two Chinese women went as delegates to that Conference to represent China in considering problems common to all countries bordering on the Pacific. In the not too distant future Chinese women are looking forward to inviting a similar Conference to meet in China: for what happens in the Pacific area is of immediate concern to Chinese women.

National Council of Women

In China, the National Council of Women, organized for the development of women along lines of general knowledge, social economic and international interests, takes its place beside similar National Councils in thirty-eight other countries in affiliation with the International Council of women. The Young Women's Christian Association as an international organization joins the Association in China with association centers in forty-four other countries and is an international fellowship for women who believe that Christian principles are at the root of right social and economic development. Students in China are linked with student movements in other countries through the World Student Christian Federation and the Christian Movement itself brings together Christian women everywhere. Two years ago the Women's International League for Peace and Freedom sent two representatives to China, one from England and one from France, to acquaint themselves with the problems of Chinese women and to assure the women of China of the sympathetic interest of women in the West. The action of the French section of the League in July 1928 upon hearing the report of their delegate proved their interest:

Women's International League

"The French Section of the Women's International League for Peace and Freedom addresses to the
Women of China the expression of its fraternal sympathy. It hopes that China, entering into a new phase of her history and realizing her unity, will see her rights recognized by other powers. It urges that the French Government work for the abolition of unequal treaties and special privileges and for the establishment of just and normal relations between France and China. It congratulates Chinese women upon their wise activity and follows with the greatest interest the progress they have achieved. It sets itself to battle against the traffic in opium and arms and for the regulation of labor. It hopes that Chinese women will join their efforts with those of western women for the bringing together of people and for the reorganization of the world on a basis of international justice and peace.”

*Easy Change of Status*

The status of women is changing and it is changing with much less agitation than has often accompanied similar changes in western countries. The methods by which the changes are accomplished are new to the thinking of Chinese women. Group life and group thinking are in contrast to that more individual thinking which prevailed when women remained so exclusively within the walls of their own homes. New problems bring with them the need for co-operation and for the sharing of responsibility. While numerically speaking it is true that the majority of the women of China may be living lives little, if at all, affected by the events of the last years, it is also true that with each step in the economic development of the country the results of the Revolution become more far reaching and touch the lives of far more people. It is the concern of the women of China today to prepare themselves for the time when the help of the Women’s Movement will be tremendously needed in the reconstruction of the nation.
CHAPTER V
CONFLICT OF CULTURES
HU SHIH

The Conflict
The problem of China, as I see it, is one of adjustment in the conflict of cultures. All her present troubles can be ascribed to the failure in effecting this adjustment during a period of nearly sixty years of acute cultural conflict. The issue has never been fully recognized and consciously dealt with, but only evaded and slurred over by inertia, self-conceit, and superficial measures of reform. The net result is that China is to-day as far away from the solution of her problem as she was half a century ago.

Possible Solutions
It is high time that we clearly recognize the reality of this problem of cultural conflict and treat it accordingly. The problem is: How can China adjust herself so that she may feel at home in that modern western civilization which has become the civilization of the world? The problem suggests three possible ways of solution. China may refuse to recognize this new civilization and resist its invasion: she may accept this new culture whole-heartedly; or, she may adopt its desirable elements and reject what she considers to be non-essential or objectionable. The first attitude is resistance; the second, wholesale acceptance; and the third, selective adoption. As no one to-day seriously maintains the policy of resistance, I shall confine my discussion to the last two attitudes.

Selective Modernization
At first sight, the attitude of selective modernization seems to be most appealing to reason and
expediency. Therefore it has been the most powerful attitude preached not only by native apologists, but also by foreign writers who call themselves friends of China and lovers of Chinese civilization. I may even say that so far this is the only attitude that has been seriously and articulately maintained by any one who has thought over the problem of cultural conflict in China. China, we are told, has evolved a wonderful civilization which must not be lost in the blind acceptance of western civilization. Great caution, so say these well-intentioned advisors, must be exercised in selecting those elements from the foreign civilization which will not destroy China’s traditional values in art, religion and family life. In short, while the acceptance of some phases of the modern civilization may be a necessary evil, the traditional values of the Chinese civilization must be preserved at any cost.

Undesirable Changes

Now, what does this attitude really amount to? In reality, it means that China must change and must not change. When a city wall is pulled down, there is usually an outcry against it on the ground that the city will lose its mediaeval quaintness. When a tramway line was first opened in Peking, many American tourists expressed their regret on seeing trams running through the heart of the city. And the same line of thought has been suggested at almost every step of modernization. Industrialization has broken up the family life of the people and led them to discard ancestral worship. Modern schooling has made Chinese calligraphy a lost art, and the use of the living tongue in the text-books has made the student unable to write in the classical style. The Confucian Classics are no longer memorized in the primary schools. The cinema is driving out the Chinese drama. Abolition of foot-binding is good, but silk stockings are expensive and modern dancing is horrible. The emancipation of woman may be
Happiness and Modernization

Once a travelling philosopher was being carried in a sitting chair over a rugged hill and he heard one of his chair-carriers sing what he thought to be a merry song. This so enraptured him that he was inspired to philosophize on the thesis that it was much better to be a Chinese human beast of burden and retain the joyfulness of singing merrily in the midst of bitter toil than to be a modern factory worker and grumble over his lot. He now dreads the day when China will be industrialized and the factories will not only destroy all the beautiful handcrafts and home industries but will also kill the joyous spirit of the Chinese coolie over his work.

Approval of Selective Modernization

So all these advisors, foreign as well as native, agree that China must take the course of selective modernization, preserving as much as possible of her traditional values and adopting from the modern western civilization only so much as is necessary to meet the pressing needs of the age.

Traditional Values Safe

I, too, have been one of these advocates of the selective process, but I am now showing repentance by pointing out that this attitude of cautious selection is an impossible one, and also quite unnecessary. A civilization by its very magnitude affects necessarily the vast majority of the people who are invariably conservative. By the natural working of the law of inertia of great masses, the majority of the people will always take very good care of the traditional elements which are dear to them. It is, therefore, gratuitous and absolutely unnecessary that the thinkers and leaders of a nation should worry about traditional
values being lost. Let them move forward a thousand steps, and the masses will probably be carried no further than ten steps away from the traditional position. But if the leaders should hesitate and waver in their advances, the masses will surely stand still and no progress result.

Acceptance of Modernization

China has failed to adjust herself in this modern world simply because her leaders have failed to take the only possible attitude towards modern civilization, namely, the attitude of whole-hearted acceptance. For some decades, China has ceased to talk about resisting the civilization of the West simply because her conservatism has taken refuge under the disguise of the doctrine of selective modernization. The small amount of progress she has made in the adoption of certain phases of western civilization,—such as the telegraph, the telephone, railways and steamships, military reorganization, political changes and new economic institutions,—has largely been forced upon her either by foreign concessionaires or by the Chinese themselves motivated by the nightmare of national extinction and bankruptcy. None of these phases of progress have been introduced into China with conscious volition and intelligent understanding. Even the most prominent leaders of the reform movements have never fully understood what they advocated. Mr. Liang Chi-chao, one of the greatest leaders of the Reform Movement of 1898, made this sad confession only a few years ago: “We did not know what western learning was, nor could we tell how to learn it. We could only everyday cry out that the old things were not adequate and that there were many good things which we must learn from foreign nations.” Such superficiality in the leaders themselves cannot arouse much genuine enthusiasm or strong conviction in the people at large.
Preservation of National Culture

As was to be expected, no sooner was the first wave of enthusiasm for reforms suppressed by the reactionary elements in the government, than the intellectual class came forward with a new movement known as, “The Movement for the Preservation of the Essentials in Our National Culture” (保存國粹). Many supporters of this movement were simultaneously members of the Revolutionary Party which later overthrew the Manchu Dynasty. This fact is significant in that it shows that the anti-Manchu Revolution while a movement of the national consciousness inspired by republican ideals of the West, was yet not free from the sentiment of cultural conservatism. This conservative element came out pre-eminently in recent years when the slogan “Down with Cultural Aggression,” was frequently used in attacking missionary schools and hospitals.

Tools and Progress

It was not until the last few years that voices were heard which frankly advocated the superiority of the modern western civilization over the old civilization of China and of the East in general. Mr. Wu Ch’ih-hui (吳稚暉), a veteran thinker of over sixty years of age, published in 1923-24 his great essay “On a New Conception of the Universe and of Life Based on a New Belief,” in which he boldly declared that the sum-total of Chinese morality is low and shallow and that the European races surpass the other races in private and social virtues as well as in their mode of daily living. “They are more competent and energetic in all these, and the sum-total of their morality is excellent.” He frankly advised the Chinese intelligentsia to throw the so-called “national heritage from the past” on to the garbage heap for at least thirty years, and in the meantime to use every effort to hasten the establishment of a dry-as-sawdust material civilization. He was never reserved in his
eulogy of the modern scientific civilization which some of the conservative thinkers like the late Mr. Liang Chi-chao had condemned as having reached the state of bankruptcy. "Man," says Mr. Wu Ch’ih-hui, "is a tool-making animal and the advancement of the world depends upon the multiplication of tools. And science is the most effective way of tool-making."

"I believe that the more civilization advances and the more tools are multiplied, the nearer will be the ideal of the unity of mankind and the easier will be the solution of difficult problems which now baffle the intellect of man."

An International Experience

The fact that these words came from an old man of sixty, deserves to be noted. Mr. Wu was educated in the famous Nan Ts’ing Shu-yuen (南菁書院) in Kiang-yin (江陰) which was one of the last strongholds of native scholarship and learning. He has lived in Japan and spent a number of years in England and France. He knows the new civilization of the West just as well as he knows the older civilization of the East.

Science and Life

Mr. Wu’s essay was published in the midst of a heated controversy over the question of the relationship between science and life, a controversy which was then splitting Chinese intelligentsia into two distinct camps. The leader of what has been called “the camp of metaphysical ghosts” was Mr. Carson Chang (張嘉森) who was in favor of “the life of the inner spirit” which he believed to lie beyond the scope of science. Therefore, Mr. Chang and his friends, among whom we may mention the late Mr. Liang Chi-chao, advised a revival of the rational philosophy of the Neo-Confucianists of the Sung and Ming dynasties. The other camp of modern scientists was led by Mr. V. K. Ting (丁文江) who condemned the older philosophies and upheld the omnipotency of science and the scientific method. The controversy lasted
fully one year, and when the debates were finally collected and published in book form in 1924, the whole book contained over 250,000 words. Both Mr. Wu Ch-ih-hui and I, needless to say, were allied with Mr. V. K. Ting in the controversy.

Spirituality of Science and Democracy

In 1926, I published my essay "On our Attitude Towards the Modern Western Civilization," which appeared simultaneously in the Japanese monthly Kaizo and in the Chinese weekly Contemporary Review. The substance of this essay was rewritten in English as a chapter in Professor Charles A. Beard's Whither Mankind, which came out in 1928. In this essay I took the stand that China must wholeheartedly accept modern civilization especially science, technology and democracy. I tried to show that there was very little spirituality in the civilization which had tolerated such a brutal custom as foot-binding for a thousand years without a protest. I also pointed that science and the religion of democracy are both pregnant with highly spiritual potentialities and seek to satisfy the idealistic demands of man. Even the purely technological advances are spiritual in that they have made it possible to relieve human suffering, multiply human power, and emancipate the human spirit and energy for the enjoyment of the fruits and values of civilization. I openly condemned the older civilizations of the East as "materialistic" in the sense that they are helplessly conditioned by their material environment and fail to use human energy and intelligence for the conquest of nature and for the improvement of the life of man. On the other hand, I regard as truly "spiritual" that civilization which makes the fullest possible use of human intelligence and effort in a search for truth and in the multiplication of instrumentalities in order to control nature and transform matter for the service of man, and to reform social and political institutions for the greatest happiness of the greatest number.
Inhumanity of Chinese Civilization

These views of Mr. Wu Ch'ih-hui and myself may sound too sweeping and dogmatic. But they are the studied expressions of many years of actual observation and historical study. When an old man like Mr. Wu pronounced the judgment that Chinese morality was very low, he was telling a truth which probably pained him far more than his readers could imagine. But the truth must be told. When I condemned my own civilization by pointing to the thousand years of foot-binding or to the millions of human beasts of burden, I was not merely generalizing from particular and isolated facts. Foot-binding is not an isolated fact; it represents the most cruel form of human suffering of a whole sex for a period of ten centuries. And when we realize that religion and philosophy and morals have conspired to blind and deaden the Chinese conscience from a proper recognition of its inhumanity and that poets wrote enthusiastic eulogies and novelists produced lengthy descriptions of the small feet of women, then we must conclude that something must be fundamentally wrong in a civilization in which the moral and aesthetic senses have been so grotesquely distorted. Can we think that it was merely accident that universal education, universal suffrage, emancipation of woman and protective legislation for labor have not originated in the country of foot-binding?

Old Chinese Civilization

And, after all, what have we really to boast of in China's civilization? Its past glories belong to the past; we cannot look to them for the solution of our problems of poverty, disease, ignorance and corruption. For these four evils are what remain of the Chinese civilization to-day. What else is there? Has the country produced during the last hundred years a painter, a sculptor, a great poet, a novelist, a musician, a dramatist, a thinker or a great statesman? Poverty has sapped the life of the people and opium
and disease have killed their creative faculties and made them sluggish and slovenly. Small we postpone any longer the coming of the civilization of science and technology which alone furnishes the only tools for combating our deadly enemies and supplies the only possible foundation for a new and living civilization?

**New Chinese Civilization**

The example of Japan gives us some hope for the future of Chinese civilization. Japan has unreservedly accepted modern western civilization and succeeded thereby in rejuvenating her own. By sheer willingness to learn and determined effort to imitate, she has become one of the greatest powers of the world and has given herself a modern government and a modern culture. The modern civilization of Japan has been frequently criticised as a mere importation from the West. But such criticism barely touches the surface of things. If we analyse this new civilization more sympathetically, we shall find that it contains much that must be termed indigenous. With the rise of general prosperity made possible by the mechanical and industrial civilization, the native artistic genius of the nation has been able to develop in the course of a few decades a new art and a new literature commensurable with the material progress in the country at large. Her landscape and centers of scenic beauty remain Japanese, only they are better kept and made more accessible by modern means of transportation. The people's love of beauty and of cleanliness remain as Japanese as of old, although they may now have better and more beautiful things to enjoy.

**Cultural Rejuvenation Needed**

Let us hope, therefore, that China may yet achieve such a cultural rejuvenation as Japan has done. Let us now begin what Japan began some fifty or sixty
years ago. Let us not be swerved from our deter-
mination by the apologistic views of our conservative
thinkers or by the fear of losing our own identity. 
Let us build up our technological and industrial civ-
ilization as a minimum basis for our new national life. 
And let us hope that, if there is something truly 
Chinese in us, that something may be able to bloom 
forth and reach fruition on the new soil of health, 
wealth and leisure made possible by the progress of 
science and industry.
PART II
RELIGIOUS THOUGHT
CHAPTER VI
RECENT DEVELOPMENTS IN RELIGIOUS THOUGHT
F. R. MILICAN.

Re-evaluation

The loosening of the grip of old convictions and habits of thought invariably results in an effort towards re-evaluation and restatement in the light of current thought. In an article entitled "Philosophical and Religious Thought" in the 1926 Year Book was set forth in brief summary the results of a study of such a re-evaluation in present-day China. This article will present further material, more particularly, on the developments in religious thought. We shall find efforts within various religious groups to clarify their own teachings, as well as attempts to correlate these with the teachings of other groups.

Buddhism

Let us begin with Buddhism. Buddhism is being put forward more and more as an all-inclusive religious system adapted to the needs and the aspirations of all types of minds throughout the world. This movement involves, on the one hand, an effort to fit all the various teachings of the different sects into a harmonious whole. On the other hand, it involves an effort to include Confucianism and Christianity, in fact all religious and ethical movements, within the sphere of Buddhism. As the Monk T'ai Hsü has outstandingly been the leader in these movements to develop and modernize Buddhism we will treat of his work first.
Táí Hsü

Táí Hsü, who has recently returned from a lecture tour in Europe in the interest of the world-wide propagation of Buddhism, has been lecturing and writing quite extensively. Within recent years he has published several volumes giving the results of his studies. Two of these were listed in the Year Book for 1926 in the article on “Philosophical and Religious Thought.” A more recent volume is called “An Introduction to the Study of the Sects of Mahayana Buddhism.”

Buddhist Sects

In this latter volume we find a brief summary of the teachings of the various Buddhist sects, as well as a comparison of their teachings with each other. It will not be possible to take the reader through the maze of metaphysical discussion that we find in this volume. A few brief references must suffice for our present purpose. Starting with the Hwa Yen Ching (華嚴經) we are given by Tái Hsü the following general division of the all that is included in our phenomenal and non-phenomenal universe. First, the Realm of Things and Individuals (物我法界): second, the Realm of the Spiritual (心緣法界): third, the Realm of Unchanging Reality (性如法界).

The first realm, of course, comprises what we commonly meet with in our phenomenal world. The second includes thought, knowledge, consciousness, sensations, and life. The third gets back to the realm of the non-phenomenal, the basic immaterial Reality. This division is made the basis for a great array of diagrams with explanations showing where the different schools agree (or differ) in their metaphysical interpretations.

*Shanghai, Kwang Hua Shu Chü (光華書局).
Pure Land Sect

Farther on in the book we find a chapter on the Pure Land Sect. It is pointed out that, since few men have either the time or patience to delve into the intricacies of classical discussions or to engage in prolonged meditation in order to become “enlightened,” an Easy Way is provided for the masses. This Easy Way, as opposed to the Difficult Way of the Ch'an, or Meditation, is the way of salvation by faith in Amidha, the Goddess of Mercy, and other saviours. This salvation brings immediate entrance into the Western Paradise. While this is not the final goal, or Nirvana, yet it is a big jump in that direction. It is of special interest here to note that Táí Hsū, who is himself a longstanding devotee of the Meditation cult, states in this chapter that “This Easy Way, inasmuch as it lifts men from this world directly into Paradise, holds the highest place among all the Buddhist Ways.” This is in accord with his effort to make Buddhism a comprehensive and all inclusive system.

Reform in Buddhism

Táí Hsū has not only devoted much thought to the teachings of the various sects, he has also done much to reform and reorganize the Buddhist organization along the general lines followed in Japan. His nation-wide scheme of monasteries, schools, etc. was published some years ago in a magazine called “The Sound of the Tide.” This scheme he has revised and put forth again in the above volume. A practical beginning has already been made toward the realization of this project. While many of the leaders in the old and well-established monasteries are not in sympathy with it, a few places where this new outlook prevails may be found. Outside of such schools as the one in Wuchang, of which Táí Hsū himself is head, an interesting example is a “reformed” temple on the sacred island of P’u Tu. It was there that the writer found Táí Hsū just before the famous monk started on
his world tour. This temple is unique in that no images are in evidence. Electric lights and a group of more progressive priests gave it a more modern air. It has the support and backing of certain Chinese merchants in Shanghai. But perhaps a still more interesting feature was the presence of a Y.M.C.A. Boys’ Summer Camp for which the temple had been loaned. And Tâi Hsü and others had responded to the invitation to address the camp! This group of Chinese lads and their leaders, all in the typical summer attire of a modern Boys’ Camp, with games, swimming, songs, study, and prayer, mingling with long-gowned, slow-moving priests from the surrounding temples, furnished a contrast not a little symbolic of the religious and social cross-currents of present-day China.

**Buddhism, Confucianism and Christianity**

Moreover, as stated above, both Confucianism and Christianity are given places in the great scheme of Buddhism. They are not denounced as entirely wrong but rather are represented as lower phases of truth. Confucianism with its emphasis on ethical living and high morality is claimed to be to that extent in harmony with the ethical teachings of the Buddha. It differs, however, in that it is limited in its range to this present life and its problems. Buddhism, on the other hand, includes not alone this life, but it covers all states of existence, past, present, and future: it also includes lower forms of life. Christianity, although it has gone some distance along the road to truth, still falls far short of the deeper and ultimate truths of Buddhism. It still represents a lower plane where people think in terms of the continuance of self-existence, of a personal God, of rewards and punishments, of heaven and hell. It still has not as yet grasped the great truth of the illusory nature of phenomenal and individual existence, and furthermore gives all too much emphasis to grasping for happiness in this and the next world.
Buddhist Opposition to Reform

It is impossible to forecast how much success will attend this effort to revive and modernize Buddhism. During the conversation with Táí Hsü, in the temple-mentioned above, he stated frankly that the task was a difficult one. And it has met with opposition on the part of outstanding conservative monks. One of those monks who are opposed to the efforts to socialize and modernize Buddhism is the famous In Kuang who resides in an “upper room” in another temple on the island of P’u Tu.* In Kuang, I am told, was formerly an official and a Confucian scholar. But now he is devoted to the teachings of the Pure Land. He is a true conservative in both his social and religious convictions. In a personal conversation he stated that China must hold to the age-long Five Human Relationships of Confucian, that is, Chinese society. And he waxed warm in pointing out that Táí Hsü’s efforts to modernize and universalize Buddhism were undermining rather than building up true Buddhism. He feels that Táí Hsü and his group, in trying to give Buddhism a social application in the effort to regenerate society, have missed the true spirit of Buddhism which is essentially other-worldly. And furthermore, since Buddhism has the highest truth it is not necessary to try to harmonize or correlate it with other religions or with modern science. The whole effort of In Kuang is to bolster up the present system and practices of Buddhism as found in its temple life, and to propagate the teachings of the Pure Land. To this end he carries on an extensive correspondence and devotes much time to writing books. He has recently published a set of four volumes in defence of, and in explanation of, the way of salvation by faith in the Buddhist saviours.† He has also more recently published a

*Referred to in Pratt’s, “Pilgrimage of Buddhism” in a footnote on Page 388 as Yung Kuang.

† (印光法師文錦) Vols. 1-4. For sale in Buddhist Book Stores.
work entitled, “An Explanation in Popular Language of the Teachings of the Pure Land.” He believes that nine out of ten persons would fail in the exacting task of self-enlightenment and self-deliverance by the Difficult Way of Meditation, so he preaches the way of salvation by faith with an evangelical fervor. His writings abound in accounts of those who have been benefitted either physically or spiritually as a result of prayer to Amidha, The Goddess of Mercy, and others. One of the most striking sections is a letter to the aged and famous Ningpo monk, Di Hsien, in which he urges him to call upon The Goddess of Mercy to heal him of his infirmity. He quotes instances of her miraculous healing power, and reminds him that if such an honored Buddhist leader is not healed it will bring great discredit upon the cause of Buddhism. He adds, “Since the Goddess of Mercy has this great saving power why not in your extremity throw yourself unreservedly and with all your will upon her mercy and thus obtain physical as well as spiritual comfort.”

Tái Hsü Versus In Kuang

It is impossible to judge accurately the comparative influence of men like Tái Hsü and In Kuang. Tái Hsü has the more intellectual thinkers and lay scholars back of him, while In Kuang has the more conservative men and the present system in his favor. There is no doubt but that he has a wide following in Buddhist circles and that his works are widely read by those interested in Buddhism. And one who has sat and conversed with him in his “upper room” and has seen the well-worn cushion on which he kneels before his favorite Bodhisattva, cannot but feel the force of his personality and be attracted by his spirit of devotion.

*(印光法师文钞) Vol. I, page 70
In C. C. Nieh of Shanghai we have another religious teacher who has a strong Confucian background but who has come to adhere to the Buddhist faith. His position might be described as a form of Confucianized Buddhism. Mr. Nieh was at one time prominent in the Christian Movement and claims that he then felt that Christianity might provide the spiritual power that China needs. His later writings show him to be quite hostile to Christianity; he claims to have been deceived as to its truth and value. The good things in Christianity, he believes, are those things that are common to all religions and ethical systems. Since his retirement from active Christian and business connections, due to financial reverses, Mr. Nieh has given his time to study and writing. He has published several books and pamphlets. He also has started in his own home a Home Cultural Society for the benefit of his relatives and near friends. This group meets every Sunday afternoon for mutual exhortation and encouragement. Both Buddhist teachings and Confucian morality are emphasized, and those present are requested to testify to their success during the week in the practical application of the teachings in their own lives.

Non-Personal Universe

Mr. Nieh holds to a non-personal interpretation of the universe. This, he believes, is in line with the teaching of the Sung school of philosophers who held that the ultimate in the universe is an impersonal principle. It is also in harmony with the Buddhist ideas of Chen Ru, or impersonal Reality. Following this line he also gives an impersonal interpretation to Confucian teachings regarding Heaven. The “Will of Heaven” is to him the will of the majority of the people. Mr. Nieh objects to the idea of a personal God on the following basis. If there were a personal God who acted contrary to the Law of Karma he would
not be a real God, and further if he acted in accord with the Law of Karma he would be inferior to Law and not independent in action. He further holds that the idea of a God who forgives sins is immoral as it leads men to expect escape from the inexorable law of cause and effect, that is, to escape from the results of their sins. It thus encourages sin.

**Criticism of Christianity**

Christianity comes in for severe criticism in Mr. Nieh’s writings on the following points. He holds that the Bible is not reliable, containing such erroneous teachings as creation by fiat, the doctrines of heaven, hell, a judgment throne, etc. Christianity is exclusive and bigoted, damning non-believers; it is responsible for many wars and persecutions; its lack of emphasis on filiality, which is the basis of Chinese society is a weakness; the doctrines of God and forgiveness are immoral.*

**Chang Chuen Yi**

Another scholar, who also was at one time connected with the Christian movement, is trying to develop a Christianized Buddhism. The man Mr. Chang Chuen Yi (張純一), is fairly well acquainted with the general teachings of Christianity. In fact, he was one-time lecturer in Yenching University, and at another time connected with the Christian Literature Society of China. But he seems to have been unable to find a congenial home within the Christian group. He has found his views more acceptable to Buddhist circles. At present he is residing in the International Buddhist Institute in Shanghai. Mr. Chang rejects much in the Synoptic gospels as unreliable. But on the other hand he professes to find the real

*See 關 鄧 篇. Sold by Commercial Press, Shanghai. Also see article quoted in “Religious Thought Movements in China During the Last Decade,” published by Yenching School of Chinese Studies, page 423.
Christ in the gospel of John and the writings of Saint Paul. And his effort now is to put this real Christ into Buddhist garb. In Buddhist fashion he admits Christ as one of the many incarnations of God. By this he means that Christ realized his oneness with God, or Reality. (Though we all are one with Reality, we have not as yet come into a realization of this fact.)

While Mr. Chang finds many similarities between Buddhist and Christian teaching, yet he takes exception to many of the conceptions of Christianity. Here we see the influence on his mind of subjective idealism. The true Christ, he says, is in men's hearts; the Holy Spirit does not come in from without; heaven is an ideal state rather than a real place. The Lord's Prayer is criticized, also, as dealing in external and spatial ideas. God is not a "Father." He is not "in heaven." Being the Nameless, He has no name to be hallowed. No name can truly represent Reality. Yet he believes that in spite of these false conceptions on the part of Christians they are approaching the Buddhist truth that we are one with Reality when they claim that they may be one with God and that their bodies are the temples of the Holy Ghost.

Religion Other-Worldly

Mr. Chang believes that religion is essentially other-worldly, and so the Christian group in putting so much emphasis on the social gospel and its application to the needs of society is being misled by the wrong emphasis of the synoptic gospels. To this extent they have departed from the true teachings of the real Christ. Religion being a way of escape from this illusory world and life, the ideal life is one that holds earthly things in their subordinate place and strives for spiritual realization. The way of the Buddha and his begging bowl has a strong appeal for him. The following story may not do Mr. Chang full justice yet it is illustrative of this general attitude. Last summer, while the writer was spending a few days
UNIVERSAL BROTHERHOOD

at P’u Tu, he noticed the following headline in a Chinese newspaper. It read, “Young Chinese Woman Sleeps in Shanghai Alleyway.” This young woman, according to her own statement, had been at one time a student in a Christian school but later had come under the influence of Mr. Chang and a few other Buddhist leaders. Donning the garb of the Buddha she had set out to follow her master’s example. After having slept for a few nights in a narrow and busy street her presence became objectionable to the adjoining shops. Consequently she fell into the hands of the police. Let us hope that they gave her better guidance.*

Confucianism

As we have already given undue attention to Buddhism let us turn to Confucianism. Are there any “developments” in this field? Confucianism is woven into the very fiber of the life of the Chinese people. And some of God’s best gifts to them have come through this channel. While the modern effort to revive Confucianism as a distinct cult has met with cold response, yet the ethical teachings and the spirit of Confucianism have risen above all encrustations of time and place and still crop out in movements bearing other labels.

Universal Brotherhood

Dr. Sun Yat Sen drew heavily on the ethic and spirit of Confucianism in his “Three Principles.” And it is interesting to note that the motto of the Nationalist Movement is drawn from one of the finest portions in Confucian, in fact in all, literature. It sounds like the voice of one of the prophets, and shows the vision of a Tennyson. In view of the prominence given this passage and because of its intrinsic worth we venture to give it in full. It is found in the Li Yün P’ien of the Book of Rites (禮記禮運篇), where a contrast is drawn between a society that rests on

*(中國新基督學) Sold by Mission Book Co., Shanghai.
organized force and one that rests on inward spiritual control. It might be designated as the description of the Ideal Universal Commonwealth. If it were in scripture it might be designated the Kingdom of God. Here it is. “When the Great Way is followed all under heaven will work for the common good. They will choose the virtuous and the able (for rulers). They will advocate sincerity and cultivate peace. Men will not be friendly with their own relatives alone, neither will they love their own sons only. The aged shall have provision made for them; the able in body will serve; youth will have respect for its elders. There will be sympathy for the widows and orphans, and care for the afflicted. The men will accept responsibility; the women will be properly provided for. There will be a dislike for the accumulation of goods, a refusal to store up for self, and a strong feeling against strength not put to use. No one will be for himself. Thus self-aggrandizement will not be known, and robbery and thieving will cease. When this time comes it will not be necessary to close the outside gate. Then will be Universal Brotherhood (大同).”*

Brotherhood and Freedom

The first sentence of this remarkable passage was a favorite with Dr. Sun Yat Sen and divided into two scrolls it now adorns the two gate posts of most of the places of official business in Nationalist China. The latter phrase, “all under heaven will work for the common good,” has been variously interpreted and greatly abused. Paul Linebarger in his “Sun Yat-sen and Chinese Republic” (p. 37) translates it as “All nations shall be the opposite of selfishness,” or “Brotherhood of all nations.” The Communists and those who wished to confiscate any property that did not belong to them were inclined to translate it, “The world

shall be free for all,” and they acted on the most “free for all” interpretation of the term. To what extent these sections deal with developments in religious thought we will leave the reader to ponder.

**Confucianism and Christianity**

But now we wish to consider more particularly an effort to find a harmony between Confucianism and Christianity. Mr. Wu Lai Chuan (呂雷川), for some time connected with Yen Ching University and now Vice-minister of Education in the Nationalist Government and Chancellor of Yenching University, may serve as our guide along this interesting path. According to Mr. Wu a fusion of Confucianism and Christianity is possible and desirable. Of course in this process all externals, such as those elements in Confucianism that are due to special environment and tradition, and consequently not universal, as well as much of the traditional creeds and ceremonies of Christianity, will be omitted. This fusion will not be in the realm of forms and organizations but in the sphere of ultimate truth; not 但道. What is there of ultimate truth that is common to both Christianity and Confucianism? On the side of Confucianism Mr. Wu draws upon the teachings of the classics and especially the Doctrine of the Mean. On the side of Christianity he builds up his argument around the personality of Jesus Christ. We may briefly trace his more important comparisons.

**Divine and Human Natures**

In the Doctrine of the Mean we have this passage, “What Heaven has conferred is called the Nature (性); an accordance with this nature is called the path (道).” (Legge’s translation) Again it says, “The path may not be left for an instant. Now whether we think of Jesus as God becoming man or as man taking on the divine nature, the crux of the whole matter is in the fact that Jesus was able to
manifest truly and fully the divine nature which he had received from God. He himself says, “All that I have I have received from my Father”. Again he says, “I am the way”. Here the same term that is found in the Doctrine of the Mean is used in the Gospel. This term Tao (道) is also used in John’s gospel for “The Word”. “The Word was with God, and the Word was God”. “The Word became flesh”.

**Basis of Universe**

Again in the Doctrine of the Mean there is the statement, “It is only he who is possessed of the most complete sincerity (至誠) who can give full development to his nature.—He can assist the transforming and nourishing powers of Heaven and Earth, and thus with Heaven and Earth form a ternion”. (Following Legge) This explains how Jesus, who possessed fully the divine nature, was able to do such powerful works. In this statement we have the interesting term “complete sincerity” which might be translated “Highest Truth”. In many places in the Doctrine of the Mean this term has a subtle and cosmic meaning. It is used to denote the basic nature of the universe as the words Truth and Love are used in scripture to denote the nature of God. Mr. Wu claims that this term refers to the “Way of Heaven”, and so to God. Notice further several other statements. “Truth (誠) is the end and beginning of things, without Truth this world would be nothing”. “The Highest Truth is ceaseless”. “The Way of Heaven and Earth may be given in one phrase—the Absolute Unity”. Especially note the expression, “It is characteristic of the Highest Truth to be able to foreknow. Therefore the person possessed of the Highest Truth is like a spirit (神).” In these passages Mr. Wu sees the teachings that God is invisible and omnipresent, self-existent, without beginning or end (i.e., eternal), and one. And the person who has this Truth is one with God.
Ultimate Reality

The primitive terminology used in the Classics does not trouble Mr. Wu as it did some foreign translators (e.g., Legge). On the supposition that the ancients and we are all speaking of the same Ultimate Reality he finds no difficulty in claiming that the terms Heaven and Earth, Kuei-Shen (spirits), as well as the term “Highest Truth” (or “Complete Sincerity,” according to Legge) in its cosmic meaning, all refer to what we call God. Legge found much difficulty in the translation of the above sections of the Doctrine of the Mean. In his notes on these passages he refers to “the principle of sincerity in its spiritual and mysterious origin.” And he also states that “All the commentators of the Sung School say that sincerity here is the Heaven-conferred nature (天命之性).”*

Impersonal Reality

It should be observed, however, that while Mr. Wu believes that these Confucian teachings are capable of a theistic interpretation there are others who insist on giving them a non-personalistic meaning. C.C. Nieh, for instance, bases an argument for the impersonal interpretation of the universe on this same term in the Doctrine of the Mean. He holds that this term as well as the Li (理; Principle) of the Sung philosophers is equivalent to the impersonal Buddhist term, Chen Ru (真如) which may be translated Reality. In fact he claims that the best analogy for these terms would be a standard by which to measure things, or a mirror to reflect them. They denote neither the physical nor the spiritual, but are akin to Law. This raises a point regarding Confucianism which has long been felt. Confucianism is capable of either a theistic or non-theistic interpretation according to the preconceived notion of the interpreter and the nature of the passages chosen. Mr. N. Z. Zia in his recent

*See selection in “Religious Thought Movements” page 416.
work in Chinese on the Philosophy of Religion is only recognizing this when he says that Buddhism is non-theistic, Christianity is theistic, and Confucianism is half theistic and half non-theistic.*

**Value of Personality**

So much for the basic unity of Christianity and Confucianism in their deeper aspects. But Mr. Wu carries the comparison farther. A parallel to the teaching of Jesus regarding the value of personality, when he taught that God is not willing that man should perish, is found in the Confucian saying, “Man is the most honored expression of the nature of the universe.” Then, too, the insistence in the Confucian classics on loyalty and reciprocity is in keeping with the Christian doctrines regarding loving God and our neighbor.

**Christianity**

We will now turn to Christianity. Since it, as well as all religions, has been the object of special attack and criticism in recent years it may be helpful to consider first some of the more common criticisms. We shall then be in a better position to consider the reactions of a few Christian leaders to these criticisms, as well as to present a few of the constructive suggestions that the supporters of Christianity have put forth.

**Aesthetics and Religion**

In the article on “Philosophical and Religious Thought” we dealt briefly with some of these attacks and replies. At that time we referred to Dr. Tsai Yuan Pei’s views. Here we will carry his position further. He believes that an aesthetic appreciation of nature and the resultant sense of oneness with the universe not only eliminates thoughts of self but also results in an emotional expansion

*Association Press, Shanghai.*
which makes religion unnecessary. Religion, to him, is a hold-over from primitive times. Originally all phases of life were included under the scope of religion. But one by one intellectual thought, art, and science have been liberated from its domination. And since moral standards can be accounted for by the social sciences there is no further need for religion. In fact the world would be better without it, since it tends to strife and division while art is universal. Art may be shared by all without these evil results.*

Rationalism

Dr. Hu Shih also has criticized religious beliefs and practices as being out of date. He holds that neither revealed religion, theocracy, nor idolatry will grip the modern mind. They cannot stand in the face of modern rationalism.†

Religion and Progress

Another critic, Chou T'ai Hsuan (周太玄) has attacked religion on the following counts. Religion requires absolute obedience to a Founder and thus eliminates individual judgment. It does not allow for doubt or discussion but rather encourages implicit and blind belief. It is unchanging in its forms and ceremonies and so retards progress. It also stands for faith in the two untenable doctrines of God and immortality. Therefore he concludes that China needs no religion. It is to be free and scientific in thought and action.

Other Criticisms of Religion

The above criticisms together with those of C. C. Nieh given above, cover the most common objections to religion in general and Christianity in particular.


But there are a few other points of attack. Mr. Chu Chih Hsin (*朱執信*), following Haeckel, claims that Jesus was the illegitimate son of a Roman soldier. He also attacks the character of Jesus. Jesus, he claims, was insincere, narrow, selfish, given to anger and retribution. The “Young China Movement,” besides using the above criticism, also emphasized the connection between organized Christianity and imperialism and capitalism, together with the aggression of the Western Powers. We can deal only briefly with a few replies in defence of Christianity.

**Unscientific Criticism of Christianity**

To the criticisms of the “Young China Movement” a very forceful reply was made by Mr. Hsü Chi’ng Yü (*徐慶誉*), who after some work in Oxford was in the student division of the National Committee of the Young Men’s Christian Association, and who is now editor of a magazine called the “Chi Nan” (This term is taken from the famous phrase of Dr. Sun Yat Sen, “To understand is difficult but to perform is easy (行易知難). Mr. Hstü held that those in this movement who were attacking Christianity were under the influence of an emotional wave and were not really scientific in their attacks. They were intolerant in a land where religious freedom was proclaimed. They had, he believed, given undue importance to the place of philosophy and aesthetics in life. Furthermore they were mistaken in holding that all religion is superstition. Again they have confused the church organization with Christian teaching. And finally the charge that Christianity (and, in particular, the World’s Christian Student Federation which had recently met in Peking) was the agent of capitalism was not based on fact. On the other hand, Mr. Hsü made the following suggestions regarding:

*See selection in “Religious Thought Movements,” p. 23 f.*
internal reform in the Christian Movement. Christianity should do away with the mythological and purely traditional together with unnecessary and meaningless ceremonies, and thus produce a church and a creed in keeping with human reason and modern scientific thought. Incidentally, a higher standard of qualification for all missionaries and Christian pastors should be demanded.

**Improvement of Christian Movement**

A longer list of proposals for the improvement of the Christian Movement; so that it will be better able to face criticism was given by Mr. Hsü Pao Ch’ien in the “Life,” a magazine published in Peiping. They are given here briefly in the order in which he presents them. He put the emphasis on the inner spiritual life rather than on doctrine and organization. “Have the scientific attitude and bring Christianity into line with modern scientific thought,” he urged. Preach Christian internationalism. Participate in patriotic movements, for instance, the movement for the abrogation of unequal treaties. Push forward toward self-support and self-propagation in order to produce a truly indigenous church. Work out a harmonization or correlation of Christian thought with the best in Chinese philosophical and ethical thought. Unite with all good forces working for social and moral reform. Develop a spirit of cooperation between various religious groups. Take a humble attitude toward critics. And finally practise the spirit of sacrifice and service. This list embodies the common suggestions being made along this line by many Christian leaders.

**Replies to Critics of Religion**

But the reader may be impatient to find out whether any satisfactory replies have been made to the attacks based on attitudes such as those presented by Dr. Ts’ai and Dr. Hu Suh. Quite a little has been written on the relation of religion to aesthetics, and
still more literature has been produced in defence of the spiritual and the theistic interpretation of life. Here again we can only choose spokesmen for the group. One of the best replies to Dr. Ts'ai's position has been given by Mr. Hsü Ch'ing Yü (徐慶譽) in his "Philosophy of Beauty (美的哲學)," a summary of which may be found in an article in the Wen Shae Yueh K'an (文瑞月刊). Among other differences between religion and art Mr. Hsü points out that while art has as its purpose the expression of a scene or an emotion or a mood, religion has the quite different motive of the betterment, or salvation of the world. So he holds that art cannot take the place of religion. And it is not necessary for it to do so. It is the handmaid of religion. Most of the great art of the world has sprung from religion, and religion uses art as a means of expression.*

Theistic Interpretation of Life

One of the most original contributions from a Chinese pen toward the defense of the theistic and spiritual interpretation of life is given by Professor T. C. Chao of Yenching University in his "Philosophy of Christianity (基督教哲學)."† He meets on their own grounds the criticisms of naturalism and materialism, and he does it in a most pleasing and constructive way. He deals with the relation of religion to science, to philosophy, and to modern thought, as well as with the great truths concerning God, sin, salvation, and the person and work of Christ. Mr. Chao is fearless in his approach and gives his critics and doubters in general ample opportunity to set forth their views. And then he brings in his own statements of the Christian philosophy and conviction. A further contribution to the exposition of Christian doctrine and one which shows broad study and some originality is given by Peter Peng of Peking in his

* See article in issue of June, 1928.
† Available at Mission Book Co., Shanghai.
recent work, "An Exposition of Christian Doctrine." Of this work Dr. Leighton Stuart says in an English preface: "This book is no mere replica of western theological thought, old or new, but a fresh and constructive expression of Chinese Christian belief. Best of all is the author's own sense of the meaning and value of Jesus Christ and the Religion founded on faith in Him."*

**Correlation of Chinese and Christian Thought**

The above will indicate that the Christian Movement in China is rapidly coming to manhood in its intellectual life. The best in western Christian thought is rapidly being made available and this is being correlated with Chinese religious thought. And further, original contributions are constantly being made by the best Chinese Christian thinkers.† So we may say that the Christian Movement is fast becoming "of age" in its thought life.

**Buddhism and Christianity**

This study shows, I think, that the chief interest in organized religion centers around Buddhism and Christianity. What the final issue between these two will be, and to what extent either or both will succeed in the face of modern materialism and secularism remains to be seen.

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*Available at Mission Book Co., Shanghai.
†Two works suitable for text-books deserve special mention for the contribution they have made to this process of correlation. They are as follows; Philosophy of Religion, by N. Z. Zia, Association Press, Shanghai: 馮友蘭，人生哲學. Commercial Press, Shanghai. This is an adaptation in Chinese of Mr. Fun Yu Lan's English work on "A Comparative Study of Life Ideals."
CHAPTER VII
NATIONALISM AND RELIGION
P. C. Hsu

Nationalism in China

The relationship between the Chinese nationalistic movement as such and religion, one ought to be able to state in a few words. Chinese nationalism, as any other nationalistic movement, is primarily a form of resentment against foreign aggression and domination. Its purpose is primarily political, and its attitude towards religion may be very tolerant, so long as religion is not used as a means of foreign aggression. From the strictly nationalistic standpoint, there is no reason why an ardent nationalist should not be a religionist. Nay, there is no reason why he should not be a Christian, even granting for the time being the popular view that Christianity is a foreign religion. Here, foreign capital may be used as an analogy. A nationalist may welcome foreign capital for the development of his own nation, so long as it is not under foreign control.

"Foreign Protection" of Christianity

Undoubtedly, a great deal of what the Christian churches, schools, and other institutions have undergone in recent years can be attributed to this desire for political independence and liberty mentioned above, and one may safely predict that opposition to Christian institutions and activities will continue, so long as there still exists “foreign protection.” The havoc wrought during this period of transition and agitation to the Christian Church may be great, but it will stop as soon as this element of foreign domination has disappeared.
Nationalism and Internationalism

Besides this element of foreign aggression, religion and nationalism may clash at another point, and that is when ideas of internationalism and pacifism are taken seriously. Theoretically, nationalism may lead on to internationalism, but in practice, nationalism is the most potent foe of internationalism. The ideals of the latter can never be realized unless people all over the world are able to transcend national and racial living in their thinking and attitude, which no nationalists are willing to do. Then, a nationalist always refuses to believe that war can be entirely dispensed with. When these issues are forced, there is no reconciliation possible between nationalism and religion.

Religion and Progress

The situation, however, is complicated by the fact that the nationalists are influenced by modern humanistic and naturalistic ideas. They believe firmly in science and democracy. They believe that progress is possible without religion. More than that, they maintain that religion has outgrown its usefulness and that it now acts as a retarding force.

Religion and Education

This explains why the leaders in the government are in favor of a policy which separates religion entirely from education and politics. In the elementary and secondary schools, there must be no teaching of religion even on a voluntary basis. The universities must have no majors in religion; courses on religion can only be given by departments not so labeled; and a graduate school of religion has no place in the system.

Religious Liberty

The attitude of the government in such matters merely reflects the general attitude of the party that is behind it. Theoretically, the Kuomintang provides
for religious liberty in its platform, but in practice, this does not prevent its members from persecuting religious believers. Oftentimes, they just wink at acts of injustice against religious groups committed by their political enemies!

**Status of Religion**

The fact that the founder of the party and of the Republic was himself a Christian, and that many leading men in the government are believers of one religion or another does not seem to have any influence upon this general attitude of indifference or even hostility towards religion. The net result is the great loss sustained by the various religious bodies. Idols in Buddhist temples are being destroyed, properties confiscated, eclectic movements suppressed; Christian churches and institutions have also suffered severe losses.

**Nationalism and Christianity**

The nationalistic movement is, however, not without its good effect upon Christianity. It has at least aroused the sense of responsibility on the part of some Chinese Christians. Some of them have made an effort to reconcile the two. To what extent they have succeeded is indeed a question, but their effort itself is commendable. That Christianity is facing a crisis is beyond doubt. It is at the fork of the roads. Whether it gets a permanent and worthy place in the religious life of China or not, is perhaps being decided at this very hour; and the outcome depends largely on how Christianity meets its present situation.

**Demonstration Needed**

What is needed more than anything else is the emergence of Christian individuals and communities that are able to demonstrate that religion is a vital factor in social progress, that it is not incompatible with democracy and science, and that, further,
democracy and science must be supplemented and reinforced by religious faith. Finally, they must undertake to show that nationalism must be supplemented by Christian internationalism. Wherever reconciliation is possible, the Christian should be more than willing to cooperate with the nationalists, for the Christians themselves are also citizens of the nation. But if great principles are at stake, then let the Christians stand firm for their convictions!
PART III

CHURCH LIFE

CHARTER VIII

STATE OF THE CHURCH

C. Y. CHENG

Environment

The state of the nation is responsible for much marking the present state of the Church. The unusual events that have taken place during the past few years in China have greatly affected the Christian Church. One need not go into a detailed review of these events to indicate how they have played upon the Church. Suffice it to say that owing to this unusual condition of things in China the Church has been directly or indirectly affected by, (1) political changes; (2) civil wars; (3) communistic activities; (4) the “People’s Movement along political, ethical, social, religious and intellectual lines; and (5) the anti-religious and anti-Christian movements which have as their purpose that of attacking religion in general and Christianity in particular.

Effect of Changes

The effect of these changes in China upon the Christian Church is still quite vivid in the minds of all, so it is unnecessary to go into detail in explaining it. There is, however, still some uncertainty as to the future of Christian work in China. It would be too optimistic and bold to say that Christian troubles are all over; but the residuum of uncertainty as regards Christianity is no greater than that which regards most problems of life. Christians need not, therefore, be alarmed or over-anxious about the morrow. For the time being, at least, the condition of
the country is more settled and unified; military hostility is less general and trying; constructive measures are being experimented with; and the anti-Christian propaganda seems to have spent itself, so far, at least, as its brain is concerned.

**Antic-Hristian Outburst**

It cannot be denied that the anti-Christian outburst made a splendid demonstration in the past seven years since the movement was first started in Peiping in the year 1922. Yet at the same time the movement as such has never gained the hearty support of the solid people of China—the officials, the merchants, the farmers, and so forth. As a popular movement it can hardly be said to have been a great success. Even to the present day occasional anti-Christian outbursts are heard of here and there; but the appealing note is gone. It has amply proved that religion cannot be wiped out of the human heart. H. G. Wells once said that men are incurably religious: this has now been proved true in China as well as in other nations.

**Internal Condition**

In considering the internal condition of the Christian Church we must be absolutely fair—able to see both the good and the bad; neither blind optimism, nor despairing pessimism is the mark of a true prophet. Undoubtedly the experience of the past few years has done some good to the life of the Christian Church. Christianity was criticized, condemned and attacked; churches, schools and hospitals occupied, ruined, burned; Chinese and foreign Christians reviled, mocked, ridiculed and even killed. Yet even under such adverse circumstances some positive benefits have appeared in the lives of not a few of the Christians.

**Self-Complacency Reduced**

In the first place, these adversities have greatly reduced the spirit of self-complacency. Christian people are now more willing to examine themselves
and to acknowledge their defects and short-comings. This, we believe, is the beginning of a growth in grace. Self-complacency is one of the deadly sins of good people; for when people are satisfied with the position they have already obtained it hinders further progress and advancement.

**Re-Evaluation of Work**

In the second place, it has led many Christians to reconsider and re-evaluate the work of the past and to make new adjustments and policies. For instance, the question of developing an indigenous church in China; the desire on the part of both missions and churches for devolution, as seen in the transfer of responsibility from foreign missions to the Chinese Church; the endeavor to discover, train and utilize Chinese Christian leadership to carry on the work of the Christian movement in this country—these are positive gains for the Christian Movement. The mission is more and more realizing its temporary position in the field; the Church also begins to see its responsibility and is becoming bold enough to undertake it.

**Chinese Christian Thinking**

In the third place, these changes have almost forced many Christians to think for themselves, with a growing sense of their position in the Church. While organization and method are necessary to help in this great Christian fellowship consisting of nearly half a million members, many have realized that the essential things of religion do not consist of such matters. The growing desire on the part of the more thoughtful elements in the Church to re-study the life, teaching and personality of Jesus; the reliance upon the invisible and the unseen rather than upon the material and external, certainly indicates real growth in the Christian Movement. In other words, the Church has been driven by force of circumstances to the feet of the Divine Master, where one finds rest for his soul and the foundation of religion.
Test of Loyalty

In the fourth place, the experiences of the past few years have been a time of testing of the faithfulness and loyalty of those who profess to be the followers of Jesus. This has revealed how much Christianity is worth to each individual life. Many have thus been put in a position to show to the world the value of the religion they profess. Some have failed. I have been informed that in certain parts of China Christians have inserted advertisements in newspapers announcing their recantation of Christianity, publicly declaring that it was all a mistake for them to have once become members of the Church. Others have proved to be faithful to the end. We recall the exemplary action taken by one of the country pastors in Central China when he was warned that a desperate communistic party, headed by one of his former church members, was to arrest him. What might happen in consequence it was, of course, difficult to say. Instead of running away from his church, however, this good young man of God wrote his last letter to his wife entrusting her to some of his close friends, and prepared himself to meet any eventuality; on no account, he decided, would he leave his church.

Weeding Out

So this has been a time of testing which in one way weeded out the unworthy members and made more true those who are taking religion seriously. While we appreciate this brighter side of the picture, we are not unmindful of, nor do we belittle, the seriousness of the darker side of the situation. To brood over and nurse these gains is but another form of self-complacency which is certainly unwholesome. Now let us for a moment take a peep at the other side of the shield.

The Unaffected Mind

In the first place, we find that with all these great changes that have taken place in the past few years
there are still those absolutely unaffected by the changing conditions. Their sole desire is to keep the former status quo; they want things to go on the same as before, and are unable to see the signs of the time; they are not alert to the new situation nor are they endeavoring to meet it. This, we consider, is certainly a dark spot in the picture.

The Over-Affected Mind

In the second place, there are, on the other hand, those over-affected by the situation. This is more especially true among the younger generation in the Christian Church who, as a result of the circumstances, have become extremely critical of organized Christianity. They have no use for the Church; they would abolish the ministry; they would sweep away all the traditions of the Christian Church. They show, also, a tendency to separate themselves from worldwide Christianity. Yet at the same time they have no definite and new program to take the place of the old they wish to discard. One admires the alertness and the spirit of adventure of these young people, yet at the same time one fears that such a separation from the greater Christian fellowship may lead to undesirable results. Unless this situation is in some way remedied it may prove fatal to the young Christian Church which is now only beginning to show forth its tender life. We hope we are not raising a false alarm when we say that this aspect of the situation should engage the serious attention of those who are really interested in the welfare of the Christian Movement in China.

Spiritual Depression

In the third place, not a few of our Christian people are feeling utterly depressed and exhausted; a kind of flatness seems to reign in the hearts of many—a lack of spirit and energy to make any forward move. The bitter experiences of the past and the uncertainty of the future have made many shy of attempting great
things for God and expecting great things from God—like a wounded bird which is afraid of the sight of any person who, it thinks, is out for its destruction. This has been made very clear to the writer in his travels in different parts of China. Well do I remember when I was in Changsha that I was very earnestly requested not so much to take time to consider this or that problem of the Christian Church but to give my whole attention to the spiritual side of the life of the Church. Religion in one sense is enthusiasm for an ideal or a person; when that enthusiasm is gone, religion becomes nothing but cold intellectuality. The regaining of that spiritual glow and warmth is surely one of the most needed problems in the Church in China to-day.

**Christian Program**

In the fourth place, the question has been asked: Has the Chinese Church a well-thought-out program? The answer is not always easy to make. Unless the Christian Church is ready to move forward with a forward-looking attitude and program, it will not be able to rise to the occasion and to capitalize its present opportunity for the extension of the Kingdom of God.

My own personal experience during the siege in Tientsin in the year 1900, when several thousands of Chinese and foreign Christian people were under the fire of the Boxers and the Chinese soldiers, was that when one tried to seek personal safety and was afraid of venturing out, that became the time when one brooded most intensely over the possible slaughter of the Christian people by the Boxers; one's imagination ran wild on the consequences of being caught in such a trap. But when one began to come into the open and to perform one's duty, to defend the lives of one's fellow-Christians, while one was subject to even greater danger yet there was absolutely no fear in one's mind. This is equally true of the Christian Church. When the Church is buried in the trenches, merely defending itself, it is in a very unhealthy and
unwholesome position; but when it is prepared to come into the open and be aggressive in its evangelistic activities and social service for the benefit of men, then there is hope for its life.

The subject that was given me was “the present state of the Chinese Church.” This I feel, however, is only one part of the problem. Certainly we ought to know where we are; we must diagnose correctly the situation that the Church is in. But that is only part of the problem. The immediate question is: What are we going to do? This is far more important than just knowing where we are. In other words, to know where we are, we must know what we are going to do.

**The Proposed Program**

After attending an inter-church conference held in the city of Canton, when delegates representing South China came from different parts of the southern provinces to consider some of the immediate problems of the Church, I feel more ready to state how the program of the Christian Church is developing. At this conference much prayer and thought were given to the question of the immediate task of the Church in South China. As a result of these meditations and discussions, they unanimously adopted a five-year program of vigorous and aggressive evangelism with the definite hope that at the end of that period the present membership of the Christian Church will be at least doubled. This was a very significant decision, which I believe, if faithfully carried out, will mean a great step forward for the people within as well as without the Christian Church. Let me quote the resolution passed at this conference:

“In order to hasten the fulfilment of Christ’s last commission, to meet the deep religious needs of our people, and to vitalize the spiritual life of our fellow-Christians, we, after fervent prayer and careful consideration,
(1) Earnestly request the Church in South China and in the whole nation to consolidate all their Christian forces, and by individual and united effort to carry out a vigorous evangelistic movement, in the hope that within the next five years the number of Christians will at least be doubled. At the same time special care should be taken that those who join the Christian Church should clearly understand the meaning of following Christ.

(2) We request this Conference to set up a committee to communicate with the churches in South China as to the policy and plans for carrying out this movement.

(3) We request all the various Christian bodies, such as the governing body of each Church, the Christian Federations in different places, all missionaries, educational and medical institutions, Young Men’s and Young Women’s Christian Associations, literature societies, Church papers, etc., to join unitedly in this campaign.

(4) We request the National Christian Council to join with us in this campaign, and to assist in its promotion and plans in the hope that united action throughout the whole of China may be secured.”

National Forward Movement

The work and ideas of this and the other regional conferences which were held as preliminary thinking processes before the annual meeting of the National Christian Council are dealt with in another article* and call for no further detailed reference here. Likewise the work and plans of the National Christian Council itself are treated elsewhere. Nevertheless the outlook and plans of the Seventh Annual Meeting of the N. C. C. merit brief reference here as they have an important bearing on the present state of the Church and show how the Christian forces aim to carry out

*See “Regional Retreat Conferences,” E. C. Lobenstine.
nationally the ideas of the Canton and other regional conferences. This meeting lined up solidly behind a "Five Year Movement," which is in essence a five year's program of evangelism, to begin in January, 1930. The two-fold objective of this national movement is:—(1) "The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life." (2) "The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled."

**Main Features of Forward Movement**

This plan aims at the cooperative participation of all the Christian units and individuals in China. These latter, it is urged, pastors and evangelists should enlist and train in the two-fold ministry of intercession and personal work. This Five Year Movement was entrusted to the Administrative Committee of the N. C. C. All the secretaries and committees of the N. C. C. are so to organize their work as to make this their central task. The General Secretary of the N. C. C. is to give as nearly full time as possible to promoting it. The Administrative Committee hopes, also, to secure the services of certain qualified persons to work with the N. C. C. in carrying on the campaign. It is a forward move of great significance that indicates that in the midst of the still unsatisfactory conditions and uncertainty mentioned above the Chinese Church is also entering into a reassertive and aggressive mood which should in time free it from the inhibiting effects of recent changes and upsets in its environment.

In this proposed forward movement there are two or three important points to which I wish to draw special attention.

**Importance of Organized Church**

In the first place, this amounts to a definite appeal for recognition of the important position of the
organized Christian Church in spite of its shortcomings and limitations. As mentioned above, the growing tendency to move away from this great Christian fellowship is unhealthy. We do not hold the view that the Christian Church is like a Noah's Ark, and that those within the ark are saved but those without must perish. We do not believe that the organized Church is of supreme value, nor do we think the Christian Church is perfect, without blemish—in fact, we think quite the other way; it has many defects; it calls for much improvement. Nevertheless its defects and shortcomings are natural aspects of its life. No matter what the organization—religious, political, social and what not—after a history of nearly two thousand years it cannot be expected to be without shortcomings; if the Church were perfect it would be no place for most of us, because we ourselves are imperfect: for if we joined a perfect church we should only spoil its perfection! We are almost merciless in denouncing the defects of the Church, and yet with all this we are quite prepared to stand by it and are bold to say that it is still the best organization there is for accomplishing certain high purposes.

Place of Church

The plans for the national forward movement recognize that the Christian Church is not an end in itself but rather a means to an end; it is still a fitting instrument for the carrying on of certain great tasks. It is a place where we can worship God collectively; it is a place where we enjoy the fellowship of men and women of likeminded religious faith; it is a place where we may receive training for our religious and daily life in all fields of activities; it is a place where we may serve people and put our religion into practice; it is a place where we may propagate the saving faith which we have embraced so that others may share our religious benefits. The Church exists for these and other high ends. With all
its imperfections it is, we repeat, still the best organization for promoting the full life. So this movement is an endeavour to enlist men and women to work together in this great Christian fellowship in order to perform these great tasks. Let those who honestly believe in Jesus Christ draw into this fellowship instead of separating from it; seek to improve it from within rather than from without; make it more equal to its task.

Quality of Membership

In the second place, you will notice that this movement is going out for quantity as well as quality of Church membership. Those who come to the Church ought to understand thoroughly the meaning of becoming a follower of Jesus Christ. The Christian Church does not depend merely upon its statistical strength. The thickness of the Church roll does not necessarily mean the success of its work. Yet are we convinced that we must definitely go in for the multiplication of the present church membership.

Need of Church Members

Recently one of my Y. M. C. A. friends rightly remarked that before we consider the famine of Christian leadership which there is in the Church, we must consider the famine of Church members. After more than a century of Protestant Christianity in China we have less than half a million full church members to-day. This figure is certainly not high: it is insufficient to form an influential constituency in the Chinese nation; its voice is not heard; its views are not respected, and its opinion is scarcely articulate. Humanly speaking, if the Church goes on at the present rate of gaining members, it will take many more—one does not like to say how many—years to Christianize China. To meet this situation this movement will positively work for more members in the Christian Church. To double the present membership within the next five years, will, by the grace of God, mean marked progress! We hope,
however, that quality as well as quantity will be the ambition of every Christian in China.

**Consolidation of Forces**

In the next place, this movement seeks for the consolidation of all the Christian forces in undertaking its program. All Christian agencies, such as the Church, the educational and medical institutions, the Y. M. C. A. and Y. W. C. A., the Bible and Christian literature societies, Christian periodicals, Christian federations, and the governing bodies of the churches, are called upon to unite in this great drive. Again, in order to make effective this consolidation of all the Christian forces, this movement seeks the spiritual force which is the basic factor in any such movement. Unless Christians are infused with a holy enthusiasm, and their spiritual life heightened, they will not be able to undertake anything of this kind; therefore the nurture of the spiritual life of the Church and the capitalizing of the spiritual forces at its disposal are of fundamental importance.

**A Missionary Movement**

This movement calls upon the missionary forces of the Church not only in order that the Chinese churches might begin to evangelize their own neighbourhoods but that they might also take up the missionary enterprise among people far away. It will seek to utilize existing forces to develop the churches in the rural districts; it will utilize, also, existing agencies for the religious training of the younger generation in the home, the school and the church. It will utilize the cooperative potentialities of the Church, so that good will and harmony will be seen in the team work of its various units. It will, also, use the silent messenger of the printed page for the evangelization of China. Christian literature is, we believe, one of the most effective means by which the Christian message may reach the people far and wide. It is lamentable that up to the present time inadequate
attention has been paid to this important subject. It will call upon the agencies that are working for the training of church workers; particularly will it aim to increase the number of those who give voluntary service for the spreading of the Christian Gospel. It will call, finally, upon the foreign missionaries to lend a helping hand in this great movement. The inter-church conference in South China was particularly positive on this point. One of the findings says that they make a Macedonian appeal to the older churches of the West to come over and help the churches in China. The Christian forces in China, all put together, still find themselves inadequate, so they wish that there may be still more new missionaries from the older churches who have heard the voice of God as well as the call from the field and are ready to come to China and work with Chinese Christians in this great program of doubling the Church membership within the next five years.

A Forward March

One feels, after noting the earnestness of the regional conferences, that the Christian Church is beginning to leave its trenches and is preparing for a forward march. Action along similar lines was also taken by the synodical conference of the Church of Christ later held in Tsinanfu, Shantung.

Positive Program

One earnestly prays that God may help His people in this land not only to remain faithful to Him and to Jesus Christ, but to be positively willing and ready to move forward for the establishment of the Kingdom of God in this ancient land of China. We pray that the entire Christian community in China, both Chinese and missionaries, may join hands and hearts to strive for the accomplishment of this positive program. If this is done, we shall rejoice and re-echo the great saying of St. Paul that “all things work together for good to them that love God.”
CHAPTER IX
EFFECTS OF FIVE YEARS UPON CHINESE CHURCH

I. East Central China

Less Striking Than Anticipated

What has been the effect of the five year period, from 1924 to 1929, on the Christian Movement in China? Before trying to give an answer from my own viewpoint and experience, I wish to call attention to two considerations that bear on the answer. First, it is likely that the effects and changes to be recorded will not appear so striking as may be expected. Five years is not a long segment in the history even of Protestant Missions in China, not to speak of the total course of Christianity in this country. Considering the size of the Christian body and the nature of its undertakings, the more significant and far reaching the changes, the longer will be the periods of time required to bring them about. In the second place, it is difficult, if not impossible, to say anything new in answer to this question. Seldom has any movement or body been more self-conscious and self-critical than the Christian Movement of recent years in China. Self-examination has flourished to such an extent that there is no possibility of any "effect" which the churches have experienced having escaped notice and advertisement.

Many Factors

The factors which have profoundly influenced the Christian movement during these years belong to all the realms of human relations and interests,—religious, moral, social, intellectual, economic, political, and international. These facts are so generally understood that they need not be repeated in detail here. The effects of Christian work in China may be grouped under three headings.
Physical Effects

The churches and the missions have lost much material equipment, through the ravages of war, banditry, and natural depreciation. Many units of work such as schools, hospitals and churches have been closed. The number of members has been reduced by death, by dispersion of the population from some centers, by backsliding, and by plain desertion of the weak and the timid. The number of missionaries also is reduced. The lowest mark in all lines was reached about the middle of 1927, since which time there has been a gradual recovery in the return of missionaries, in the amount of Christian work conducted, and in the volume of results. Probably it is safe to say that as a net result, the number of active workers, including Chinese and missionaries and the amount of work carried on at present, is only about 50 to 70 percent* of what the figures were five years ago.

Cause of Losses

These results are rather generally distributed throughout this section of China, and among the various Christian bodies. The losses which have occurred, especially in financial appropriations and in the number of workers, are not all due to conditions in China. There have been adverse conditions in America and in England and the continent of Europe which have affected the support of the missionary boards and societies in those countries, and the results have been reflected in all the fields throughout the world where those organizations cooperate.

Spiritual Effects

More important than the physical or material effects on the churches are the effects of recent years on their mind and heart. Here a two-fold effect is

*Probably a little too low as regards general conditions.—Editor.
discernible. One is an illuminating and purifying influence. The body of Christian believers have had to become more self-conscious. They have had to examine and evaluate their beliefs, their activities, their ideals. Every tenet and practice has been tried as in a crucible. In fact this process is not completed yet; it is still going on. The result is inevitably a more intelligent, a more genuine religious experience. On the other hand, the Church as a whole has not measured up to its opportunities. Too often the very ones to whom the people have looked for spiritual and moral leadership have failed them. There are, however, brilliant examples of high leadership which did not fail! But there is a strong and widespread suspicion that amid the intellectual bewilderment into which the scientific renaissance has thrown multitudes; in the disintegration of social institutions like the traditional family; throughout the crash of falling governments, and the myriad perplexities wrought by new economic propaganda and strange ethical codes, the Christians as a body did not have an authentic message for the distracted people. At times their courage has been questioned. Even now the rank and file of Christians are more or less dazed and confused by the battering they have been through. They are slowly regaining their strength and resuming the attitude of confidence and the position of leadership which in the nature of the case must characterize a vital religious movement among any people.

Aims and Objectives Little Changed

Under this heading I have in mind the objective thinking of the Christian people, those matters which are in the forefront of their attention and endeavor. Here the ground has shifted comparatively little during the past five years, except for a changed amount of emphasis at one point or another. A careful review of records and literature of 1924-25 shows that the questions which were most prominent at that time were the following: (1) The indigenous church; (2),
rural life; (3) anti-narcotics; (4) Christian literature; (5) the Christian home; (6) relation of church and mission; (7) international relations; (8) religious education; (9) retreats and evangelism; (10) industrial relations; and (11) the anti-Christian movement. Today most of these questions are still the most absorbing topics occupying the attention of Christian individuals and bodies. No significant new questions have been added. The following modifications in the above list may be noted: in (1) and (6) great forward strides have been made in understanding what is involved, and what is generally desired and approved. There has come about a general commitment to the idea of the "indigenous" church, and to a type of cooperation between the churches and the missions that is church-centric rather than mission-centric.

Relief of Tension

The tension which existed four or five years ago over international relations, (7), has been considerably relieved since the establishment of a national government which has taken matters into its own hands and, through political and diplomatic channels, has been progressively removing the causes of dissatisfaction. The anti-Christian agitation (11), met the fate of all merely negative movements,—it gradually spent its force as an aggressive influence, and is quiescent at present. The cultivation of a fuller understanding and a deeper realization of the Christian life and the methods of propagating it (9), is of course a constant feature of the Christian movement. It will be promoted especially during the next five years in the Forward Movement recommended to the churches by the annual meeting of the National Christian Council which was held in May, 1929.

Challenges not Abandoned

In regard to the other topics, (2), (3), (4), (8) and (10), the situation is just about what it was five years ago, except that the prolonged way in which
they have held the attention of the churches despite the little or no progress toward their realization, shows that they have genuine importance for the Christian Movement, and cannot be abandoned or neglected until they are properly met.

Edwin Marx.

II. South China

Hard Experiences

The people of China have come through trying experiences in the last five years. Agitation, wild hopes and terrible fears have followed one another in rapid succession. Hopes have been disappointed and promises unfulfilled. Business has been at a standstill and many have been reduced to poverty and want. Death by violence has become common; and not less common, death by execution. In the popular mind there is disillusionment—and hard-headed determination. Workmen and farmers in the future will be less easily aroused by fair promises and less easily moved from the course of apparent safety.

Some Progress

Nevertheless, these have been years of progress. Cities have been rebuilt. All parts of the South have been connected by motor-roads. The people have been brought under the tutelage of a government of growing strength and of progressive programs. The five years have given missions a new China in which to work.

Defence not Advance

Compared with other times the last five years have little to show in the way of new buildings, advanced programs or increased membership. It has been a time of defence not of advance. The five years have taken Christianity safely through revolution, boycott, communist propaganda and anti-Christian agitation; not, however, without loss. But the close of the period has almost entirely made good the loss.
The Christian Movement is again at its best. Already an advance has been sounded. At the Canton regional conference a movement was started to double the church membership in the next five years. We are again in a time of building, in a time of the anticipation of a greater future ahead.

**Rebirth of Church**

The Church has had something like a new birth. A revival of spiritual life is evident on the part of the leaders and of groups here and there. Christianity as developed in South China has been of a practical type. It has been interested in social service, education and public welfare. Its favorite leader has been a secretary rather than a prophet or a priest. The last five years have seen a reorganization in most churches to increase the practical efficiency of their work. But with it has come a new spiritual hunger, a new spirit of worship, a new interest in religious experience. The religious retreat has become an influential factor in the life of the Church. The last five years have given missions a new Church in which to work. That new Church has in this period assumed its place of leadership in the Christian Movement. It has taken direct responsibility for evangelistic work. The extensive work started by the missions is now under the direct inspiration and control of the Chinese Church. The last five years have seen the transfer of a number of mission schools and hospitals to the Church.

**Church Dominant**

The Church is thus rapidly taking the place of the mission as the dominant influence in the Christian Movement. Five years ago the mission was an administrative body: now it has become chiefly a supporting organization of the Chinese Church.

**Meaning of Christianity**

The last five years have made the meaning of Christianity more clear to the Church and to the
nation. As first introduced into this country Christianity was confused in the popular mind with science and education, and, in some cases, with social reform and democracy. The last five years have seen great cultural, educational, social and patriotic movements independent of Christianity and antagonistic to the Christian Movement. From being the chief exponent of all forward and liberal causes, the Church became associated in the public mind with the recalcitrant forces of imperialism, capitalism and superstition. Christians themselves were bewildered. The Church naturally lost some of its members who had been attracted to it by their interest in learning or social reform rather than in religion.

**Enlarged Christian Influence**

But it was a real gain to have it clearly known that Christianity is not science, nor education, nor nationalism, nor a social program but a religion. It is not even yet clearly distinguished from superstition, but recent government action against fortune-telling, geomancy, nature-worship, etc., has helped to make such a distinction. The new independence of the Chinese Church and its new place of leadership in the Christian Movement have done much to disassociate Christianity from the imperialism of western nations. The way has thus been cleared for the religious message of Christianity, for a new understanding of the Christian way of life, for the spiritual influence of the Christian movement.

**Revaluation of Christian Methods**

The last five years have brought about a revaluation of mission methods. The work of the Communists in China has tended to throw suspicion upon all forms of propaganda. The old plan of converting China through the employment of the greatest possible number of employed workers seems futile and un-Christian. At any rate it failed and the Church is overloaded with paid leaders of meager qualifications.
Christian schools have been objects of special attack. Their freedom to teach religion has been called into question. The Christian consciousness itself has reacted against all forms of compulsion in religious instruction and worship. The end of the period sees the main Christian schools as popular as ever, but the number of Christian primary day schools has been very much reduced. The need for hospitals is being partly met by modern trained physicians in private practice and by government institutions. In Canton two large institutions, closed on account of labor troubles, are not yet reopened.

New Christian Realization

A new realization has come to some at least of the Christian leaders of the need of a more spiritual approach to the people; of the need of a message which would attract men because it meets their deepest need and appeals to their highest and best.

Chinese Leadership

Perhaps the most significant thing of all that the last five years have done for the work of missions in China is the providing it with Chinese leadership. At the beginning of the period, foreign missionaries dominated all forms of mission work. Now, a majority of superintendents in the Church, heads of institutions, executive secretaries and members of administrative boards are Chinese. It speaks well for both the new and the old leaders that this change has been made with little or no friction or disturbance to the work. The new leaders took responsibility at critical and difficult times. The way they guided the movement through such times gives rich promise of leadership in the years before us.

New Place of Missionaries

Missionaries have been put to a test not less severe. To see the value of the work they had done through the years questioned and the future of the
work endangered; to be charged with unworthy motives; to be made to seem a hindrance rather than a help to the cause—these were tests, indeed! Yet they maintained their purpose and their faith. The end of the five years finds missionaries in new places of service and influence, in happy relations with those within the Church and those without. They work, not as representatives of a foreign board, but as fellow-members of the Chinese Church. Yet the five years have reduced the size of the missions. The new recruits have been few. Funds received from abroad have been reduced. Yet such has been the development of the Church within this period that it can inaugurare a forward movement. Only the future can tell all the effects of the last five years on missions in China. But even now we can see much that has been clear gain in the country and in the Church. To the missions there is the opportunity of greater and more spiritual service through the medium of the Chinese Church.

J. S. Kunkle.

III. Central China

Missions

It is well to bear in mind that at the beginning of this period, missions were diverse in policies, as they still are. Those who were definitely thinking in terms of church organization had already advanced a good way along the lines of their essential genius.

Interdenominational Relationships

Neglecting for the time being the great and unique, truly interdenominational, or, shall we say, undenominational China Inland Mission and on the other hand small and somewhat isolated missions and confining ourselves to the great post-reformation groups—Anglicans, Baptists, Congregationalists, Lutherans, Methodists and Presbyterians—we find the
following rough generalization to be true. There was a great deal of talk going on about mission and church, as though the two could or should be separately conceived as independent but mutually helpful bodies. Speaking generally this is the way in which Presbyterian and Congregationalist were inevitably thinking and organizing and had thought and organized, consciously or unconsciously, as soon as they began to organize at all.

**Presbyterians and Congregationalists**

It is the way that almost all the missions had gone in Japan, a generation earlier. For the Presbyterians and Congregationalists it is possibly the best way. It may be part of their contribution to church development in China: but it is not, of course, the only way.

**Anglicans and Methodists**

Anglicans and Methodists, from the very first, had taken another path. In their conception of things the mission was the actual beginning of the Church. They have never thought of church and mission as separate entities. The clerical missionary and his Chinese colleague have from the first been subject to identical discipline. Twenty or thirty years ago, there were Chinese presiding elders of the M. E. M. with missionary subordinate colleagues; prior to 1920 the ministers of the English Methodist Mission were, nominally at least, in all but their purely personal concerns, subject to their synods in no way different from Chinese Methodist ministers.

**Baptists**

In all branches of Anglicanism the same thorough-going sinking of difference between mission and church was a mark of the organization. The writer is not in a position to define the attitude of the Baptists. They seem to lean now one way and now another.
Anglicans

The Anglicans were the first to think nationally. As the name implies, it was their nature so to do. It is the Anglican conception that the Church of God is a union and coordination of churches which are first, national.

National and Catholic Thinking

The Congregationalists from thinking locally have by a process of evolution discovered themselves to be thinking nationally also and perhaps with a half-conscious tendency to be nationally “independent” of the Anglicans. The Presbyterians combine this national thinking of Anglican and Congregational with something more Catholic. The Presbyterians and Lutherans are in their nature—Presbyterian and Lutheran first and national afterwards. This note of Catholicism, of something not deeply interested in national churches, is the real distinction of the Baptists and the Methodists, together, of course, with the Roman Catholic Church. So that before the period under discussion the greater mission organizations had made considerable progress first along the lines of separation between church and mission, second, along the line of amalgamation between church and mission and third along the line of nationalism or catholicism. It is in this variety of thoughts and contributions that the wealth of the West was being poured into the East “lest one good custom should corrupt the world.” This preamble is long but it is not possible to judge truly what has followed without some attention to background.

Growth of Christian Relationships

The last five years have undoubtedly hastened the process. The organization of Congregationalists and Presbyterians, mainly, into the Church of Christ in China has been pushed ahead with more persistence, determination and publicity. It was there before, however. The Revolution has hastened the movement. Mission and church are still distinct. The
Methodists are not talking so much about “belting the globe” with Methodism but their Catholic note is, if anything, intensified by the Revolution, though in that Catholicism there begins to dawn the idea of really national conferences on the basis of equality of the daughter with the mother church. Mission and church are still conceived as one. The same is true of the Anglicans, of the Baptists generally and of the Lutherans. All this is probably to the good. It would have been a feeble structure that crumbled at the first blast of the storm.

**Effects on Church and Mission**

Turning from the general to the particular the following matters seem to be noteworthy. Nineteen hundred and twenty-seven in Central China was a time of widespread chaos, from which there is still no complete or general recovery. Churches and Christians were subject to strain and persecution not experienced since 1900 and never experienced before in Central China. There was on the whole exceedingly little loss of life. The gatherings and persistence of Christians in the larger centers under these circumstances was very cheering and hid the more disastrous happenings in remoter districts. Nineteen hundred and twenty-eight brought very welcome relief. How long the Church could have endured the conditions of 1927 no man can say, but history has sad as well as encouraging examples of the fruits of persecution. In 1928 the Church was like a patient, very weak and tired after a fever, and hardly knowing whether it was alive or dead.

**Conditions Improved**

Nineteen hundred and twenty-nine has revealed an interest on the part of the man in the street and a friendliness, due to the Chinese sense of justice, but propaganda has sunk very deep and it is not an easy thing to be a Christian. It must be said, also, that there is very little initiative in Christian propaganda.
Changes in Leadership

In 1927 all missionaries, except the merest handful, had to evacuate and the whole work of the Church suddenly devolved onto Chinese shoulders. This was a hastening process indeed; revolution with a vengeance. Many rose to the occasion; many failed sadly. What else was to be expected? Missionaries are not returning in their former numbers and could not if desired. It will take the Christian Church in China at least as long to recover from these five years as it did that of Europe and America to recover from 1914-1918.

Position of Missionary

If he cannot have his old position, what position is there for the missionary? Are many Chinese aware of his unhappiness or of the problem? Older missionaries are busy enough; but what is to be done with the recruits? Nor, in this political welter where the only constant thing is “revolution,” is the missionary at all clear as to the tenure of his position. He should be able to rejoice that now he is free to be a simple witness for Christ. As a matter of fact the field is so understaffed, and the problems of today are so innumerable that the experience of many is that they have hardly leisure to eat, let alone think. Some have felt that these are not the days for missionaries to obtrude themselves even as preachers. Will there not be a reaction soon, a new divorce between religion and politics, an emphasis on the internationalism of Christianity and an assertion of the obligation of every Christian to bear witness? How can a missionary remain a missionary if he does’nt preach? Is it not worth while remembering that Christianity has been, from the first, up against nationalism and that there is a real and clamant need today for the catholic note?

Position of Chinese Leader

He is bearing a tremendous weight for which he is not necessarily equipped. The missionary, with
his eyes awake to methods of evangelism in other lands, had always an "ideal" somewhere in his mind. All men are imitative. The missionary had his models. The untravelled Chinese has no experience. Native genius will ultimately work out its own system, given the inspiration of the Holy Ghost. The most useful model at present seems to be that of political propaganda, but that is backed up by the finances and the energy of a people in revolution in addition to the zeal of the propagandist. Then the Christian propagandist is not able to use weapons that his faith denies him.

**Burdens of Chinese Leader**

The Chinese Leader is apt to be overburdened with half the missionary's job as well as his own. He is particularly embarrassed for finances. He isn't beginning to think of the problem or method of propaganda. These things will come in time. We have all need of patience. Some should go abroad and see how the Church tackles the world, but how can they be spared just now?

**Outlook of Mission and Church**

The Church seeks to be independent and Chinese; wants to govern itself; wants to say and feel that it is Chinese and not the creature of any imperialism. The only reason for the existence of a mission is to spread Christianity and save men. How are these things to be reconciled? Ultimately no missionary is interested, except academically, in the ultimate form of the Chinese Church. Most missionaries are not generally interested in such questions in their homelands. They believe in a divine providence and take things as they find them. There needs to be clear thinking on the mission of the Church. Some have said self-support is a hindrance to Christianity. It all depends on why money is given. If it is regarded as a method of evangelism there will be more given than money.
Evangelism First

Anyhow, evangelism comes first; money second, if a distinction must be made. How is the Church going to reach that point? At present more needed and more lacking than money is the evangelistic urge! Perhaps the two things are inseparable.

Place of Women

Women in China, as in some other places, seem to get religion a little more thoroughly than men. In this matter the Church was ahead of the country and now, at least, marches in step in the place it gives to women. In recent years the fruits of the education of women have been seen and women are getting an increasingly important place in the councils and service of the Church. She has a tremendous and important contribution to make, even yet not realized.

The Present Opportunity

In all its activities the opportunity for service was possibly never greater in Central China. Chapels, schools, hospitals can all be filled as easily as ever. There is a new and more intelligent attention to the written or spoken word. What is needed is something a little beyond merely human wits, ability, strength—earnestness in both men and women. The harvests truly are plenteous. The labourers are few. "Pray ye the Lord of the harvest that He will thrust forth more labourers into His harvest."

Harold B. Rattenbury.

V. North China

General Upset

The area denoted by North China is somewhat indefinite but we now refer to Hopei, Shansi, Shantung and Honan north of the Yellow River. While events have had a common tenor in this region we find that conditions differ rather unexpectedly in adjoining
districts and even in different missions of the same district. The present status of missions being correlated with and affected by the political, economic and psychological phases of the society that forms their environment, we may well try to characterize the period. These have been years of disorder, insecurity, change, uncertainty, both political and economic, physical and intellectual. It has been a time of intellectual ferment, questioning of all values, challenging of things as they are.

I. Let us first recall some of the features of the past five years that mainly affect the missions and then try to show their effect in present conditions.

The Anti-Christian League

The first feature of these years that occurs to us as effecting our work is the aftermath of that counter movement against Christianity that sprang up among the intellectuals on the occasion of the World’s Student Conference held in Peking in 1922. Then we began to hear of the alleged insidious nature of the cultural penetration of mission schools, hospitals and churches. The leading and most respected non-Christian scholars affirmed this cultural penetration to be more dangerous than armies and capitalistic exploitation from the West. Anti-Christian Leagues were organized and still exist, though they are not now so aggressive as formerly. Threats were made to break up Christmas and other conspicuous gatherings of Christians. Anti-Christmas cards were issued, some processions were organized in the cities, anti-Christian meetings held and much printed matter sent from the presses.

Anti-Christian Movement Hinders Church

These threats produced momentary fear among weaker Christians and some falling away from church attendance, but the plan for meeting any attacks on Christian assemblies was to give the opponents the
freedom of the platform, lend them our ears, and then if possible go on with our meetings or give them up for the time as seemed best under the circumstances. We owe it perhaps to the military control of General Feng Yü-hsiang, to the bloody cruelty of Tuen Chi-jui in firing on the students, and to Chang Tso-lin’s sternness, that these threats never developed into violence. Yet hate cannot continue with the patience of love and these threats died away so far as outward expression is concerned. The temper, however, may smoulder in hearts and minds to break out again into flame on occasion. Here, as in the south where actual outrages took place, among the leaders are said to be sore-head ex-Christians and scholars from mission schools. Their testimony is taken as authoritative in anti-Christian quarters, and they are more to be feared than others for prejudiced and partial judgments and for instigations to violence.

**The Feudal Regime**

During these five years the North has been under the political regime of the feudal war-lords, of varying degrees of supremacy at different times,—Tuan Chi-jui, Wu P’ei-fu, Feng Yü-hsiang, Chang Tso-lin or their subalterns. The result has been great uncertainty on the part of the inhabitants as to where next the desolation of war would come. Sudden and overwhelming disaster has fallen as from a clear sky upon some long undisturbed towns like Cho Hsien, Ting Hsien and Hsiang Ho, but these are exceptional cases. The great cities have been looted only in the gentlemanly way of the higher-ups, but the constant fear of pillage has prevailed for long periods. In large country districts the pillage has been actual and long continued—by armies, mutineers, and bandits, by legal requisitions and advance taxes. Yet there are large areas where little damage has been done and where crops have been good; the country has stood marvellously well.
**The Radical Spirit**

The rising spirit of initiative and independence among student and labor classes was rudely suppressed by Wu P'ei-fu in the execution of labor leaders on the Peking-Hankow Railway, and by Tuan Chi-jui in the slaughter of student paraders. The students and laborers were encouraged by Feng Yü-hsiang, during his two and a half years of supremacy. The attempts of students to organize farmers and laborers were spasmodic, desultory, superficial. They resulted in some thousands of names being enrolled in some hsiens, but large areas of country were not touched and nothing tangible resulted. Such organizing costs more time and trouble than the students were able or willing to give without much financial support. These classes still feel a strong sense of suppression and injustice but the net result seems to have been a sobering of student activities rather than an inflaming to violence; or a severe compression of explosive.

**Official Attitude to Missions**

The government attitude to the missions has been almost unvaryingly correct but with some differences. During the northern feudal regime, in the midst of lawlessness, looting and mutiny, battle and siege, chapels were never purposely attacked with, perhaps, the rarest exceptions. This made them attractive as refuges for women and children and they were so used wherever war passed. Not only officers’ orders but the consciences and the superstitions of the soldiers worked together for the protection of the chapels and mission compounds.

**Missions Cease to be Refuges**

With the advent of the Nationalist armies the missions ceased to be desirable as refuges, for these armies were friendly to the Chinese rather than to the foreigners; unlike the northern armies, that outraged their own people at will and respected the foreign missions. So now, for the first time, the
churches, schools, residences and hospitals that had been refuges for the weak and helpless were, here and there, demanded for the use of soldiers or officers. Even General Feng changed his custom in this respect and in many places under his rule, schools and churches and hospitals were all interfered with most seriously, even up to the present time in Honan, and indescribable indecencies committed in the premises. These things, however, were the exception in this area and there was a surprisingly small amount of interference through the region as a whole. The recent Kuomintang anti-Christian attitude does not seem to have affected the friendliness of the general public, won by the service of the churches during the time of war.

The "Exodus"

In this area there are few places where the exodus of foreigners at the advent of the supposedly anti-foreign southern troops was complete. In many places mothers with children left; in many only a few foreigners remained to hold the fort. In North Honan, one or two stations of southern Hopei and Shantung the evacuation was practically complete. In those places the use and abuse of church property was more general, the stoppage of mission work more absolute. In fact, the interference with mission work seemed proportioned to the extent of the evacuation of foreigners, so that the animus could not be called anti-foreign, or usually anti-Christian, but rather was it a policy of the armies not to use the homes of the people, or even empty barracks as did the Fengtien soldiers, but temples, shops, schools and already empty mission buildings. In the farther north, at least, their occupation of mission property was preceded by requests which were not absolutely un-refusable and were at times denied. Where reasonable requests of the armies were acceded to by the missions, reasonable requests of the missions for return of the buildings were also granted by the armies. In some cases
residences and good buildings were used only by officers, were well cared for and relations with the neighboring foreigners or Christian Chinese were cordial. Such indescribable offences as those in a few Honan stations seemed due to some special local hostility or propaganda of Russians. Special local conditions and personnel account for many of these differences of treatment and no general rule can be given. At present the returned missionaries and the additions to one or two missions make the number nearly the same as at the beginning of the period.

Suppression of Communism

Where schools of any sort and churches were suspected of harboring Communists or spies for the south, the students were subjected to search, intimidation, imprisonment and in one case at least to execution. When the southern armies arrived, they also immediately began the same tactics and arrested students on suspicion of Communism. These things have both sobered and weakened the resistance to injustices and stiffened the sense of oppression and discontent.

Churches and Community

During the time when the people of the north were first suffering the billeting of bandit soldiers from beyond the wall in their homes, with the skilled looting and taxing of their new military masters, and during the years in which there were constant changes of military conquerors, the Church and its leaders proved their value to society. The churches of one mission in the Peiping district reported 28 refuges for women and children as having been opened from 15 to 90 days, totalling 324 days. In them, over 10,000 women and children were harbored and kept safe from marauding soldiers without charge, food being provided by the refugees and the slight expenses met by voluntary contributions in the community.
Christians Aid Needy

There were occasional examples of teachers or preachers standing before the door of a refuge, at the risk of their lives and turning armed soldiers away, but generally the simple sight of the benevolent work called forth the approval and the withdrawal of the soldiers. Groups of Christians have gone out to the relief of the wounded, or to dig out clusters of helpless people half buried alive for days to escape the marauders, or to bury the dead, when no one else would take the initiative. Calls were made on Christian churches by villagers from a distance to perform these tasks as it was recognized that only the church group would do such things.

Christians Save Needy

At times the gentry and district magistrates have fled or hidden at the approach of battle and when victors have come into the almost deserted town it has been the Christian leaders who have been fearless to come out and be of help to the conquerors in taking over the place, in getting provisions, fuel and barracks; enlisting labor for bridge-building or transportation. The incoming victors and the people on the conquered side have alike appreciated these services and recognized the relief for both sides from the necessity of forced exactions. Some preachers had also been of service in caring for wounded and forwarding them to the city hospitals. Thus the Christian church has come to be recognized as an impartial public servant, of use to all sides.

Social Value of Church

The siege of Chohsien, eighty-three days, left that community impressed with the solidarity of the Christian group inside and outside the city. That group, with its sense of being sustained by faith and hope was a center to which the citizens came from all sides for courage and cheer. In short, everywhere the sense of the social value of the Church has been greatly
enhanced and the friendliness of communities surrounding the churches has distinctly added to their assets. This all goes far to discount the charges of the extremists that the churches are but agents for the strong nations in the cultural penetration of China for their own enrichment.

"Party" Government

When the men and women Kuomintang propagandists first came into some of the country districts, the country people welcomed them as preachers of the gospel, for their doctrines of freedom, equality and fraternity sounded familiar to those who had heard Christian preaching. The general attitude of the people was favorable to the new party in power, and sanminism was welcomed. However, zeal for reforms of superstition and bad social customs encountered the opposition of the people. A fine of $4.00 for every kitchen god, forcible opposition to foot-binding, military destruction of idols in large temples, management of the Japanese boycott and other like things aroused the prejudices of the people, until there is a distinct aversion to sanminist preaching in many places. Supporters of temples that were in danger of confiscation came to the representative gatherings of Christian churches for moral support or aid and received it. The Christians instinctively opposed all attempts to reform by force rather than in the mission way of persuasion. In so far as Christianity and Sunyatsenism were supposed to be mutually exclusive, the slight revulsion against the latter has tended to win favor for Christianity, but there is need for thinking to clear up the nature of the two movements as it is found that Christians are often members of the Kuomintang or at least believers in what it stands for. There are many Christians, however, who still feel that respect to Sun Yat-sen as shown in the public exercises is nothing but idol worship. Much thinking still needs to be done on both sides.
Moral Leadership

The last feature of the period under review to which we call attention is one that appears in every land in time of war and insecurity; it is a lowering of the moral tone, that calls for a bolder front as regards fraud and deceit. This is noted on all sides and surprise has been expressed by business men that it has extended even into the ranks of the Christians. Owners of businesses complain that their clerks and agents cheat them more unblushingly. In small businesses deficits of a few hundred dollars are coolly reported, unexplained and responsibility not accepted. In one instance in an enterprise with a current income of $7000 available during the year for running expenses, a few clerks had the effrontery to present an item of $1.30 for food in excess of the income. Again a grain dealer in a good business borrows $2000, proceeds to fail, and then sets up the same kind of trade in another part of the city, daring his wealthy patron to go to law to secure his rights; and the patron simply recognizes that he has no recourse in law, as for a rich man to sue a poor one is practically attacking himself. Thus the cheat who is poor, feels secure and presumes on his immunity as never before. Again a head clerk in a bookstore takes on concubines, or diverts the monies to a rug business, until the bookstore goes bankrupt; but he feels unashamed and does not even take the trouble to flee. The head of a country district appropriates the funds designated for a public debt without any apparent effort to cover the theft, defying his fellow headmen and the country magistrate and not even offering them a share. In such cases the first retort of the accused is, “If you want to go to law do so;” whereas formerly the first first word of the accuser would be a threat to go to law.

Graft

Graft on the railway among ticket collectors springs alarmingly into evidence and even the hitherto-
incorruptible Customs service seems to be invaded by irregularities. The military manipulation of the railways for official or private gain has undermined the morale of that service and, in the same way, the astonishing frauds of a huge hong in North China perpetrated by Chinese supposedly trained in modern big business methods, has much influence in encouraging humbler operators in the same courses. The common complaint against the Republic is that there is now no custom in graft and its only limit is the avarice, cleverness or power of the grafter. The insecurity of these years has naturally brought these things into the limelight. They have their reflexes on mission problems.

Public Protests

This seems a sorry picture but we may remember that it has another side and that the boldness and independence that expresses itself in fraud also occasionally flowers in rebuke to oppressions; and sometimes humble citizens dare to stand against the exactions of those in power as they never did before. They dare to quote Sanminist doctrines in protest against military oppression or rise up en masse against the too hasty measures of a local Kuomintang. The spirit here referred to may account for some unpleasant things experienced in mission devolution in its beginnings, but it will be found in the long run to have redeeming features.

Fruits of Devolution

These features of the history of the past five years as constituting our physical and moral environment have perhaps been set forth at too great length. The final result at the end of the period is to free us from great apprehensions of injury from an honest antireligion propaganda; to give us, as missionaries, a greater sense of security under whatever regime we may find ourselves, and an increased sense of the value of sticking to our post of duty even at some risk; to lessen the fear of a stampede toward direct action by
the unpropertied classes in North China; to create regret for the illiberal and oppressive attitude of the economically and politically powerful toward the lower classes, thus increasing the sense of injustice among them; to surround us with a more intelligent and genuine appreciation of the Church as a social stabilizer, a source of comfort and moral strength in time of trouble; and to give a new spirit of initiative, freedom and independence among our Chinese fellow-workers—all of which is a source of power and hope. We thus find ourselves with as great a missionary opportunity as ever. Nationalism with its growing intelligence is not a greater deterrent to hearers than were the gross superstition and fears of former years. Friendliness and criticism are both more intelligent than before.

II. The more definite effect of these phases of the developments in China of recent years upon missions in producing our present situation remains now to be summed up.

Church Life

The anti-Christian League, the exodus of missionaries before the advent of the southern armies, and the radical outbreaks under Russian influences had enough intimidating effects to reduce church attendance in the newer regions of Shansi, Shensi, Shantung and Honan. Non-Christians were more than usually averse to joining the church and preachers were reticent about urging it. Attendance by students being no longer compulsory largely lowered the numbers at Sunday services in educational centers. In the centers where the older churches have a larger body of intelligent Christians the interest in the Church does not seem to have been affected by fear so much as by coldness and indifference that had been growing during a long period. Many members of the Church who never attend are still jealous of their membership and would resent highly being put out of it. Many others may have fallen away permanent-
ly. The conditions of these years have been a good sieve to sift out the unworthy. They have tended to discourage the weaker members of the household of faith and strengthen the stronger. Yet even after revision of the church records, many places do not show a diminution of total membership but a gain for the period. We have not the data to determine whether there has been a net gain or loss on the whole, but many feel that their churches are stronger as a result of their losses.

Centralized Control

The increased responsibility of the Church for itself has in some fields resulted in a more centralized control in the hands of a few ruling spirits at the expense of lay development, but in others there is seen to be a definite increase of lay interest and ability, and lay representation on committees and in church councils has increased rapidly. In Honan and Shantung report has it that some churches have fallen under the absolute control of one or a few individuals; but this arbitrary control by their own countrymen is not resented as is the same by a foreigner.

Christian Leadership

The effect on the Chinese leaders of the Church is more subtle and difficult to analyze. Most of them stand strongly as nationalists, some being most outspoken, but not all. They led some missions into taking early and advanced stand for revision of the out-of-date treaties. In one case at least such a stand was taken before the Shanghai incident of May 30, 1925. Their position, as paid by foreign missions, often impels them to plain speaking in criticism of their foreign friends and of the Church. This is felt necessary in order to vindicate their real patriotism and to offset the charges against them of toady ing to the foreigner. But this same class of worker has been most appreciative of all genuine foreign sympathy with China in her national aspirations, and is en rapport with its foreign coworkers. Some who
have been inclined to radicalism in thought and study have at times been under surveillance, having been arrested and in danger from the anti-bolshevik moves of both northern and southern armies in power. Their experiences have strengthened their religious experience, and sobered their thought and expression; and rather than being weakened in the faith they have been strengthened.

The Ministry

The question whether they have been strengthened in their allegiance to the Church and in their willingness to take responsibility for its continuance is even more difficult. For long we have faced the unwillingness of many of our best men to enter the ordained ministry. Many factors account for this. We may mention their feeling that the standards of education in the ministry have been lowered by the ordination of less educated men to meet the Church’s dire need of pastors, so that they lose caste by joining the ranks of the ordained; their repugnance to standing in an exalted position subject to the envy and criticism of others; their distaste for carrying responsibility when they can more easily work under control of the mission bearing the responsibility; inability to visualize the far-reaching significance of winning men to Christ; low estimate of the high function of the Church in society; doubtless these factors all enter in, but the pressure of public opinion of a nationalistic type against the Church, undoubtedly also influences some against taking the highest positions in a foreign-supported church-mission.

Exotic Church Forms Criticized

The time has been one in which even less educated church members have questioned the value of imported church forms. The more educated leaders have naturally been still more in the evaluating frame of mind. Some have been doing really constructive
thinking and experimenting with forms of worship and order. So far nothing very radical in the way of creating an indigenous Chinese form seems to have been offered. On the whole faith has increased in the real value of church organization to carry out the promptings of the Spirit, rather than of reliance solely on the spirit of religion to show itself in spontaneous ways. Some groups have decided to continue the present forms as nothing better has been offered, and discussions thereon have shown the reasons for their use. This, however, does not mean that doubts and criticisms have ceased. The suggestion that preachers should all be voluntary self-supporting workers has not taken any strong root, and there are rare, if any, instances of it.

Church and Mission

Some are opening their eyes to the fact that our present Church, strictly called, in its spiritual and ecclesiastical functions, has long been swamped by its connection with the complication of mission evangelism, schools and hospitals. The mission-paid preacher-system tends to suppress live lay initiative. If a live indigenous church is to be founded the mission business and the Church must be disentangled without breaking cooperation. The conception that the whole mission business is the “Church,” and that any paid servant of the mission is by his service fulfilling his duty to the Church must be destroyed, and the real spiritual service of all Christians, mission-paid or not, must be restored to the Church itself. Some see this now.

Service to the Community

When social service in wartime was going on the preachers felt the value of their work but now that the danger has passed for a time and we have had a year of peace, they begin to ask, “has the church anything to offer worth while in these less exciting times?” Naturally the reply is that aiding in the establishment
of the needed new civil forms and customs and adjustment of the old social ideas to the new conditions are worthy ways of giving service. In some places the local Kuomintangs have welcomed intelligent Christians to their membership. They find that the Christians’ knowledge of the gospel of freedom and equality makes them already familiar with the fundamental principles of Sanminism and that they easily pass the examinations. Church people are often better acquainted with the forms of conducting business meetings; the local church offers the best assembly room in the community and it is borrowed by the party for its larger meetings. So some members and churches have found opportunity for service in these connections. In other places, while there is little active membership on the part of Christians, yet there is harmony, exchange of civilities and cooperation. Where anti-religious or anti-Christian men are in power in the party Christians are kept out, opposed, and even persecuted in petty ways in the courts and district offices. On the other hand many Christians feel that it is like giving up church membership to join the party and that respect paid to Sun Yat-sen’s picture is genuine idol worship. In the recent impressive service held by the Wofossu “Mott” Conference on Leadership by the side of Sun Yat-sen’s coffin this feeling was strong enough to prevent the bows of respect. Those of more liberal thought feel that the heart and mind of the individual, not the outward form, determines whether it is worship, as to God, or mere respect to man. They also recognize that Christians have civic duties and an opportunity to help mould new civic forms. But no great outlet for the altruistic energies of the Church has been opened up by the Party. Its policy opposes it and preachers are not admitted to membership. So mass education and rural social service have become leading measures of evangelistic approach in some fields.
Moral Tone of Leaders

The effect of a lowered moral tone has shown itself in some of the adjustments connected with devolution. There are newer fields where a few Chinese leaders in their ebullition of a new sense of freedom and misconception of the drift of the times are reported to have demanded that western contributions of money and property be turned over to their exclusive control, and estimates and budgets submitted to the mission boards by them without comment or criticism by the missionaries; and expense accounts left unaudited. It is difficult to avoid the explanation that here are spirits eager for graft. But even in older fields there is sometimes a little impatience shown with accurate, detailed and audited accounting, it being looked on as a proof of suspicion of the honesty of the worker. Staunch standing for efficiency, honesty, abiding by rule in committee work, sometimes elicits the charge of imperialism by one class of minds but is splendidly approved and sustained by another. We have splendid examples of faithful and efficient accounting. The adjustment of difficult cases in dispute can often be made easy by Chinese diplomacy which must be accepted even by the uncompromising westerner without the loss of the honesty for which he stands.

Waning of Preaching

The call to real evangelistic preaching has weakened and most preachers, Chinese and foreign, do little or none of it. Where live preachers continue there are still results and audiences but, as a rule, the stereotyped gospel preaching in street chapels has failed to win a hearing for decades. Other methods of evangelism are being found in mass education, rural improvement programs, etc. Their legitimacy is suspected by some but results in Christian life have been shown and more are expected.
Religion in Schools

With the growing independence of thought and talk of religious freedom the demand that attendance on religious exercises in school and church be made voluntary has became irresistible. The presence of large numbers of students in church services under conscious restraint was intolerable for the real worshippers. Where the change has been made the improved atmosphere of worship is noticeable. The students, of course, made use of their new found freedom to swing at once to an extreme of non-attendance. Leaders of such religious meetings as were held among them, felt constrained to cut out much of the older forms of prayer, praise and Bible reading, or to replace them entirely by "discussion." School chapel becomes "morning assembly," with respect paid to the picture of Sun Yat-sen once a week, and informing or ethical addresses and songs on other days. In revisions of hymns for school use, the terms "Jesus" and "salvation" are deleted and "the Cross of Christ" is changed to "truth and virtue." Elective Bible courses are none of them elected. Most students have no Bibles or hymn books and find it difficult to refer to them, and knowledge of hymns is passing. Student choirs peter out. This is the picture of the first years after the change. But even now the pendulum is swinging the other way in places. Some students are joining the church, attendance is increasing, from one-fifth to one-tenth of students in a given school, perhaps, attend in some places, and some, with courage and religious aspirations, are showing a thirst for something more satisfying. Voluntary Bible classes are coming into existence again, and a desire to be intelligent on religion dares assert itself openly. Ridicule does not deter the student from becoming a leader in the Y.M.C.A. or C.E.

Missionary Adaptation

The nationalistic criticisms of missionaries by outsiders and insiders may have been exaggerated and
unjust to many, or entirely inapplicable to some but a humble-minded missionary may have drawn helpful suggestions from them even when he felt his acts and motives both to have been misinterpreted. These criticisms have hastened the devolution of authority that sound mission policy has long demanded.

**Sino-Western Cooperation**

Different degrees of cooperation between foreigners and Chinese in mission organization have been attained. Where they are on terms of equality the Chinese largely outvote the foreigners and their intelligent use of the vote is increasing. A split between foreigner and Chinese is rare and rarely do the Chinese arbitrarily vote down the foreigner. In cases where Chinese are heads of mission schools, student storms are weathered far more easily, if not actually avoided, than where under a foreigner. It has been thought to be an impossible arrangement for a former missionary head of a school to take a subordinate position as teacher in the same school under a Chinese principal. But several such have been heard to express their joy in the work, now that they are freed from administration and have a chance at the real work of teaching and contact with students for which they came to China. They express also their appreciation of the consideration enjoyed at the hands of the new principal. Some others feel that their opportunity for the service they are fitted to give is curtailed even to the point where they are ready to resign.

**Missionary and Church**

In the most advanced places the foreigners have no office, or representation in mission meetings or work except as assigned by local church votes or by the votes of the delegates. Here, too, the testimony is that far greater satisfaction is found in this relation than formerly, when the missionary was a law unto himself or subject only to foreign mission con-
Sometimes lack of wisdom and experience in assigning work to foreigners has been displayed by the Church in an unwanted task but at the same time there is a willingness to correct mistakes.

Missionary Attitude

Under the circumstances outlined above, the reactions of missionaries differ. The first impulse is often to give up all initiative for fear of offending the independence of the Chinese, and seeming to be grasping for control, and it must be acknowledged that the Chinese are apt to be very sensitive to this. But the most independent churches are now turning to ask for more spiritual help from their lay foreign members.

Missionary Efficiency

The reluctance of the foreigner to act on his own initiative in church or school work gives a bad example of what a good layman should be. The Chinese get the impression that he is not in earnest in his religion, not interested in his work. The Chinese principal, in some cases, says that he cannot depend on his foreign colleagues who under him. Week ends or social engagements, or other interests interfere with the tasks for which he is responsible. This only means that Chinese and foreign alike are afflicted with human weakness, but the opportunity is here to give an example of faithful efficiency in a school as subordinate teacher, and at the same time of the voluntarily helpful layman in the local church, accepting such offices as are given him but only in such number as he can carry well. To grasp this opportunity will give rewarding results.

Easy Devolution

Where responsibility and authority have been offered before the Chinese were ready to receive it rather than after, the results have been far better than where it is grudgingly relinquished only if and when it
is demanded. The relations between the two sides in these two cases have all the difference of cordially welcomed cooperation and constant contention. Where there seems to be friction or jealousy between the old missionary and the Chinese leaders it sometimes becomes wise for the foreigner to withdraw to some other field. He should not forget that there are immense untouched areas as pristine as when missionaries first came, in which an enterprising man can find a footing for work. There are countless villages waiting to be opened by tactful methods and it would seem unnecessary for a missionary or mission-paid Chinese to encroach on the preserves of any Chinese church or committee in order to find a field of rewarding evangelistic and social work. Visits to the country and life in it are found to be just as satisfying, the welcome just as warm and the results as sure as in the earliest days, if not more so. The work of helping society to adapt itself to the new conditions by getting into close touch with dirt farmers and common people is now an open door for any free lance and offers the utmost opportunity for initiative.

**Devolution of Authority**

In most missions more or less of devolution of authority from foreign to native leaders has taken place. In different missions, and even in different stations of the same mission, there are such varying degrees of advancement in this process that present conditions are most checkered and impossible to sum up. The Chinese of the younger and rural stations come into realization of their rights and duties more slowly and later than those in the older central churches. So it is that the conditions obtaining only just now in some places with respect to the attitude of native and foreign coworkers were developed ten or fifteen years ago in others. In general, at the first development of a bump of authority it comes to the Chinese with surprise and a sobering effect. They begin to feel the need of the help of experienced men and, as the for-
eigner withdraws out of delicacy, he is urged back, office is placed upon him again and the sense of de­pendence is as great as ever. Again, when the fore­igner takes his rightful place in some deliberative body as elected delegate, if he stands up for his own views with vigor he is met with the strenuous charge that he has no idea of really giving up any power and authority, and that he is just as arbitrary as ever. One ardent urger of devolution once wrote me after a stormy station meeting in which the Chinese voted down his pet schemes, “They snowed us under and sat on us but it was the greatest victory imaginable to have them dare to get up and speak and vote against us at all; they will put it all through themselves another year”; and they did. At the next annual meet­ing, we heard ourselves terribly arraigned for in­sincerity in devolution by irate Chinese, the only occasion for it being that we argued for our point; but when we accepted graciously the adverse vote they learned that we were playing the game squarely and wanted only so much power as the reasonableness of our views called for. Now foreigner and native have equal opportunity to express views without suspicion of grasping for the old authority and insistence on having their own way. This occurred twelve years ago, or more, in an old station but similar things have occurred in younger stations of the same mission this year. The ignorant, shortsighted, selfish, grasping features are liable to appear at times on both sides. We are liable often to see things carried on less efficiently than we could wish, yet to interfere is apt to spoil the precious initiative of the Chinese. The adjustments are bound to come; they have already appeared. Officers are being chosen in missions purely on the ground of fitness, without regard to nation­ality. When we object to having so large a per­centage of foreigners, or of Chinese, on some committee the frequent reply is, “Do not mention East or West. Who is the best man for the place?” That temper and concept is rapidly growing and spreading.
Devolution Conflict

Formerly, missionaries were torn between two conflicting forces. They aimed at establishing a native church and desired the native Christians to take responsibility as rapidly as possible. The native Christian, however, was unwilling and inexperienced. The missionary was able to do church work much more efficiently and enjoyed administration; he seemed to be holding on with one hand while claiming at least to be anxious to let go with the other. The indigenous church was therefore balked on both sides.

Now, during the last few years the features to which we have referred have combined to change the situation materially. The unwillingness to accept responsibility has been replaced by a desire for it in many places. The nationalistic pride, the innuendoes of enemies charging Chinese with subserviency to the foreigner, the partial evacuation, leaving the Church perforce on the shoulders of the native Christians, have conspired to make them willing, or eager, to accept responsibility. The Anti-Christian Movement has both intimidated the weak Christian and put vigor into the strong one.

"Unequal Treaty" Protection

The missionary is getting away from the handicap of "unequal treaty" protection, but he is still handicapped by being the representative of the foreign side of a work, now in the course of devolution but largely managed by the agents paid from abroad. Where the pressure for devolution has been strongly felt and authority has passed rapidly over to Chinese brethren we have awaked to the fact that our organization is now controlled by men paid by foreign money, over which they have control themselves and who are in the dangerous position of being able to fix their own salaries and emoluments out of the trust funds
under their own hands. This is an impossible situation in any land. Even if no financial abuses appeared, the system would tend to the suppression of the layman. He would never take responsibility away from those who are getting their living by it and they would never encourage him to do so, though he might constantly be casting covetous eyes on the paid position. The blight of the paid-secretary organization has appeared in more than one reform already. It destroys the voluntary unpaid service that is the life of a genuine benevolent reform movement, and this more surely in China, where the power of the rice bowl is so strong, than anywhere else. Experience in western countries may have been similar in many cases but it would seem that the paid-secretary system ought not to be fatal to voluntary effort if rightly organized and thrilled with the right spirit. The developments in self government and the one party system have trained some of our men in organization methods that may help the church out of its difficulties and dilemmas.

Independence and Initiative

Some missions have already gone far in the abolition of the system wherein the workers are paid and controlled by the paid-worker body, replacing it by the system of grants-in-aid given to churches. These churches employ their own agents and control the funds, efficient control being the guarantee of the continuance of the grant. The mission paid agents become itinerant workers, thus serving the large un-churched areas rather than individual churches as formerly. It would seem that the principle of this system is indicated by the development of the period under consideration. The separation of the legislative and executive departments of the mission functions so as to avoid the dangers of self-payment and inbred management, and in order to raise up volunteer lay acceptance of responsibility. This separation has
begun in some places and would seem to be the urgent need wherever the essential devolution is seriously undertaken. The new spirit of independence and initiative trained in new local government ways has already begun to serve the mission, and is a ground of great hope for the future.

GEO. D. WILDER.

V. Szechwan

Transition

In January of the year 1925 there was held at the West China Union University at Chengtu the West China General Conference. This gathering, unlike the conference of 1908, was predominantly Chinese in its makeup. At the early gathering, two or three friendly Chinese dropped in as visitors at some of the sessions, and the Viceroy, Chao Erh Feng, attended one meeting and gave an address. Aside from this, the whole thing was missionary from start to finish. The 1925 gathering registered a very great advance in the history of the Christian Movement in West China.

Program: 1925

The conference spent several days in study and as many evenings in platform gatherings and ended by writing a most ambitious program for the next five years. To put it briefly, little of this program has up-to-date been carried out. In the first place it called for a rather large group of full-time workers who were expected to be set apart by their churches and missions for the work of the Szechwan Christian Council. Then, a heavy budget was drawn up and presented to the missions and churches, who found it impossible to provide the necessary funds. Moreover, some of the phases of work to be developed were in advance of the forces at command. So one is obliged to report that the program, in many of its phases, awaits to be carried out. There is a proposal
that a similar conference be held early in 1930. It should not be understood that nothing has been accomplished. The Szechwan Christian Council is in existence and, in the face of great odds, is endeavoring to bring the Christian forces in this province into some kind of coordinated and united effort. It lacks strength because of its having to rely upon voluntary help which may be removed at any time and before other help can be found to take its place. The Council very much needs at least one full-time secretary. The advantage gained by creating the Council is that we have a body of men who at least can view the Christian enterprise in our area as a whole. This enables them to see what is needed even if they are unable to fill that need.

Advisory Board

Alongside of the Szechuan Christian Council is the old-established West China Missions’ Advisory Board which came into being as a result of the first General Conference held in Chungking in 1889. This body has served the missions for many years and has succeeded in preventing overlapping in mission work. It has also fostered a spirit of union and comity and has helped to forward several union efforts. But, lately, it has been felt that it has served the purpose for which it was founded and should give way to the Szechwan Christian Council. However, such organizations die hard and even now some missions feel that the Board should be continued even though it may not be called into service as often as it has been during the early days of its existence. It has been able to speak for the missions on occasions when the Council felt hesitant to give voice to the united thought of the churches. The glory of the Board consists in the fact that it came into the field early enough to prevent a lot of duplication in the pioneering days of missions, and that it has several times been able to find a modus operandi for missions seeking to occupy the same territory.
Educational Union

The West China Educational Union grew to be a strong and very active body and coordinated the work of the churches and missions in primary and secondary education. During the last five years it has suffered because of lack of staff. Recently it has hardly known what its service can be in the future in view of the fact that the Government is requiring all schools to register, which may mean that it will also provide courses of study and examinations for the schools. Consequently, one is not able to report any real development in this direction, although the Union is still alive and is seeking to find new avenues of service. This organization has blazed a trail and has been able to bring up the standard of education in the Christian schools.

Union University

The West China Union University had gotten into a period of growth and development when events within and without Szechwan very seriously affected it. The affair in Shanghai, May, 1925, while a long way from the university, was brought very close to it by the fact that one of the students who lost his life in the shooting in Shanghai was a Szechwanese and his home is at a city only thirty miles from Chengtu. Nevertheless, the registration at the university continued to grow and showed a healthy increase in the autumn of 1926. Then came the Wanhsien incident which helped to create a good deal of anti-foreign, especially anti-British, feeling. At the same time, there arrived emissaries from the coast, whose business it was to create a spirit of enmity against the Christian Church and against foreigners and thus prepare the way for a general uproar early in 1927. The university has long been regarded by friend and foe as the very citadel and training camp of the Christian forces in Szechwan. So a strong attack was made upon it and it found itself boycotted to such a degree that students and
servants were ordered to leave the campus and thus deprive the hated foreigners of all help. For two weeks this state of things held and then the servants were allowed to return and classes were started again. The attack shook the school to its foundations but did not wreck it. Nevertheless, students have not come to the institution in such large numbers as they did before the boycott, and it is not easy to regain the confidence and the active help of the community. Religion and its various modes of expression are looked at with wary eyes. The enemy got in some of his hardest hits.

**Literature**

While all this has been taking place there has been a quiet and sustained effort to provide and scatter more and better Christian literature. The Szechwan Christian Council attempted to run a weekly paper for some time; but the lack of a permanent staff and some rather wild articles which found their way into the sheet caused its suspension. A more hopeful venture was made by the United Church of Canada Mission, which had the insight and foresight to appoint one of their number to the work of providing suitable reading for their churches. He was able to start and continue a Christian weekly paper. Perhaps the solution of the problem of Christian literature will be found in a union of all efforts within the province. In this connection it would be well if the West China Tract Society would reorganize itself in such a way as to secure a large representation of Chinese on its committees.

**Political Life**

During this lustrum under review, the political life of the province of Szechwan has undergone many vicissitudes in common with the rest of the nation. As a rule, when the other parts of the Republic have been torn by war, Szechwan has been quiet, as if she were watching the issue at large in order to determine
her policy. Then when peace has prevailed in other sections of the country the militarists of this province have begun to quarrel among themselves and jockey for position. This has meant heavy recruiting of soldiers which, in turn, has necessitated more taxes. It is reliably stated that the taxes for the twenty-eighth year of the Republic are being collected. At present, the freight and tax charges on the Yangtze River above Ichang are so heavy that these items often equal, and in some cases, exceed the original cost of the goods transported. Opium in many districts is a forced crop. That is, the farmer is taxed for the growing of the drug whether he plants it or not. This leads to many fields being sown with poppy in order that the farmer may secure enough money to pay the taxes at least. Opium dens have increased in number and are frequented by many people. Private smoking is on the increase and some merchants provide the pipe for prospective customers at the rear of their shops.

**Expropriation of Property**

During the last two or three years the expropriation of both Chinese and foreign property has increased. With hordes of soldiers to lodge and feed, the militarists have not hesitated to seize grain and buildings for their troops. But they have also taken over foreign buildings for their own residence and appear to be loth to return them to their rightful owners. Even at the time of writing there are still too many mission and church properties in the hands of these grasping militarists. The teaching of the extreme radicals, that because a piece of property is in China it therefore belongs to the Chinese, has left its mark on the moral life of the people.

**Christian Movement**

What has been the effect of all this on the Christian Movement in Szechwan? No group of people can pass thru the experiences which this province has been thru without being changed, either for
better or for worse. On the whole, the people have become indifferent to moral values and a counsel of desperation has taken possession of them—each man for himself and the devil take the hindmost! Anything is justified that enables the individual to eke out a meager existence. The rice bowl is the measure of life. That which contributes to the filling of the belly, at least once a day, is that which is worth doing. In addition to an extremely low standard of physical being there has gone on a moral and spiritual deterioration that will take decades to overcome. Banditry has been on the increase and travel has been unsafe. The country people have been robbed of their hard-earned crops. What they have left is eaten up by taxes. This must surely have its effect on the life of the churches and other Christian institutions. It has put off to a rather distant future the possibility of self-support. Under the most favorable circumstances, this phase of the Christian Movement would have developed slowly; for there needs to be a complete new conception on the part of the Christians in this part of China as to the need and privilege of disinterested giving. But with their rice bowl in danger of being empty, even the most devoted of them will hesitate to give to the cause of Christ. After all, self-support is to a large extent an economic question; and until the life of the people in this province can be stabilized and they are able to support themselves and their families in fairly decent comfort, one cannot expect them to show any great degree of zeal for the support of Christianity. Yet one meets with splendid exceptions to all this and these serve to prove that the teaching of Jesus Christ has sunk deep into the hearts of a few.

Leaders

Another effect of these years of storm and stress has been the deepening conviction in the hearts of Chinese Christians and their missionary associates
that the way out for the Church of Christ in this province is more and better Christian leaders. Perhaps the fact that there were as many as there were, when the “Exodus” of 1927 took place, was the chief redeeming factor in a very dangerous situation. In nearly all cases, Christian pastors, teachers and doctors could take over the work in the churches, schools and hospitals that were able to keep open. These have proved, with few exceptions, to have been worthy of the trust reposed in them.

**Church Members**

It would give false coloring to the picture if one said that there has been no falling away on the part of the members of the churches. There has; but in most cases that has left the churches stronger and more compact. We have also learned the great importance of strengthening the spiritual life of all the churches, but especially that of the country districts. It is in the isolated places that the strain of an attack on the churches is most keenly felt. No data are at hand; but it is just possible that it could be proved that where the churches have received most instruction in Christian truth they have most steadily withstood the attacks of the anti-Christian Movement. One missionary correspondent of the writer's says: "Though somewhat scarred by the battle, the Church's outstanding accomplishment during the past few years has been the withstanding of the attack of the destructive revolutionary elements. The survival is all the more noteworthy because the attack was camouflaged as Patriotism and the church effectively—even though falsely—made to appear as a national enemy. The presence of foreigners (in Chengtu) helped, but the degree of enlightenment about the aims of the Church, and the attitude of Chinese Christians, were doubtless the main reasons.” That is well said and bears witness to the wisdom of more and better training of leaders and then of indoctrination of the rank and file with the teachings of Jesus,
Devolution

In many cases, the sudden rising and breaking of the storm hastened—even precipitated—the transfer of administration of work and funds from the missions to the churches. This had been the goal of nearly all the missions working in Szechwan and some of them had taken the initial steps in the matter; but the “Exodus” left them with no other plan than that of giving over the care of the work and funds to their Chinese colleagues. On the whole, this was healthy and may be put down to the credit of the political revolution. It certainly would have come later, but it would have come with a lagging step and in driblets. Now, the missionaries are relieved that it has come. Let this not be misunderstood! Not all Chinese leaders are successful financiers. In more instances than one, the mission is faced with serious deficits created by the Chinese leaders; but the experience, tho bitter, is stimulating. There is need of a thoroughgoing weeding among these new and untried leaders. But the mistakes can be made to do service in the future. It is not overstating the matter to say that the trying day of 1927 and 1928 have added to the real strength of the Christian Movement in Szechwan. The foundation laid in the latter part of last century by godly men and women has proved to be secure and abiding. It is equal to the superstructure that will be raised upon it in the coming years.

J. Taylor.

VI. Manchuria

Revolutionary Influences

While Manchuria and its war-lord, Chang Tso-lin, have in recent years had great influence in all North China, Manchuria itself has nearly always been outside the area of the civil wars. The outstanding exception was the rebellion of Kuo Sung-ling, one of Chang’s generals, in the winter of 1925, which carried war thro South-west Manchuria and almost up to the
suburbs of Mukden. Tho the chief effect of this rebellion on mission work was the inevitable turmoil and disorder accompanying such a war and the hindering of all ordinary mission activities, the failure of the rebellion was also regarded as a setback to the cause of liberalism and progress: and, to some extent, of Christian influence. Militarist conservatism received a new lease of life, and soon extended its sway over the northern provinces. On the other hand, Red Revolution and Sovietism, with their anti-Christian features, were held in check. Yet the influence of revolutionary ideas could not be kept out, and the events that were shaking central and south China had their reverberations here: but the conservatist screen sheltered us from the direct effects of the anti-Christian hurricane.

Communications

Military preparations and adventures during the following years (1926-28) were a very serious drain on Manchurian economic resources, and had a disastrous effect on its currency. That of the Mukden Province depreciated with alarming rapidity. Plans for economic and educational advance were necessarily postponed. On the other hand, one of the marked features of recent years has been the building of several important railways and other preparations, to exploit the rich natural resources of the country. In this one can see the fixed policy of the Chinese to do all they can to open up lines of communication under their own control and gain partial independence from foreign influence. Railway questions have been the chief sources of friction between China on the one hand, and Japan and Russia on the other. Such disputes have fostered national self-consciousness, tho boycotts and open opposition have been almost impracticable. Japanese efficiency in organization and in the exploiting of natural wealth has been an object lesson, tho one often wonders why it has not had greater effect.
Immigration

Meanwhile the Chinese are in other ways silently extending their hold on the country. The tide of immigration, which has been flowing steadily for many years, has just recently been enormously increased by the war and famine prevailing in the adjoining Provinces. Chinese settlers are rapidly taking possession of great stretches of unoccupied land, especially in the far north. This vast movement has also given another opportunity for evangelism.* The Japanese population, now about 200,000, and Koreans (about one million, many of whom are naturalized Chinese citizens) are not increasing greatly. Christian work among Japanese, Koreans and Russians, tho important in itself, lies outside the scope of this article.

Thus in general, outward conditions have been fairly stable and peaceful, with no great natural calamities. The country has been prosperous, with a large and growing commerce, and a fairly high and rising standard of living.

Roman Catholic Church

On the large and important work of the Roman Catholic church in Manchuria I have but little exact information. What I have, gives the impression that the general course of their work has been affected in recent years along lines somewhat parallel to that of the larger Protestant missions.

Missionaries

Similarly I can say but little about the work of the Seventh-Day Adventists, Baptists and Methodists. Their work has been opened within the last few years and has had considerable success. But in the Seventh-Day Adventist, as in the other larger missions, there is a serious shortage of missionary staff, and work is correspondingly hampered.

New Mission

One interesting new development has been the beginning of work by missionaries of the continuing Presbyterian Church of Canada (since 1926). They have been concentrating on direct, aggressive evangelism.

Danish Lutheran Mission

In the Danish Lutheran Mission there was steady and rapid expansion of work in the years 1910-25 along almost every line. More recently the addition of new missionaries has not been sufficient to make good the unusual losses. Financial stringency has also been another difficulty. The new spirit animating Chinese life has also had marked effects on their church organization, which is moving in the same direction as that of the churches connected with the Scottish and Irish Presbyterian Missions. In both cases there has been increased emphasis on Chinese responsibility and leadership, and on the great need for training men and women who may take the lead in evangelistic and other forms of Christian work. While many still hope that Lutheran and Presbyterian Christians may soon unite in one church, which might also include the other Protestant churches of Manchuria, that day has not yet arrived.

Home Missions

Happily, nearly all the Protestant churches in Manchuria unite in supporting the growing work of the Home Mission in Heilunekiang. This was founded twenty years ago by the Presbyterian Church, but has now its own independent life and is following the lead of Harbin in making some new experiments in church organization.

Church of Christ

The churches founded by the Scottish and Irish Presbyterian Missions form the Manchurian Synod of "The Church of Christ in China," and are in
CHURCH-CENTRIC RESPONSIBILITY

general sympathy with the ideals of union, progress and the permeation of all departments of life by Christian influence. Recent years have seen some steady advance in the organization of congregations under Chinese pastors, and the frank recognition on both sides of the need for close cooperation between western and Chinese Christians in every form of Christian work.

In actual practice this means that, so far as organization goes, the supreme authority is the Synod, as the representative organ of the Chinese Church. Its membership consists of Chinese pastors and representative elders and, since 1923, “lay” representatives (men and women) equal in number to the elders; together with all men and women missionaries, who usually form about one-fourth of those attending.

Administrative Responsibility

For actual administrative purposes Synod is too large a body, and, when once it has approved general principles, it usually entrusts administration to its committees or to other organs created or recognized by it: e.g. it gives general charge of all grades of Christian Education within its jurisdiction to the Educational Association, which also acts for the Lutheran church. A special committee has general supervision of medical work. Another committee is responsible for the allocation of funds received from the mission boards. Since July, 1928, it has further been entrusted with appointing the location and work of missionaries. In all these organs Chinese are in a majority, and the same holds good of the local committees which, under the general supervision of the central organs, are in charge of schools, hospitals and evangelistic work.

There is thus a recognizable beginning made in the process of making Christian work center in the Church rather than in the Mission. But with so much dependence on funds from abroad and on
missionary initiative and drive, we have yet a long way to travel.

Membership

In contrast with this progress in organization and devolution stand some disquieting features which suggest a decline in the inner vital forces of the Church. So far as one can depend on the figures reported to Synod,—some returns are far from accurate,—there has been a decrease of about 20% in the total membership during the last ten years, an average of two per cent a year. The average number of baptisms has been rather less than half of the average for the preceding ten years, and does not make up for losses due to death, emigration and other causes. There are also indications that a careful scrutiny of church rolls would lead to reductions even greater than those reported. What is the meaning and what are the causes of this decline in numbers, especially as we have been spared the outward persecution that has harassed churches further south?

Decrease in Korea

Tho the cases may not be quite parallel, the recent trend in the largest churches of Korea seems somewhat similar to that of this largest church in Manchuria. In Korea "while the population has increased since 1914 by 30%, the total constituency of the churches in the National Council (Methodists and Presbyterians) has increased but 12% and in the last five years has actually decreased 15%. Yet we are told that this decrease or lack of proportionate increase has come at a time when, in ten years, the number of missionaries increased 16% and of paid Korean workers, 45% (Of these latter the number of ordained Korean pastors increased from 222 to 471 or 112%)."*

Decrease in Manchuria

While the average number of ordained Chinese pastors in the (Presbyterian) Synod of Manchuria during the last ten years has been about double the average for the preceding ten years, there has been a decrease during the same time of about 35% in the number of men and women evangelists; a decrease also in the number of missionaries, and little or no increase in appropriations from the mission boards. (Mention should be made in passing of the help given these two or three years by some missionaries who could not return to their own fields, but came over and helped us).

Mental Attitude

This shortage of missionary staff and funds,—itself largely due to the world war,—and the decrease in Chinese workers, have had an important bearing on the present situation, but are probably not its main causes. Much more influential has been the new psychological climate, both in the Church and in Chinese society at large; while account must also be taken of a changing conception on the part of Christian workers of the content of their message and their mission.

Significance of Christianity

In the earlier years of this century, up to 1914, certain forms of prestige and material advantage were closely associated in the popular mind with the foreign religion in this Province, where political and economic conditions gave emphasis to foreign power and foreign methods. From this atmosphere and its subtle influence there was no escape. The earlier form of worldly advantage associated with lawsuits gradually grew less and then disappeared. But the foreign religion still remained a representative of the new western ideas and methods (e.g. in education, medicine, social service and political theory) which were steadily gaining ground. These years also witnessed several revival movements, with their tem-
porary or permanent spiritual results. Especially notable was that of 1908, connected with a similar movement in Korea. Wide proclamation of the Gospel was emphasized, and there was a readiness to listen to the message. But what appealed most to probably the great majority was not the spiritual content of the message, but its extraneous associations. Many, however, at first or later on, found in it the fulfilment of real spiritual needs.

Then came the World War with all its devastating effects, direct and indirect; then the filtering down of the ideas of the New Thought Movement; followed by the growth of a Nationalism that tended to draw off thought and emotion which earlier had found other outlet and satisfaction in the Christian faith.

**Attitude of Christian Workers**

Along with this change in society at large and inside the Church, there came something of a change in the attitude and outlook of the Christian evangelist, Chinese or foreign. Salvation from a vivid, burning Hell to a glorious Heaven hereafter was not so urgent a theme; nor could the naïve attribution of western economic or political power to the Christian faith continue unchanged. “China for Christ”—not merely individual Chinese, however many—became a partially new ideal: i.e., the Kingdom of God here and now, both in the individual heart and in corporate life.

**Testing of Christians**

This growing consciousness of the scope of the Gospel and of its spiritual and moral demands, with their detachment from extraneous attractions, has been a severe test to many church members. It has been less dramatic than the open anti-Christian movement further south, but perhaps not less searching. Many have silently dropped their connection with the Church; while the response of others to the implicit challenge, “Will ye also go away?” is virtually, “Christ has the words of eternal life.”
With this "Remnant"—the real Israel—lies our hope of the future. Tho without the exultant manifestations of the 1908 Revival, and puzzled with new questionings, it yet shows a deepening of spiritual life and insight. At a recent meeting of missionaries when present conditions were reviewed, several voiced their conviction that there is good ground for hope. One congregation, where both the Chinese pastor and his missionary colleague have been noted for their evangelistic spirit, had not long before, on a new revision of the membership roll, reduced its number by about one-half. But such removal of dead wood had left the real life and work of the church quite untouched; and there was a definite facing of the realities of the situation.

**Needs**

Before there can be any very effective advance and new outreach we need a membership better grounded in Christian truth and life, and drawn together in closer fellowship. In several circuits there has been promising advance along these lines during the last few years. Divisive forces also are not absent. Both in the missionary body and in the Chinese church, older and new views co-exist and sometimes cause friction. But our earnest hope is that all may stand together on what is central and vital in the Christian faith and life; and for the rest "agree to differ, but resolve to love."

Thus in spite of many weaknesses and much that calls for humility and faith and courage, we can still face the future with hope.

A. Weir.
CHAPTER X

REGIONAL RETREAT CONFERENCES

E. C. LOBENSTINE

The Retreat Conferences were held as planned during the months of March, April and May, 1929, in Canton, Mukden, Peiping, Wuchang and Shanghai. They were much appreciated by those in attendance, affording as they did the first occasion in some years for representatives of so many different Christian groups to get together to exchange notes on the situation facing them and to confer regarding the future.

The "retreat" aspects of the meetings were emphasized. The daily devotional periods were in the hands of Dr. C. Y. Cheng. The time spent in worship and in silent meditation together, or listening to the simple messages of Dr. Cheng on some aspects of our Lord's ministry and to the appeals of Dr. Mott for a more courageous facing of the implications of the Christian Gospel, will be longest remembered by those who attended the meetings.

It is to this fellowship in thought and prayer, both in the meetings themselves and at other times, that one looks for the largest permanent results from the meetings. Conditions for such fellowship, free from other distractions, were most favorable at the North China gathering, which met in the beautiful temple grounds at Wofussu.

The problems discussed at each conference were decided by the regional committees in charge of arrangements, as was also the basis of representation. In general, this followed the same plan as that in the National Christian Council itself, namely, direct
representation of church and other Christian organizations, with a limited number of other persons chosen at large by the committee on arrangements.

The conferences were informal in character, and served mainly as a means of thinking together as to how the various Christian bodies can co-operate most effectively in the years immediately ahead. Dr. Mott's presence and participation in the discussions was of great help because of his long and intimate association with leaders of the missionary movement in Europe and America and the knowledge gained in other parts of the world by his frequent visits to different lands in the interest of the spread of Christianity and by his long study of conditions in China.

State of the Church

The first subject which occupied delegates to each of the regional conferences was the effect of the events of recent years upon the churches and the lives of Christians. The influence of the anti-Christian agitations was studied. The conclusions reached are summarized in the following quotations from reports of the regional conferences and from that of the Executive Committee to the Annual Meeting of the N. C. C.:—

"This anti-Christian agitation has brought in its train various calamities to the Christian Church. Churches have been occupied; schools have been confiscated; missionaries have been obliged to leave their stations; Christian people have been reviled and even harmed. A large amount of Christian work has been paralyzed.

"These attacks on the Christian religion have had certain consequences that are not unnatural. In not a few centers the number of Christians has decreased. The missionary force is much smaller to-day than it was a few years ago. Much work is not being carried on even to the present day. Speaking more generally,
there seems to have been a widespread spiritual depression and sense of exhaustion. Uncertainty as to the future of the Christian religion has disheartened some, and a lack of spiritual energy and glow makes others unable to move forward.

"The younger generation of Christians seems largely to have lost hope in the ability of the Church to meet the demands of changing conditions. Some purely nominal Christians take no interest in the growth of the Church and no responsibility for its work. A few Christian churches have suffered so severely from attacks from without that like hunted birds, or fish surrounded by nets, they are paralyzed with fear, and helpless to do any effective work."
(East China Conference.)

"On the other hand, these events have not been without their compensations. We are able to trace the rainbow through the rain, and to see the silver lining even in these stormy skies. We may even say that the anti-Christian movement has unwittingly served as an instrument to clarify our vision, to purify our thoughts, and to strengthen our faith in God and loyalty to Jesus Christ. We have learned to give more time and thought to self-examination; to trust less in human effort and more in God; to have more regard for the things that are really essential in religion; to adopt a more tolerant and friendly attitude towards others, who do not think just as we do. In these and in other ways the Christian Church has learned some important lessons and has been benefited by these adverse circumstances."
(Executive Committee report.)

"Within the Church itself there has come a real awakening and a strong trend towards improving the quality of its work. Some Christians have been stimulated by their experiences to restudy Jesus, to take Him afresh as their standard, and to realize a more abundant life in Him."
(East China Conference.)
"In the relations between the missions on the one hand and the Chinese churches on the other, there has been a marked tendency to transfer to the church courts administrative responsibility formerly carried by the missions. This transfer has been greatly accelerated by the events of the past two or three years, especially by a similar transfer in the control of Christian educational institutions, necessitated by the regulations issued by the Government Board of Education. In the case of some church bodies this transfer has been made without due provision, both as to finances and staff, being made to render effective the Church's administration of its increased responsibilities." (Executive Committee report.)

The conferences were characterized by a degree of hopefulness that is encouraging in view of existing conditions. The seriousness of some of the problems; the lack of an adequate supply of well-equipped clergy and evangelistic workers; the financial dependence of the Chinese churches upon the churches of other lands; the failure as yet to develop a laity sufficiently responsible to assume a larger direction of the Church's work, were perhaps more frankly faced in one or other of these meetings than ever before by similar inter-church groups in China composed predominantly of Chinese.

At the same time it was generally recognized that Christianity in China is still in the early stages of its development and that the days of its largest opportunity lie in the future and not in the past.

**Five Year Movement**

The unanimity of the agreement as to the next step to be taken was striking. The call of the South China Conference in March for a simultaneous Christian advance along all lines was re-echoed at each of the other meetings, and led to the action of the N. C. C. in regard to what is called the "Five Year Movement."
It was recognized that any advance must rest upon the spiritual revival of the Christians themselves, and that each individual in attendance at the conferences had distinct responsibility resting upon himself to spread the Christian religion through a more courageous living of the Gospel.

Religious Education

The South and East China conferences gave special attention to the relation of religious education to a forward evangelistic movement. Everywhere there was a growing recognition of the need for more study of the Bible and for better lesson study helps. Those supplied by existing agencies were in the main regarded as not meeting the needs in any adequate way. The following quotation is taken from the report of the South China Conference:

"The long and faithful labors of existing agencies were recognized but it was pointed out that the lessons supplied by these institutions were for the most part translations of lessons suited for children with a background and environment entirely different from those of Chinese children. Nearly all the illustrations were drawn from foreign countries, and little attempt was made to draw on the vast amount of illustrative material that could be secured from Chinese life and literature. It was felt, therefore, that some radical change was necessary in the preparation of Sunday school lessons. The Conference accordingly requested the National Christian Council to make a thorough investigation of all religious educational material available for use in China, especially Sunday school material, with a view to providing material suitable for use in China at the present day."

There is no doubt that far greater and more serious attention needs to be given to the subject of religious education by all who are responsible for the nurture of the Christian life of Church members, and especially that of the youth who are in Christian
schools at this time. Government regulations are materially altering the methods of religious education in the schools. The situation is one that calls for prompt action on the part of responsible church bodies. South China is probably right in saying that some "radical changes are necessary."

**Christian Workers**

Under the title of "The Christian Worker in North China" the North China Conference gathered together in a printed report the results of the investigations conducted by a special commission during two months preceding the conference. These investigations were carried on in a number of cities in Manchuria, Shantung, Hopei and Shansi. The report is well worth careful study. The first part of the report sets forth the replies given to questions asked of individuals and groups in the cities visited. One could wish that the committee which undertook the study had itself analyzed and passed judgment upon the information received. Such committee opinion and weighing of evidence would add greatly to the value of the report.

The latter part of the report contains six brief statements of concrete experiments in training Christian workers in North China. It includes accounts of "preacher, teacher and agricultural training at Jefferson Academy, Tunghsien"; mass education in the thousand characters in Paotingfu area and amongst the country women near Changli in Eastern Hopei; the Fenchow experiment; the laymen's training school at Lintsing; and the London Missionary Society's work in Southern Hopei.

The reports of these experiments are valuable and extremely suggestive. They deal with different aspects of the great rural problem of China and show in what ways they are being constructively met by some of the most alert groups in the Christian Church,
The commission study led to an unusual amount of attention being given to "the voluntary worker" at the North China conference. The qualifications for voluntary workers are given as follows:

"An understanding of the fundamentals of Christianity; a firm and definite faith; a willingness to serve; an unselfish motive; a positive sense of responsibility; initiative; regular employment; proper training."

"In nature of work and responsibility they need not differ from the employed workers. The difference comes in the duration and scope of responsibility they undertake. The employed worker should consider the discovery, enlisting and training of voluntary workers, and their positive responsibility."

In general it seemed to be taken for granted that laymen should be the governing power in the Church. If this is actually to be the case, it was recognized that it would necessitate considerable changes in organization. The conference asked the National Christian Council "to make a study of the present situation of voluntary workers in the Church and methods of enlistment, and to print and circulate the results of the study among the churches."

The South China Conference laid similar stress upon the need of voluntary workers and of freeing the country churches from dependence on financial help from outside. This dependence is given as one of the reasons for the low ebb of the spiritual life of the country churches and for their failure to make more of an impression on their own communities. The conference outlined a number of undertakings to be carried out by the different church bodies. These were concretely set forth, and responsibility for seeing that they are carried out was specified,
Cooperation With Western Churches

Little attention was given to these problems except in the South China meeting, in which the subject was made one of the main topics for consideration.

North China included a discussion of the need of missionaries in its general consideration of Christian workers, and made the following statements in regard to them:

"Besides training work, the missionaries having specialized training could help in agricultural reform, industrial development, adult education and religious education.

"It is recognized that the object of missionary work is to spread the truth of God and to Christianize life. In this undertaking naturally the life of Christ gives the greatest revelation. But on the other hand the civilization of all races invariably contains in some measure the truth of God. Therefore missionary workers should respect the culture in their missionary field and seek to share their experiences with the nationals in the common pursuit of God and of the realization of His purpose.

"We firmly believe that the Church of China at present still needs the help of missionaries, both in personnel and in finance, and that the missionaries can give help especially in the training of leaders and in the initiation of new types of work. We also believe that in the future the missionaries will always have a place in the Church of China, for the Church is an international organ. Unless its international character is made evident, it will not fulfil its ideal of world brotherhood."

With regard to the employed church worker, the North China Conference found that:

"The churches everywhere are feeling strongly the lack of high-grade leadership. Ambitious youth go
into politics rather than enter the ministry. As for women, educational work is more preferable.”

The reasons given are that “the program of the church does not appeal to them. Denominational differences and arrogance on the part of older workers prevent them. Remuneration is so meagre that they can meet neither the educational expenses of their children nor provide for old age. Book knowledge is too much emphasized in their education, so that religion and life are for them two separate things. Religious education in schools is inadequate, so that the youth leaves school with no substantiated faith or thorough understanding of Christianity.”

The conferences were marked throughout by an eager desire on the part of delegates not only to find out what Christians in other groups were thinking and to share their own thinking with them, but also to face the future together courageously and to see how the different Christian forces, separated as they are into so many autonomous separate units, can cooperate most successfully in a general forward evangelistic movement.
CHAPTER XI
NATIONAL CHRISTIAN COUNCIL IN 1928
T. C. Bau.

1928: Significant

The year 1928 was a great year. Politically the Central Government was established: our beloved China became one united nation: the whole country entered into a period of reconstruction. The new slogans of “Building a new nation” and “Construction” took the place of “Beat Down” and “Destruction.” People began to think of more permanent things. The Church, after being troubled by outside forces and inside dissatisfaction, also began to rethink, study and evaluate its activities, programs, and the many kinds of service under its control. After such an experience of the great changes involved in war and reconstruction, every Chinese Christian inevitably has in his mind new problems and new ideas for study and for experiment. Under these conditions the National Christian Council has been the guide of the churches for many years.

Task: 1928

In the annual meeting of the Council, which was held in Shanghai in October, 1927, a general program for the coming year was outlined. Emphasis was laid on the deepening of the spiritual life of both individual Christians and the Christian churches in the whole country. It was felt by every member at this meeting that this was the most important work of the N.C.C. and the churches. The strengthening of Christian solidarity was specially emphasized. As there is no particular method for the securing of Christian Unity it is the task of the N.C.C. to promote Christian fellowship and cooperation among the
churches in different localities. In the building up of a new nation, the Chinese Church may share this great responsibility by contributing what it has thru its individual members and the Church itself as a religious body. The N.C.C. was asked to make studies of certain problems, and recommend them to the churches. Cooperation with the People's Movement was discussed and the N.C.C. pledged its members to cooperate with the government in the building of a new nation. The N.C.C. was also instructed to study the place of the missionary in the future development of Christianity in China.

**Outstanding Events**

Several events of the year should be recorded. Besides carrying out its heavy program the N.C.C. was asked by the International Missionary Council to make a preliminary study of the topics which the I. M. C. had planned to have brought up for general discussion at its next meeting. These were sent out early in the year, and ample time was allowed to go into the details of all the important subjects which were related not only to the churches abroad, but also to the growing churches in China. Committees were organized and the time of the secretaries of the N.C.C. designated for careful study with other organizations which were also interested and concerned with these topics.

**Jerusalem Meeting**

The N.C.C., which represents the Christian Movement in China, was asked by the I.M.C. to appoint twenty delegates to attend the enlarged meeting of the Executive Committee of the Council which was called to meet in March, 1928, in Jerusalem. In accepting this commitment, the N. C. C. took careful steps in securing the delegation in order to have it as widely representative as possible. The following persons were elected as delegates. Prof. T. C. Chao of Yenching University; Mrs. C. C. Chen
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of the Y.W.C.A., National Committee; Rev. Marcus Cheng and Dr. Gotteburg of Hunan; Miss Lambert of Foochow; Dr. T. L. Lee of Che-Loo University; Dr. R. Y. Lo, editor of the Chinese Christian Advocate, Shanghai; Rev. Y. S. Tom of Canton; Rev. Yee Sing-ling of Tsinan; Miss P.S. Tsen of Changsha, Hunan; Dr. David Yui, Y.M.C.A., Shanghai; Dr. C.Y. Cheng and Rev. E.C. Lobenstine of the Council; Rev. O'Neil of Manchuria; Dr. Miner of Tsinan; Dr. Gow of Moukden; Rev. D. Fay of Szechuan; Dr. Francis Wei of the Central China University, Hankow; Dr. Wallace of the C.C.E.A., Shanghai; and Rev. T. C. Bau of Hangchow.

Preliminary Conference

Before the delegation sailed on February 1, 1928, a special Conference was called in Shanghai by the N.C.C. to study the topics of the Jerusalem meeting and to review recommendations from different cities in the country. All the delegates were present. Other members of the N.C.C. and leaders of churches were invited. After three days of conference the findings and recommendations were prepared and handed over to the delegates for further study on their way to the Holy Land. No better chance occurred than that provided by the four weeks on the ship with the delegates all together for careful review and study of these topics. The delegation arrived at Jerusalem on March 24th. The meeting was a great success. In it the young Chinese Church met the older churches from the rest of the world.

Influence of Jerusalem

For one week on the Mount of Olives more than two hundred and fifty delegates from all parts of the world came together to think, to discuss and to study the many and varied problems arising in new world movements. It was found that the problems of the Church in all countries are about the same. The problems of the Chinese Church are also the problems of
the churches in other lands. With the one purpose of making Christ known to the world and the realization of His religion in daily life, the delegates met in one spirit and, on the basis of the knowledge and experience of Christians of different races and nationalities, solved many of the problems and made many recommendations for the future Christianization of the whole world. This was the first time that many of the delegates had visited the Land of our Lord, where He had walked in His day, though it had already become familiar to them in the Bible read so often. Everyone was benefited by this experience. Many came back to China, right after the meeting in April, with a new living religion and a richer life: some went on to Europe and America. It was a great experience not only to those who visited the Holy Land but to the Chinese Church as a whole. The N.C.C. has used the experience of its delegates in sectional meetings and conferences. Everywhere is heard the echo of the Jerusalem meeting. English copies of the Findings have been reprinted and thousands of copies of the Chinese translation were distributed by the N.C.C. The Recommendations of the meeting will not be only theoretically accepted, but they are bound to affect the whole Christian Movement in China. A new day of consecration to the Lord and God our Father has dawned on the Chinese Church.

Annual Meeting. 1928

At the annual meeting of the Council in October 11-18, 1928, the delegates who had returned gave their personal inspirations resulting from their visit to the Holy Land and the reports of the meeting on the Mount of Olives. They occupied the first period of every morning in the program which was allotted to devotional talks: high hope of spiritual enrichment filled the whole room. Besides brief statements of the main topics, the Christian Message, Religious Education, the Relation between Older
and Younger Churches and Christian Relations in Industrial, Racial and Rural life, the Findings were received and accepted and the Constitution of the I.M.C. was approved. The N.C.C. of China is now a regular member of the international organization. Dr. C. Y. Cheng is one of its vice-chairmen and two other members were appointed to represent China on the International Missionary Council.

Reorganization

For many years, as a result of the original organization of the Council in 1922, there was no direct representation of the Chinese churches thereon. There were people in the churches who had unofficially supported the Council and its activities, who had criticized the Council in this regard, and were not satisfied with its organization. So the question of reorganization was brought up at the annual meeting in October. It was expected that the reorganization would ensure closer, more direct and more official relation with the churches, and make the Council more directly representative of the majority of Chinese church members. The membership, both Chinese and missionaries, are now to be elected by the Chinese churches. A special committee was appointed to study and to collect information and recommendations from all church bodies, so that the Council, after reorganization, might be the Council of the Chinese churches, and no longer an independent organization, the majority of its members being elected directly by them.

Transition

The year after the October meeting was transitional. During a period of seven months, as recommended by the annual meeting, the Executive Committee of the Council was instructed to keep in touch with all church bodies with a view to having them appoint representatives on the Council. All churches, including those which did not join the Council at its first formation, were invited to participate in
this reorganization. A draft of the revised constitution was prepared and submitted to all church bodies for general approval and as the basis of the election of delegates to the annual meeting in May, 1929. The functions of the Council were restated and the membership basis worked out anew. The N.C.C. threw its door open for comments, suggestions and recommendations from all Christian individuals and churches. The sole object in this reorganization of the Council is that it may be the Council of the Chinese Church, with more Chinese representation, more Chinese support and thus be able to render more service to the Christian Movement in China.

Dr. David Yui

The N.C.C. has been very successful in guiding the churches and the Christian Movement and in the making of unusual contributions to the Church and nation under the leadership of Dr. David Yui, Chairman of the Council since its formation in 1922. He sent in his resignation at the October meeting. This was accepted with great regret. A resolution of appreciation and thanks was recorded in the minutes of the annual meeting. Every Chinese or missionary, who has had a chance to work with him in the Council will feel it was a privilege to share his experience in his many years of service in the Council for the development of the Christian Church in China. Altho he gave up his position the Council still counts on him for consultation and advice.

Dr. H. T. Hodgkin

Another friend, who was intimately related to the Council, having been in its service since 1922, also resigned. This was Dr. Henry T. Hodgkin, whose spirit and experience had helped a great deal in the success of the work of the N.C.C. and in the uplift of the spiritual life of many Christian individuals and churches. He left China early in 1929. His friends will not forget that it was an inspiration to know him
and his relation with his fellow-workers and God. It is hoped to have a British secretary to succeed him in the near future.

Summary

The year 1928 was a great year for the N.C.C. It carried a heavy program. Many new and old problems were waiting to be solved. The churches looked to the Council for advice and guidance, although frequent meetings kept the Council secretarial staff busy. In addition to the Executive Committee it had ten standing Committees;—they were always ready to help the churches so widely scattered and in constant need of being linked up. Now a Five Year Forward Movement has been started and a heavy program laid out to meet the present new need. A new day has dawned. What is going to be the contribution of the Christian Church to new China? The Chinese churches look to the N.C.C. for guidance. Here is its great task. Will all the Christians stand by it and help to achieve some real accomplishment in the history of the Chinese Church? Let us pray that God will use this organization as a tool to bring together his churches to fight a good battle against the sins of this world and to preach His Gospel—to make Jesus Christ our Lord known to the four hundred millions of China—and to build this nation upon the Rock—Jesus Christ. Let Him be the Foundation of our nation!
CHAPTER XII


PASCAL M. D’ELIA.

First Plenary Council

The gigantic progress accomplished by the Catholic Church in China during the first quarter of the XX century, both in regard to her converts—their number swelling from 741,562 in 1900 to 2,337,951 in 1924—and her Indigenous Clergy—their number increasing from 470 in 1900 to 1184 in 1924—; the Roman policy relative to the native church, a policy as old as the Apostles but which the very progress of time and present conditions in China have brought more and more into prominence in modern days; and last but not least the necessity of studying how the New Code of Canon Law, promulgated in 1917, was applicable to the Church in China; all these reasons combined determined five years ago the summoning of the First Plenary Council of the Catholic Church in China.† It was held at St. Ignatius’ Church in Siccawei, Shanghai, from May 14th till June 12th, 1924.

*Numbers between parentheses refer to the Decrees of the Chinese Council unless they are preceded by the letter p. in which case they refer to the page.

†It is hardly necessary to refute here the opinion according to which the calling of the Council “may have been suggested by the national gatherings of Protestants, notably the one in 1922,” even supposing that Catholics had to grant that “certainly the preparatory machinery and the organization bore a close resemblance of them” (Latourette: A History of Christian Missions in China p. 728); for, we are quite aware of the origin of this machinery and organization, viz. the laws and customs of the Councils of the Catholic Church.
The Assembly was composed of 46 Bishops, 3 Prefects Apostolic (two of whom were the first Chinese Prelates in modern times) and 37 Superiors of Religious Orders, hailing from all parts of the country.

Decrees Submitted to Holy See

Of this Council the outside man of 1924 knew nothing but the exterior pomp and the gorgeous ceremonies. What had been decreed was kept secret. The Acts and Decrees of the Council were not to be published until Rome had pronounced upon them. The reason for this is plain. Since Catholicism is a religion essentially based on authority, no decree of any Council may have any binding force, unless it is approved of by the Holy see.*

Decrees Approved

After four years of careful study on the part of Roman Theologians and Cardinals, Pope Pius XI gave the necessary approbation on June 11th, 1928. The Acts, Decrees, Directions and Wishes of the First Chinese Council of 1924† are just out, and, since June 12th, 1929, the Decrees have become compulsory laws of the Catholic Church in China. The outside man of 1929 is, then, happier than his comrade of 1924,

*See the New Code, Cn. 291.1, 304.2. To say, as does Latourette (1.c.p. 729), that if “Roman Catholics did not, as did Protestants, carry on their discussions in public,” the reason of this “may have been that their unhappy experience in the rites controversy may have taught them caution,” shows how little acquainted are some non-Catholic writers with some customary laws of the Catholic Church, which to her children are self-evident and almost elementary.

since he may now know what happened in that memorable Assembly.

We have been kindly asked by the Editor of *The China Christian Year Book* to give a comprehensive insight, into this most important document, to the English speaking reader, who does not handle Latin, the official language of the Church and consequently of the Chinese Council. Such a request bears an eloquent testimony to the interest that non-Catholic authors and readers take in things Catholic. In order to comply with this legitimate wish, we intend to give in this paper:

I. A skeleton analysis of the contents of this Book;

II. A comprehensive synopsis of the Decrees of the Council.

1. Book of Decrees

The Book contains:

(1) The Acts which preceded, accompanied and followed the Council (pp. 1-20).

(2) The Decrees and Directions of the First Chinese Council (pp. 21-260).

(3) The Wishes and Requests of the Council (pp. 261-284).

(4) An Instruction of the Propaganda on Matrimonial Causes in China (pp. 285-307).

(5) A few Appendices relative to the Council (pp. 309-330).

(6) The most important Pontifical Documents of the last years on Foreign Missions (pp. 331-376).

(7) An Alphabetical Index of the Decrees and Wishes (pp. 377-396).

The work opens with the Introductory Part containing the Acts of the Council, thus classified:
Acts Preceding Council

A—The Acts which preceded the Council. They are:

(a) The Letter of Pope Pius XI to the Rt. Rev. Archbishop Celso Constantini, Apostolic Delegate to China, dated January 20th, 1924, enjoining him to assemble the Council in Shanghai and to preside over it in the name of the Holy see.

(b) The Decree of the Apostolic Delegate, dated March 25th, 1924, by which the Council was summoned to Shanghai for the middle of May 1924.

(c) A complete list of all the Fathers of the Council with the name of the Mission and the Religious Order or Congregation to which they belonged.

(d) A list of the Official Members of the Council.

Acts Accompanying Council

B—The Acts which accompanied the Council.

These contain the inside history of the Assembly relative to the meetings, either private or public, and the Five Commissions, which worked out the Decrees to be presented to the Council for discussion and approbation.

Acts Following Council

C—The Acts which followed the Council. They are:

(a) The Letter of Pope Pius XI to the Apostolic Delegate, dated October 12th, 1924, congratulating him on the happy success of the Council.

(b) The Decree of the Propaganda, dated June 12th, 1928, bearing the Pontifical Approbation of the Council “with a few changes and modifications.”

(c) The Promulgation of the Decrees and Directions of the Council by the Apostolic Delegate on December 12th, 1928.
II. Decrees of Council

After this Introduction comes the back-bone of the Book, containing the Decrees and Directions of the Council. Since the acknowledged end of the Assembly, as it was plainly stated in the opening address of the Apostolic Delegate (p. 315), was to apply to China the New Code of Canon Law, so that, just as the New Code contains the general Law binding the Universal Church, so also the "Mission Code" that the Council had undertaken to work out, should contain the particular Law binding the Chinese Church, the workers and writers of the Council traced their Laws exactly according to the New Code. As in the latter, the Decrees of the Council are divided into Numbers (a total of 861), extending through Five Books, viz. The General Norms, The Persons, The Things, The Work of Evangelization, The Law Suits, Offences and Punishments; each Book is then subdivided into Titles (Tituli) and Chapters. The only difference lies in this that, while the New Code devotes the whole of Book IV to Ecclesiastical Lawsuits, the Council deals with them rapidly and joins them to Book V. On the contrary, Book IV of the "Mission Code," the newest and most interesting one from the missionary standpoint, deals fully with the Work of Evangelization, of which evidently the New Code had not so much to say.

Wishes and Requests

In addition to the aforesaid Decrees presented to the Pope for approbation, the Fathers of the Council expressed also to the Holy See a certain number of Wishes and Requests, which are now made known together with the Roman answer. They deal with some faculties about the celebration of Mass; the dispensation from abstinence during the first two weeks of the Chinese New Year; the number of compulsory feast days in China; manual work on Sunday; the process of Beatification and Canonization of the Chinese martyrs and some other missionaries; the recognition of the cult rendered to the pioneer of the Catholic Missions,
John of Monte Corvino; the extension to China of the
cult rendered elsewhere to Blessed Odoric of Por­
denone; and a few minor questions of less interest to
the ordinary reader. Some of these Wishes were ac­
cepted by the Holy See, others modified and others re­
jected.

Matrimonial Instruction

The penury of men and lack of competent judges
for matrimonial causes make it extremely difficult in
mission countries to keep exactly the Laws of the
Church as they are laid down in the New Code. These
Laws had to be partly modified. So An Instruction for
Matrimonial Causes to be followed in China by a
Special Indult has been drawn up by the Propaganda,
promulgated on February 18th, 1929, and published
now for the first time. It contains 45 headings, em­
phatically showing the sanctity of the Sacrament of
Marriage in the eyes of the Catholic Church even in
these days of divorce and “free love.”

Appendices

This Matrimonial Instruction is followed by a
certain number of Appendices all relative to the Coun­
cil. They are the telegrams to and from Rome at
the beginning and end of the Council; the opening
and closing address of the Apostolic Delegate; the
Funeral Oration for the departed Bishops of China by
the Senior Bishop of the Council, Mgr. Reynaud of
Ningpo; the Letter of the Fathers of the Council to
the Pope at the close of the Assembly; the Letter of
the Apostolic Delegate to the Priests and Faithful of
China on the same occasion; and the formula where­
with the Council consecrated China to the Blessed
Virgin Mary at the shrine of Sheshan or Zoie (佘山)
near Sungkiang, Kiangsu.

Documents

The last part is documentary. It contains: the
Apostolic Letter, “Maximum illud” of Benedict XV,
which together with the New Code represents the
basic document of the Plenary Council; the Encyclical, "Rerum Ecclesiae" of Pius XI, February 28th, 1926, which undoubtedly would have been embodied en bloc in the Council, had the latter been held two years later; the Pontifical Letter to the Vicars and Prefects Apostolic of China, June 15th, 1926, relative to "some false opinions about the work of the Church among the Chinese"; the Homily delivered by the Pope on the day of the Consecration of the first Six Chinese Bishops in Rome, October 26th, 1926; the Pontifical Message of peace and good wishes to the Chinese People on August 1st, 1928; an Instruction of the Propaganda, dated January 6th, 1920, enjoining the missionaries to avoid secular cares; a Decree of the Propaganda urging the observance by all the missionaries, either foreign or native, of Canon 106 of the New Code relative to the right of precedence.

Index

To make the Book as complete as possible a detailed Index, which the reader will find very convenient for reference work, has been added at the end.

Gist of Decrees

Undoubtedly the reader expects from us something more than this jejune and colourless skeleton analysis. He is eager to know what the Decrees of the Council are about. The narrow limits allowed to this paper do not permit us to go into many details. Nevertheless we shall try to put, in a nutshell, what may interest most the general reader.

Indigenous Church

A careful perusal of the Decrees manifests two main solicitudes on the part of the Council. They are: an extremely intense desire to foster among the workers the supernatural spirit in view of the work of evangelization both among Christians and non-Christians, and an unmistakable tendency to establish as soon as possible a normal and free Indigenous
Church, administered by the very sons and daughters of China. These two headings will make up the logical-although at times artificial-unity of the one thousand and one details, apparently disconnected, which we schedule below.

"Supernatural Spirit"

The supernatural spirit shows itself evidently first in the way the missionaries are requested to deal with the baptized Christians. The main thing to preserve in them is "the most precious gift of Faith" (6) without which it is impossible to please God (1-3). This Faith should be kept wholly, constantly, unshaken, even up to martyrdom (4-5). For this reason, books which contend that all religions are equally good are forbidden to Catholics (824, III); in like manner, Catholics are not allowed to join associations, such as the Y.M.C.A. or Y.W.C.A. (212, 701), although they are urged to establish Catholic Unions specially for young folks (209-214) and social work (200-206); students are absolutely forbidden to frequent non-Catholic Colleges, wherever there exist Catholic schools of the same degree (772); care should be taken that in Catholic schools, opened also to non-Catholic students, there should be no danger to the Faith and Morals of the Catholics who must live separated from the others (771); errors should be expunged from text-books (784); family houses and hostels should be erected in places where necessity obliges Catholic students to frequent non-Catholic schools (774); to avoid Chinese being misled in thinking that there is only a small difference between the Catholic Religion and the others, much prudence is requested even for the friendly relations between Catholic Priests and non-Catholic Pastors (704). To preserve the Faith intact is not sufficient; it should also be increased. Hence, not only Morals but also Dogma (630), are to be preached and taught especially in classes of Catechism (632) and in Catholic schools (761, 766). On
the contrary the Rites once condemned, whether re-

lative to divine cult (491-501), the celebration of 

marriage (414) or the cult towards the dead (462-

482) remain strictly forbidden. As for funerals they 

should rather be conducted according to the Catholic 

Liturgy; hence the Christian custom of burying the 

dead in the cemeteries should be, so far as possible, 

introduced and spread more and more (454-461).

**Sacraments**

The administration of the Seven Sacraments being 

the same as the teaching of Dogmatic Faith in the 

Universal Church, the Canons which refer to it, in 

spite of their number (232-429), present very little to 

be pointed out, copied as they are from the New Code. 

Here are, however, a few particulars we have noticed 

in passing. The ceremonies prescribed for the 

Baptism of infants may always be used for grown-up 

women and, if there is a just cause, even for men 

(254). Babies should be baptized within eight days 

of their birth (262). Adults should not be 

admitted to Baptism, unless they are led by a sincere—

nay a supernatural motive (638-639)—and have been 

properly instructed (634-635) in the catechumenates 

(637). Priests may be granted the Pontifical privi-

gle of administering Confirmation in case of death 

(273). As to the Holy Eucharist, Bishops are re-

quested to give permission to say two Masses on the 

same day whenever there is a reasonable cause (286). 

Easter duties may be fulfilled at any time of the year 

(310). Travelling priests approved by their own 

Bishop, may hear the Confession of any other priest, 

even outside of their own territory (326.10). Much 

care should be taken that sick people receive Extreme 

Unction (349) and Viaticum, (304) in due time and 

are frequently visited by their Pastors (355). A long 

and serious training should precede the reception of 

Holy Orders (373). As for marriage: betrothals at 

an early age or without the free consent of the parties 

concerned are execrated (381); marriage bans, as far
as possible, should be introduced (386); girls should not be sold almost as if at an auction (409) and should be left perfectly free to give their consent (382.32, 408).

Non-Christians

But the Church realizes that a far larger number of men is outside of her fold (578). Not only does she not forget them, but she urges Bishops and Priests not to rest (706), until all non-Christians are gently “compelled” to fill up the Lord’s house (624.22). Hence missionaries should be polite and friendly with them (628, 708) and present to them the Evangelical Message both publicly and privately (625), even by means of conferences in the most cultured cities (626).

Schools

Outside of the direct preaching, emphasis is laid on three special means of reaching the pagan world: schools, the press and charitable works. Even if the conversions of pagan students are scanty, Christian schools should be considered as one of the best means of apostleship (748), specially now at the moment of the rebirth of China (749), when other schools are so often infected with materialism or rationalism (756). Therefore primary schools for boys and girls should be multiplied in every missionary station (796); every Vicariate should open at least one middle school (797), some schools for the training of Catechists (802-806) and some normal schools (798), whose diplomas should be visaed by the Government if possible (799). The wish is expressed to see Catholic Universities increase in number and in faculties (276). Even when the recognition of schools by the Government is thought premature, official programs of studies should be taken into due account (782). Co-education of boys and girls is of course prohibited (770). Teachers should be Catholic (779), although non-Catholics may be tolerated in case of necessity (780). Pagan students should be given an opportunity to know the
Catholic Religion (761), for instance through circulating libraries (767), although they should never be compelled to assist at religious exercises (773).

**The Press**

Together with schools the press also is to be developed (807). Vicars Apostolic are therefore reminded to encourage the publication of books (809), tracts, magazines (811) and papers (812), which are so useful for the conversion of pagans (707). Their spirit should be truly Catholic, although it is not always expedient that they should be labelled “Catholic.” (814). Every Vicariate should, so far as possible, possess its own press (826).

**Philanthropy**

Charitable works are also highly recommended. Their aim is put straight: “it is the souls that we intend to save in taking care of the bodies” (828). Orphanages and hospitals are specially emphasized. In the first the Church continues to show the love of Jesus for infancy (832). These orphan boys and girls should be taught catechism, technical arts (840-843) and literature (834); the best endowed among them should have an opportunity to receive a higher education (835). As the hospitals “for many dying people are the gate of Heaven and in them the care of the body frequently prepares for the healing of the soul,” every Vicariate should have its own (844) and missionaries should put forth their utmost efforts to obtain permission to visit sick people in non-Catholic hospitals (846).

**Indigenous Church**

So much for the fostering of the supernatural spirit among the workers in view of the work of evangelization. But our swetch would be very incomplete if we did not point out what undoubtedly was the most eager desire of the Council, viz. the indigenization of the Church in China. The Decrees on
this subject should be read not in the full light which followed the Consecration of the Chinese Bishops on October 26th, 1926, but in the twilight which preceded it, in 1924. To us the solicitous desire of the Plenary Council, where only two Prelates were Chinese, was that, according to the most solemn Pontifical pronouncements, the Church in China should prudently but gradually lose the character of a mission work, introduced and maintained from without and assume that of a regular, normal, local institution, self-controlling, self-propagating, self-supporting and proceeding in some sense from the very vitals of the Chinese people. To attain this end the Church is to be manifestly freed from "foreignism" and much more importance should be given to the native clergy by increasing their number, their intellectual standing, their moral importance, their authority in the Church and in all grades from the simple Priest to the Bishop.

Missionary—Negative

The basic principle is that the missionary is "a Priest sent by the Holy See to preach the Faith to infidels or to foster it among the converts" (89). Hence it follows that he has not to work for his country (22, p. 375), his language (23, pp. 373-374), his flag (p. 263), but only for souls (22). Never should he act in such a way that pagans might be given pretext to think that Catholicism is a foreign religion (22, 24, pp. 364-365). All, even Sisters (831), must study Chinese during one, two or more years (166), so that preaching (23), teaching, confessions (p. 374) and even singing (525), outside of the liturgical functions where Latin is to be used (523, 795), should always be conducted not in the language of the missionary but in Chinese. It follows also that the missionary should refrain from speaking or writing (23) uncharitably of the shortcomings of the Chinese and still more from condemning or despising their customs and laws, unless they are openly bad (694), such as far instance superstitions, wrong philosophy (709), opium
smoking (431-437) and the so-called emancipation of women (208). But even in refuting errors he has to show himself charitable, friendly and unassuming (628, 710). For he came to China not to condemn but to help the Chinese (695). His tongue therefore is to speak only "unto edification and comfort" (695) or to praise the good qualities of the Chinese (696).

Missionary—Positive

All that is negative. As for positive endeavors, the missionary has to cooperate by developing legitimate Chinese patriotism (695), reminding the Faithful to obey the civil authority (23, p. 374), avoiding anti-government manifestations in our schools (777) and not interfering in civil causes (719-728). He must be polite and friendly with government officials (697) and keep the just laws and customs of the country (25.5°). Thus: the only authorized romanization of geographical names is the one adopted by the Chinese Government viz. the Postal Guide spelling (29); the civil division of provinces is the norm of the ecclesiastical division (pp. 264-267); Chinese style should be taken into due account in building up churches and presbyteries (453); Chinese music may be admitted in churches provided it is not profane (525); the cult of the Chinese Blessed is to be promoted (510); Christians will no longer make the "kotow" (磕頭) but the "kiukung" (鞠躬) before the Priest (54).

Indigenization

As for the speeding up of the indigenization of the Church, here are the principal Decrees. "The primary end of any mission is to announce the Gospel to pagans and establish a Church consisting of the native clergy" (17,135,573.3°, 644). Since there is no reason why Chinese should be hindered from aspiring to a more perfect life (647), religious and priestly vocations, springing forth not only among poor but also among well-to-do families (654), should be.
nurtured (110,649) with the utmost solicitude, as is required by Canon 305 of the New Code (132). The seminarians should receive a thorough and perfect training (645), both ascetical (666-669) and intellectual (672-675) first in the preparatory schools (649) and then in the lower (671-672) and upper seminaries (673-680), either local (652) or regional (681). This training is specially emphasized in the fact that in China as well as elsewhere, “Philosophy and Theology should be taught absolutely according to the method, teaching and principles of St. Thomas” (675.2°). The better gifted of the seminarians should be given an opportunity to advance in their studies (674). There should be no difference between the foreign and native clergy (135, p. 376), not even in the ecclesiastical dress which will consist of the cassock or at least of the Chinese white or dark garment together with the Roman collar (52). No ecclesiastical office should be exclusively reserved to the foreign clergy (131), nay the Council “ardently wishes that as soon as possible the day may dawn when Chinese Priests can also be raised to the Episcopacy” (132).* To hasten that day and to take the first steps towards the establishment of the regular hierarchy in this country, real parishes should be erected wherever it is possible (92, 94), and measures are already adopted in view of the future dioceses, by the fact that missions are henceforth to be named after the city of the episcopal residence (p. 268-270). For the future welfare of the “Tienchukiao (天主教)—which remains the official translation of Catholicism in Chinese, but not to the exclusion of other correct synonymous words (25.1°)—three Commissions are created. To the first, which is already in existence in Peiping under the name of “The Synodal Commission,” is entrusted the school and press movement (30-34). The second will give us at last a Catholic Version of the whole Bible in

*Twelve Missions are today (August, 1929) entrusted to Chinese Vicars or Prefects Apostolic.
Two Main Aims

This rapid—too rapid—bird's-eye view of the Chinese Plenary Council, full of so many interesting questions for the future of the Catholic Church in China, abundantly demonstrates, we think, what we announced above, viz. that the Council had two main sollicitudes: to foster the supernatural spirit in view of the work of evangelization and to establish an indigenous church. And be it so. God grant that the tiny mustard seed planted once by the children of the Assisian Francis, replanted later on by the brethren of another Francis, the Xaverian, irrigated ever since with the tears, sweat and blood of so many missionaries hailing from all parts of the world, may, thanks to the First Plenary Council, spring forth in the near future into a magnificent tree, whose roots will be Eternal Rome—"with which," says St. Irenaeus (185 A.D.), "because of her more powerful principality, every Church should agree"—and whose branches will rapidly extend to the furthest corners of this boundless land. Thus, as the Fathers of the Council wrote to Pius XI, "the peace of Christ even in China will be established as in the kingdom of Christ, and last up to the end" (pp.327,18).
PART IV
MISSIONS AND MISSIONARIES

CHAPTER XIII
MISSIONARIES IN CHINA
C. L. Boynton

Sources
The data in this chapter have been derived from a careful checking and study of the DIRECTORY OF PROTESTANT MISSIONS IN CHINA for 1929, which appeared on June 18th of that year. The information for this Directory was largely collected before Feb. 1, 1929, as of January 1, but changes occurring during printing were incorporated as they came to the attention of the Editor. It represents, therefore, the position about April 1st, 1929. At that time recent corrections were not in hand for about one-tenth of the whole body in China.

Societies
The alphabetical index of societies carried 187 different organizations, of which only 110, so far as we are informed, represent church bodies as such, and several of these are combined in single church units, as, for example, four Anglican Societies in the Chung Hwa Sheng Kung Hwei; ten Lutheran bodies in the Chung Hwa Sin I Hwei; and sixteen other bodies in the Church of Christ in China, Chung Hwa Chi Tuh Chiao Hwei. It is not fair to say, therefore, as has often been done, that there are “over one hundred and forty separate denominations” working in China. The actual number must be well under one hundred. Besides, the leading denominations come from many countries and are separately counted though e.g. they are only one denomination in reality. The most re-
cent statistics for China were gathered for the year 1922 and are published in the "World Missionary Atlas" (New York, 1925), when the total communicant church membership reported was 402,539. The sum of the latest figures available, for a great variety of years (some as early as 1920 and others as late as 1928), shows some 446,631 communicant church members, but this cannot be claimed to represent a figure accurate within ten per cent.

Missionaries

The number of names of missionaries in the 1929 Directory is 4744, including 1324 wives, beside 59 wives reported as absent during all or part of 1929. Of these 104 have since been reported as leaving for furlough, retired, deceased, or otherwise removed from the active list, and 173 have been added to the list, as omitted by error, or returned to China. The total of 4750 would therefore fairly represent the number of missionaries in China in the spring of 1929. The care exercised in securing this data is evidenced by the sending out of 1057 sealed letters of inquiry to as many different addresses during the summer to secure the latest facts.

Distribution

For comparison with last year's report the following table shows the geographical distribution of these missionaries. The two columns are not exactly comparable as the 1928 analysis included only 3,133 of the 4375 names in the Directory while that for 1929 includes 4728 of the 4744 reported.

<table>
<thead>
<tr>
<th>Province</th>
<th>1929</th>
<th>1928</th>
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<td>Hunan</td>
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<td>125</td>
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<tr>
<td>Hupeh</td>
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<td>121</td>
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</table>
This table carries its own story, making especially clear the marked movement from the coast provinces to the interior.

**Stations**

The 1928 Directory showed missionaries in 313 cities of the 729 formerly occupied. The 1929 Directory indicates residence in 518 different cities including nearly twenty new "stations."

**Missions**

Following are unchecked figures for the comparative numbers in several of the "Missions" operating in China. The first column represents the total number *on the societies' rolls* in 1924 as reported in the "World Missionary Atlas" in a year of "normalcy." The second column represents those *in China* in 1929. The initials used are those employed by the Directory to designate the societies concerned. Certain important societies were omitted because their corrected lists were not in hand at the date this table was compiled. Figures in parenthesis are not included in column totals.

<table>
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<th>1929 Total</th>
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<tr>
<td>Mongolia, Sinkiang, etc.</td>
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<td>Far East</td>
<td>29</td>
<td>53</td>
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</table>

4728 3133
<table>
<thead>
<tr>
<th>Station</th>
<th>On list 1924</th>
<th>In China 1929</th>
</tr>
</thead>
<tbody>
<tr>
<td>ABCFM</td>
<td>231</td>
<td>129</td>
</tr>
<tr>
<td>ABFMS</td>
<td>232</td>
<td>100</td>
</tr>
<tr>
<td>ACM</td>
<td>274</td>
<td>124</td>
</tr>
<tr>
<td>AG</td>
<td>74</td>
<td>36</td>
</tr>
<tr>
<td>Aug.</td>
<td>43</td>
<td>10</td>
</tr>
<tr>
<td>B</td>
<td>105</td>
<td>69</td>
</tr>
<tr>
<td>BMS</td>
<td>136</td>
<td>93</td>
</tr>
<tr>
<td>Bn</td>
<td>43</td>
<td>45</td>
</tr>
<tr>
<td>CA</td>
<td>135</td>
<td>52</td>
</tr>
<tr>
<td>CBM</td>
<td>50</td>
<td>19</td>
</tr>
<tr>
<td>CEC</td>
<td>28</td>
<td>12</td>
</tr>
<tr>
<td>ChMMS</td>
<td>41</td>
<td>15</td>
</tr>
<tr>
<td>CIM</td>
<td>1042</td>
<td>843</td>
</tr>
<tr>
<td>CMML</td>
<td>89</td>
<td>57</td>
</tr>
<tr>
<td>CMS</td>
<td>(295)</td>
<td>?</td>
</tr>
<tr>
<td>CovMS</td>
<td>43</td>
<td>17</td>
</tr>
<tr>
<td>DMS</td>
<td>77</td>
<td>60</td>
</tr>
<tr>
<td>EC</td>
<td>56</td>
<td>16</td>
</tr>
<tr>
<td>EPM</td>
<td>(81)</td>
<td>?</td>
</tr>
<tr>
<td>FMA</td>
<td>24</td>
<td>17</td>
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<tr>
<td>FMS</td>
<td>28</td>
<td>16</td>
</tr>
<tr>
<td>FSC (FFMA)</td>
<td>26</td>
<td>13</td>
</tr>
<tr>
<td>LMS</td>
<td>157</td>
<td>126</td>
</tr>
<tr>
<td>LU</td>
<td>66</td>
<td>40</td>
</tr>
<tr>
<td>LUM</td>
<td>112</td>
<td>29</td>
</tr>
<tr>
<td>MEFB-WFMS</td>
<td>553</td>
<td>296</td>
</tr>
<tr>
<td>MES</td>
<td>147</td>
<td>87</td>
</tr>
<tr>
<td>MELCM</td>
<td>33</td>
<td>13</td>
</tr>
<tr>
<td>NHM</td>
<td>23</td>
<td>24</td>
</tr>
<tr>
<td>NLK</td>
<td>77</td>
<td>38</td>
</tr>
<tr>
<td>NMS</td>
<td>67</td>
<td>27</td>
</tr>
<tr>
<td>PCI</td>
<td>39</td>
<td>49</td>
</tr>
<tr>
<td>PMU</td>
<td>(27)</td>
<td>?</td>
</tr>
<tr>
<td>PN</td>
<td>568</td>
<td>349</td>
</tr>
<tr>
<td>PS</td>
<td>175</td>
<td>107</td>
</tr>
<tr>
<td>RCA</td>
<td>48</td>
<td>38</td>
</tr>
<tr>
<td>RCUS</td>
<td>52</td>
<td>13</td>
</tr>
<tr>
<td>Society</td>
<td>Number (1924)</td>
<td>Number (1929)</td>
</tr>
<tr>
<td>---------</td>
<td>--------------</td>
<td>---------------</td>
</tr>
<tr>
<td>SA</td>
<td>85</td>
<td>49</td>
</tr>
<tr>
<td>SBC</td>
<td>251</td>
<td>165</td>
</tr>
<tr>
<td>SDA</td>
<td>122</td>
<td>195</td>
</tr>
<tr>
<td>SMF</td>
<td>92</td>
<td>33</td>
</tr>
<tr>
<td>SPG</td>
<td>64</td>
<td>38</td>
</tr>
<tr>
<td>UCC</td>
<td>(311)</td>
<td>?</td>
</tr>
<tr>
<td>UCMS</td>
<td>94</td>
<td>41</td>
</tr>
<tr>
<td>UFS</td>
<td>77</td>
<td>66</td>
</tr>
<tr>
<td>UMC</td>
<td>(47)</td>
<td>?</td>
</tr>
<tr>
<td>WMMS</td>
<td>(139)</td>
<td>?</td>
</tr>
<tr>
<td>YM</td>
<td>73</td>
<td>2</td>
</tr>
<tr>
<td>YMCA</td>
<td>172</td>
<td>85</td>
</tr>
<tr>
<td>YWCA</td>
<td>77</td>
<td>28</td>
</tr>
</tbody>
</table>

Totals: 6043 (1924) and 3695 (1929)

In parenthesis (900)

It will be noted that the societies include all with more than twenty missionaries in 1924 and furnish over 90% of all missionaries in China.

**Percentage on Field**

Experience shows that in any given year about one-fifth (20%) of all on a society's list are absent from China on furlough, or on leave for one reason or another. Eighty percent (80%) of 6043 is 4734, a "normal" proportion in China, say, in 1924. These societies therefore had approximately 78% of the "normal" number of missionaries in China in 1929, disregarding the customary growth to be expected during a period of five years.

**Missionary Tenure**

The question naturally arises whether recent events have affected missionary tenure, or perhaps rather one should ask, Is it the younger or the older missionaries who are remaining in China? The dates
of arrival of 4513 of those listed in the Directory have been studied. Following is a general summary.

<table>
<thead>
<tr>
<th>Arriving Before Dec. 31, 1890</th>
<th>144</th>
</tr>
</thead>
<tbody>
<tr>
<td>1891-1900</td>
<td>144</td>
</tr>
<tr>
<td>1891-1910</td>
<td>144</td>
</tr>
<tr>
<td>1911-1920</td>
<td>144</td>
</tr>
<tr>
<td>1921-1929</td>
<td>144</td>
</tr>
</tbody>
</table>

4513

The "medial year" was 1916, so that the "average" service of those now in China is thirteen years, an increase of three years over the period shown in the studies made in 1918. By three year periods from the beginning of the century we find the following.

<table>
<thead>
<tr>
<th>1901-1903</th>
<th>190</th>
</tr>
</thead>
<tbody>
<tr>
<td>1904-1906</td>
<td>291</td>
</tr>
<tr>
<td>1907-1909</td>
<td>367</td>
</tr>
<tr>
<td>1910-1912</td>
<td>392</td>
</tr>
<tr>
<td>1913-1915</td>
<td>371</td>
</tr>
<tr>
<td>1916-1918</td>
<td>380</td>
</tr>
<tr>
<td>1919-1921</td>
<td>574</td>
</tr>
<tr>
<td>1922-1924</td>
<td>560</td>
</tr>
<tr>
<td>1925-1927</td>
<td>413</td>
</tr>
<tr>
<td>1928-1929 (?)</td>
<td>118</td>
</tr>
</tbody>
</table>

To the totals of 1927, 1928, 1929 must be added most of the 225 names for whom no dates are reported.

The 1928 Directory included 114 names not in previous Directories, presumably of those arriving in 1927-1928. Similar figures for previous Directories in which a count was made are as follows:

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1917</td>
<td>Directory</td>
<td>589</td>
<td>(137)</td>
</tr>
<tr>
<td>1918</td>
<td>&quot;</td>
<td>430</td>
<td>( 99)</td>
</tr>
<tr>
<td>1919</td>
<td>&quot;</td>
<td>458</td>
<td>(163)</td>
</tr>
</tbody>
</table>
(Figures in parenthesis indicate number arriving in calendar year of the Directory issue who are still in China. This indicates that approximately one-third of those arriving in any year are to be found still on the field ten years after their first arrival.)

It is hoped to continue these studies to a point of relative completeness, for presentation in later issues of the Year Book.
CHAPTER XIV
CHURCH AND MISSION
E. C. LOBENSTINE

Significance of 1928

The year 1928 will stand out as one in which the young churches in China gained an immense amount of valuable experience in dealing with problems which before that time had either been regarded as the concern of the missions alone, or had been dealt with jointly by church and mission. The evacuation of missionaries from wide areas throughout China in the Spring of 1927 continued to a considerable extent until the Autumn of 1928, although during the spring months missionaries began to filter back to their stations, often against the strong advice of the consular authorities. During the period of their absence, Chinese Christians were called upon to be responsible not merely for the routine work formerly undertaken by the missions, but to face many new and unusual situations arising out of the revolutionary changes which were taking place in the nation's life and the, often violent, attacks of those who were seeking to undermine the influence of the Church. Throughout great sections of China a very slender missionary staff was maintained, and conditions were such as to make it necessary to leave unmanned by them for considerable periods, stations which, for many years previously, had rarely been without a foreigner even during the summer months.

Transfer of Schools

Under the influence of Government regulations the missionary educational institutions were the first in which formal transfer took place from missionary to Chinese control. At this writing every one of the universities and most, if not all, of the middle schools
throughout the country, either already have Chinese presidents or vice-presidents or are actively seeking for Chinese to fill these positions. Notwithstanding the conviction of many missionaries that the government regulations in regard to teaching of religion interfere with religious liberty as conceived in the West, Chinese Christian educators have very generally recognized the right of the Government to determine the nature of the education to be given in schools in China, even though such schools were founded, and, in the past, controlled by foreigners. They have accordingly very largely thrown their influence on the side of those who believe that the Government's requirements should be accepted, even when not regarded as wise, in the hope that, in the future, changes may be brought about and larger freedom be allowed to private education. Although there was considerable opposition on the part of many missionaries to registration under present Government regulations, the number of institutions that are seeking for such registration is steadily increasing. This fact is a clear indication of the steady increase in Chinese leadership.

Unfortunate Results

In connection with the transfer of the administrative control of educational institutions, one begins to see the results of this changing relationship from foreign to Chinese control. In the desire to raise teaching standards so as to meet government requirements, and failing apparently to find a sufficient number of well qualified Christian teachers, there has been a steady increase in the proportion of non-Christian teachers in some institutions, and likewise a falling off in the percentage of Christian scholars, both of which tendencies, if general, are serious and will need correcting.

Gains from Transfer

Nevertheless, looking at the country as a whole, it is probably fair to say that definite progress has
been made and that, notwithstanding certain temporary setbacks, there is a general feeling that the gains are greater than the losses. We question if many missionary educators would desire to return to the conditions which prevailed a few years ago when control was almost entirely in their hands. It has been an immense help during this period of extreme student unrest to have so large and so able a body of Chinese Christian educators, getting under the load and bearing their full share of responsibility.

**Important Documents**

Three documents of special significance dealing with the subject under consideration appeared during the year 1928. The first of these was the findings of the delegation chosen by the National Christian Council to represent it at the Jerusalem meeting of the International Missionary Council. Of the twenty delegates from different churches and widely separated provinces of China, fourteen were Chinese and six missionaries. Sixteen of this group travelled together from Shanghai to Jerusalem, and the findings bearing upon the relation of the younger to the older churches, drafted during the voyage, exerted considerable influence upon the meeting in Jerusalem. They have been widely circulated in China since then. The group which drafted them contained amongst its number persons of national influence in their respective churches. They may be said to represent the more progressive point of view of Chinese Christians in regard to the subject of transfer of responsibility for the administration of Christian work in China from mission to church.

**The Jerusalem Findings**

The Jerusalem report of the Commission on the same subject, when compared with the findings of the China delegation, indicates clearly to what extent the point of view expressed in those findings is coming to be accepted by churches in other parts of Asia,
Latin America and even Africa as sound. Two of the secretaries of the National Christian Council were on the drafting committee of the Commission on the relation of the younger and older churches and it was interesting to note how, even in a country like Africa, the tendencies which are so marked in China, are already making themselves felt. In fact, few things were more impressive than the similarity of the problems being faced by the rising Christian churches on these three continents. Jerusalem contributed much to a better understanding between the representatives of the older and younger churches. Many difficulties and misapprehensions were cleared up, and the delegates returned to their respective lands with a new confidence that problems which, at times, had seemed almost insoluble could be worked out together in the years to come.

The N. C. C. Annual Meeting

A third document of 1928, though less important, has nevertheless had a considerable influence in China, namely, the action of the Annual Meeting of the National Christian Council in October, 1928, last, through the general endorsement and wide circulation it gave to the findings above referred to.

General Positions

Since the general positions taken in these documents are no doubt familiar to all the readers of this chapter, there is no need to speak of them in detail. Our concern here is merely to note how far the positions taken in them are being adopted by the various church and mission bodies and in what ways they are affecting their relationships.

Church-Centric Conception of Missions

Both the China Delegation and the Jerusalem meeting in their statements recognise the desirability of developing indigenous churches. They recognise that to do so involves that these churches shall have
full autonomy to develop along such lines as will enable them to render their largest service to the peoples among whom they are established, and that therefore our thinking should hereafter increasingly be church-centric, rather than mission-centric. "This church-centric conception of foreign missions," says the Jerusalem Findings, "makes it necessary to revise the functions of the mission where it is an administrative agency so that the indigenous church will become the centre from which the whole missionary enterprise of the area will be directed." The China delegation suggested the need of a more rapid devolution from the mission-centric to the church-centric basis, and mentioned the following ways and means of hastening that devolution:

"Greater co-operation on the part of the churches of the West in assisting in the development of Chinese leadership.

"Missionaries coming under the full direction of the governing bodies of the Chinese churches equally with their Chinese associates.

"Contributions from the churches of the West for the work of the Chinese churches, to be made in such ways as will ensure a steady progress towards complete self-support on the part of the Chinese churches, and to be transmitted to the governing bodies of the Chinese churches direct and completely administered by them.

"Contributions from the churches of the West towards such additional equipment as will increase the effectiveness of the Chinese churches.

"Sincere efforts on the part of missionaries and mission boards to assist the Chinese churches in maintaining and even in increasing the confidence of the churches of the West in the Chinese churches."
Devolution in 1928 and 1929

This process of devolution has, as was stated above, been greatly accelerated by the responsibilities which the Chinese churches had thrust upon them as a result of the political developments of the past two years. At the regional conference held under the auspices of the National Christian Council in Canton in March of this year, the delegates expressed themselves as follows, in answer to the question whether the churches in South China were ready to take over the direction of the Christian Movement in that area:

"We believe," says the report of the Conference, "that the time is ripe in South China for the realisation of the complete autonomy of the Chinese Church. Therefore the administration of the various forms of work hitherto carried on by the missions should be transferred to the Church as soon as possible. From the time of the transfer of any part of the mission work to the Church the mission should cease to exercise authority over it. The allocation of mission aid, both in personnel and funds, should likewise be committed to the Church."

Progress along these lines has been steadily taking place and is continuing, and this progress seems to be fairly general in each of the different church bodies.

Laity

The preparedness of a church body to accept responsibilities of this kind depends both upon the full-time leadership which that church has succeeded in developing and upon the strength of its laity. The more thoughtful and progressive Chinese, while generally strongly supporting the point of view that the time is ripe for the rapid elimination of the mission as an administrative agency, nevertheless do not mean thereby that the Church is ready to adminis-
ter the whole missionary enterprise without the help of foreign personnel or of foreign financial assistance. The point they desire to gain is that this missionary contribution be made from within rather than from without the Church. They, accordingly, feel that it is fair to say that the churches are prepared to assume responsibility for management, even while at the same time acknowledging their continued dependence upon foreign funds and personnel, since in this management the Church will continue to have the assistance of their missionary colleagues. The Methodist Conference seems in the main to represent what is desired better than a form of organization which leaves the mission as a separate administrative entity alongside of the Church, even though the powers of the mission are steadily decreasing through transfer of one piece of work after another to the Church.

Missionary Future

No question in regard to the missionary enterprise in China has been more insistently seeking an authoritative answer, and is at the same time more difficult to answer, than the question of the future place and work of the missionary in the Christian enterprise in China. Many missionaries who are sensitive to Chinese opinion, and who believe in the sincerity of the assurances of their Chinese friends that they are still wanted and will be needed for years to come, nevertheless find themselves in serious difficulty in attempting to visualize their future work. Many have left the field with no expectation of returning.

Depleted Ranks

The Methodist Episcopal Mission is reduced to half the size of the missionary staff it had a few years ago, and many missions find themselves in more or less of the same condition. In Central China, in parts of which conditions are still very unsettled and banditry rife, some missions are maintaining merely
a "skeleton organization" and do not seem to be contemplating efforts to get back to where they were before 1927.

Some Missions Increase

Certain few missions, on the other hand, have increased their staffs and are enlarging their work. This is notably true of the China Inland Mission, which has revised its policy, is planning to open quite a number of new mission stations in unreached sections of the country and is adding to its missionary staff.

Missionary Return

Nevertheless, the past year, since the autumn of 1928, has seen a rather steady return of missionaries to their stations. Almost without exception, their return has been eagerly called for by the Chinese, who had been left in control of the work during the missionaries' absence. In the vast majority of cases missionaries have not returned except upon such definite request. Moreover, upon their return, recognizing, as most of them have, the definite gain in deeper interest in the work and the willingness of the Chinese to bear heavier responsibilities, as a result of the developments of these years, the missionaries have sought to conserve these gains and to adjust themselves to a new relationship to those whose "helpers" they now seek to become.

The situation is well described in a recent report of a missionary in North China. He says:

"I have never known a better spirit to prevail. The temporary withdrawal of foreign staff has been a humbling and salutary experience for all of us. The foreign staff found that their Chinese colleagues could get along perfectly well without them, and the Chinese found that they couldn't, which is about as true as most paradoxes. At any rate, we've each got a higher opinion of the other fellow, and as a result the old division
MISSIONARIES WANTED

into 'Chinese' and 'foreign' has largely disappeared, and we're just different members of a common staff, each of us engaged on a common job which is 'our job'.”

Are Missionaries Wanted?

The latest addition to the many statements on this subject that has appeared was made by the Chinese delegates to the Annual Meeting of the National Christian Council at Hangchow, in May 1929. It reads:

“During the recent years of political revolution, changes in popular thought and the appearance of various kinds of new movements the Christian Church in many localities in China has suffered from radical elements or actual warfare. Christian work in consequence has been interrupted. Many missionaries were forced by circumstances to leave their posts; some passed through heavy hardships; some, however, were able to continue their service. It is in such an environment that Chinese Christians must assume responsibility for the maintenance and service of the Church. Their appreciation of the friendship and co-operation of the missions in the past leads them earnestly to desire the continuance thereof.

“At this critical time of test and trial, every faithful servant of Christ, whether Chinese or foreign, should press forward with perseverance, toward the strengthening of the foundations of the Church and the realization of Christ-like living.

“In the course of Christian work in China, churches have been established at different times; their achievements, therefore, vary. In newly founded churches foreign missionaries, with pioneering spirit, are needed to direct the work, and to lay foundations. In more advanced churches, as Chinese Christians gradually assume
responsibility, there is also great need for missionaries to give friendly encouragement and sympathetic co-operation in a continuous effort to make Christ known.

"The present time calls for urgent efforts. Chinese Christians should increasingly assume responsibility. Even where and when the Chinese Church has attained the self-directing stage of indigenous life, there is still a great and vital need for missionaries with religious experience, vocational training, devotion to service, who are moved with a desire to assist their Chinese co-workers to push forward to fulfil the command of Jesus Christ.

"The last command of Christ and the yearning call of the Macedonians still ring in our ears as in the past. The program of "China for Christ" needs to be pushed more vigorously than ever; work is urgent and many workers are needed. Missionaries with the sacrificial spirit are, therefore, urged to come to China and serve."

Missionary and Church

An increasing number of missionaries are being allocated to work under the direction of the authorities of the Chinese churches. The principle that this is a normal and right relationship is accepted by many, and much experience is being gained in different churches in dealing with the questions which naturally arise. Two documents on the subject are printed as an appendix to this article. The one is an agreement reached between the Church of Christ in Kwangtung and the South China Mission of the Northern Presbyterian Church; the other a similar agreement between the Honan Synod of the same Church and the United Church of Canada mission.

The problems which the missionary faces in placing himself under the control of a court of the Church vary with the quality of the Church's leadership and
the efficiency of its administrative agencies. Where a church is fortunate in having a considerable number of educated and wise leaders, the relationship is a most happy one. Where this is not the case difficulties are bound to arise. The degree of preparedness of different groups of Christians to administer all of even the church work of the cooperating mission or missions varies greatly. It is essential that working agreements should be entered into which will insure that the direction of the use of foreign personnel and funds contributed by a missionary society shall be the wisest and most efficient which the Church is in a position to render. If the whole of a missionary's future life and work is to be determined by the group of Chinese who vote on whether or not he is to return from furlough, he has a right to expect the Church to exercise the best judgment of which it is capable.

Missionary Societies and Church

In the opinion of the writer this end is most likely to be gained in view of the present stage of the development of the several churches, and in view of the relatively very limited number of pastors and other members of the church courts with a liberal education and with experience in dealing with matters of this kind, if the missionary societies would deal directly with the highest courts of the Church, where such exist, rather than with its lower courts, in such important matters as the allocation of missionary workers, the transfer of property and even the subsidizing of the Church. Churches like the Church of Christ in China, the Lutheran Church of China, the Chung Hwa Sheng Kung Hwei and other churches in which more than one missionary society cooperates, should be helped to develop the necessary machinery to administer wisely and efficiently the important missionary interests turned over to them. This would naturally take the form of church boards which, if properly organized, staffed and financed,
would simplify the present inefficient and burdensome administrative machinery of cooperating churches and missions.

Many Chinese in important church positions desire to have direct access to boards of foreign missions abroad. This is a logical desire for a church that is capable of administering not only the work it has developed and is able to finance, but also work built up, staffed and financed to a considerable extent from outside of China. *But such access should never be by the lower courts of a church, but only by a church as a whole.*

Consider, for instance, what would happen were the several synods of the Church of Christ in China to have direct access to the fifteen cooperating Boards of Foreign Missions located in England, Scotland, Ireland, the United States, Canada and New Zealand. Some of these Boards have as many as from five to seven missions in China, each connected with a different synod. Anyone who will take time to ask himself whether a church, working with thirty practically autonomous "missions," connected with fifteen societies, in six countries can develop anything approaching a unified policy, and be master of its own affairs will, we think, be convinced that it cannot be done.

**National Boards**

There is gradually growing up a conviction that something needs to be done, and a cloud no bigger than a man's hand has appeared in the sky, holding out the hope that in the not distant future representatives of these fifteen missions and of the Church will get together and face together their combined work, and take steps to bring into being the necessary National Boards, which, with the National Council of the Church and the Synods and Presbyteries, should make all the complicated mission administrative machinery unnecessary at a not very distant date.
All missionaries allocated to the Church by the boards, all financial grants, all property to be deeded over to the Church to be administered by these National Boards of the Church. If this were to take place, and if other churches and missions similarly placed were to do likewise there is hope that the Christian Church as in China may be able to enter some of the doors that are wide open for them to enter at this time. The time is long overdue for a new relationship that will be truly Church-centric.

**Church Documents**

The present is a period during which every church and mission and every school or university has been engaged in writing documents setting forth the changed relationship between the cooperating bodies. The purpose of these documents is, of course, to define clearly the understanding of both parties as to the conditions under which the cooperating bodies can cooperate most satisfactorily during the coming years. There can be no doubt that the formulation of these documents is having a distinct educational value. In the main the spirit in which the documents are drafted has been of the most friendly character, and there have been few misunderstandings or serious difficulties. The main problem created by all this writing is that it has tended to absorb unduly the attention of Christian workers at a time when the situation demands that the most serious thought be given to the great tasks which are urgently waiting for the constructive efforts of the Christian churches.

**C. I. M. Policy**

Among these documents a few have been selected for special mention and are printed as an appendix to this article. The first of these is the statement of policy adopted during 1928 by the China Inland Mission. This mission, with approximately 1,000 members and reporting a church membership of over 70,000, has in the past laid little emphasis upon church
organization, and has not, as a mission, undertaken to organize a church of its own. Recognising that the time has now come for some change in policy, the mission is urging the churches which are not already "duly organized" to proceed "without delay to the nomination, election and appointment of Chinese church officers, including, where practicable, the setting apart of honorary or supported pastors."

The document makes clear the policy of the mission in regard to Chinese workers, the missionary's future ministry, the institutional work carried on by the mission, the use of mission funds and the use of mission property. The document is an important one, embodying much of the wide experience of the mission. It is interesting and worthy of study for a number of reasons. Its emphasis upon the use of voluntary workers and the very concrete statements in regard to the use of foreign funds are well worth the careful consideration of members of other churches and missions.

The mission proposes to move part of its staff out into new, unreached tracts of country still without Christian workers, and states as its policy that "in establishing churches in new districts it will be our aim from the beginning to develop them along self-supporting, self-governing and self-propagating lines. After new churches are established the missionaries will as soon as possible pass on to other spheres."

This statement of policy proposes to embody in the drawing up of deeds in connection with the lease or transfer of mission property the following stipulations:—

Adherence to the doctrinal standards of, and maintenance of fellowship with, the mission;

The property to be used only for church and evangelistic purposes. No one teaching doctrinal views contrary to the recognized standards of the
mission should be invited to speak on the property, nor should it be used for political purposes.

The property must not be leased, mortgaged or sold, in whole or in part, without the approval of the local church authorities and the Board of Trustees. In the event of difference of judgment the matter shall be referred to the mission executive for decision.

The document seeks in other articles as well to insure that the self-governing church to be organized by the Christians, connected with the mission, shall not depart in days to come from the doctrinal standards adopted by the mission.

One cannot but ask oneself whether, in all this writing of documents today, setting forth the terms of cooperation between church and mission, there is not real danger of placing undue emphasis upon formal written documents as a means of holding the younger churches true to those things which are central and fundamental in the Christian Gospel.

**Church of Christ**

The South China Synod of the Church of Christ has been the pioneer in the working out of a new relationship between mission and church. Three recent documents are quoted in the appendix setting forth the general basis of cooperation agreed upon by the synod of their church and by the South China mission of the (Northern) Presbyterian Church. These documents are at the present time in the hands of the Board of Foreign Missions for approval. They deal with:

(a) The general basis of cooperation between church and mission, under which the following topics are discussed: the autonomy of the church, the transfer of work, the relation of schools and hospitals to the church, aid in (missionary) personnel, financial aid (from the mission), and the use of mission property.
(b) The transfer of evangelistic work to the Church. This document defines the field of work transferred, the permanence of the transfer, the location of authority and responsibility, aid in (missionary) personnel, financial aid, use of mission property, duration and date of agreement.

(c) Agreement covering the allocation of members of the South China mission of the Presbyterian Church to the Kwangtung Synod of the Church of Christ in China assigned to the work of the Church.

All three of these documents are valuable landmarks in the process of working out satisfactory agreements. They are milestones along the road from a mission-centric to a truly church-centric policy.

Methodist Decisions

At its recent general conference in Kansas City the Methodist Episcopal Church passed the following recommendations which will place additional powers in the hands of the Central Conference in Eastern Asia as well as in similar conferences in different parts of the world, and will give the Central Conference in Eastern Asia authority to elect two Bishops who may, if desired by the Conference, be Chinese. The actions of the General Convention were as follows:

A Bishop or General Superintendent elected by a Central Conference shall have co-ordinate authority with general superintendents elected by the General Conference within the bounds of the Central Conference by which he is elected or within which he is administering. He shall also be subject to the same rules and regulations for retirement, trial and appeal as apply in the case of bishops elected by the General Conference.

A Bishop or General Superintendent elected by a Central Conference shall have the same rights and duties as a General Superintendent elected by the General Conference.
If and when the Constitutional Amendments empowering Central Conferences to elect bishops and general superintendents shall have been adopted and duly notified to the Church by the general superintendents, the Central Conference in Eastern Asia is hereby authorized to elect two Bishops or General Superintendents.

New Anglican Bishops

During the Spring and Summer of this year three new Chinese Bishops have been consecrated by the Chung Hwa Sheng Kung Hwei. One of these is to be located in the province of Honan, and the other two in the province of Szechwan.

Financial Problems

It is generally recognized by the representatives of the western churches, and somewhat less clearly by the Chinese, that full autonomy and independence can come only with financial independence. However desirable it may be that the Chinese churches should have full control of their own affairs, it is inevitable that dependence on financial assistance from abroad in any considerable amounts must affect, to some extent, that autonomy and that freedom. There can be no doubt that the policy of subsidizing local congregations over long periods of years has retarded and is still retarding the development of the Chinese Church. No aspect of the relationship of church and mission needs more careful handling than that of the ways in which foreign money is used in developing the indigenous churches.

The insistence in the findings of the China delegation to Jerusalem on the need of giving very serious consideration to problems of self-support and on the necessity of Chinese churches travelling by the difficult road of diminishing subsidies from abroad is hopeful in that it shows that thoughtful Chinese realize the impossibility of the indefinite continuation of the
present situation. This does not mean that considerable sums of money from abroad cannot continue to be used for the progress of the Kingdom in China, but that some of the uses for which money is now used cannot be indefinitely continued without permanent injury to the self-respect and vitality of the missionary spirit of the Church. It is accordingly important for the Chinese churches, as well as the missions, to lay to heart the recommendations on the subject made both by the China delegation and by the Jerusalem meeting. These look to a steady reduction of foreign grants for "existing church work," and the starting of new churches, so far as possible upon a self-supporting basis.

I. M. C. Financial Enquiry

The time is therefore ripe for the proposed enquiry in regard to the use of foreign funds in the support of the indigenous churches, and we are glad to know that the National Christian Council at its meeting in Hangchow definitely voted to place its organization at the service of the International Missionary Council in the conduct of such an enquiry in China.
PART V
EDUCATION AND STUDENTS
CHAPTER XV
CHRISTIAN EDUCATION IN 1928
EARL HERBERT CRESSY

Difficulties of Period

The period under review in this chapter is the year 1928 together with the first part of 1929 up to the time of writing (June 1929). When the period began the Nationalist Government had secured control of two-thirds of the country and was engaged in consolidating its gains. During 1928 the unification of the country was largely completed and the work of reorganization begun. The period has been marked by much confusion and conditions have varied in different parts of the country owing, on the one hand, to the progress of the Nationalist Movement, and on the other, to local differences in attitude. This period has been a difficult one for Christian education. The greatest difficulties and anxieties had, however, come in the preceding year and 1928 was marked by a certain amount of recovery. Most of the disadvantages of the previous year continued, however.

National Attitude

It was axiomatic that the National Movement should put great emphasis upon things Chinese, and it was a natural corollary that it should in certain respects be anti-foreign. Indeed, national consciousness arises fundamentally when the nation is thought of in contrast to the foreign nations in the world outside, so that the development of a strong nationality involves, perhaps of necessity, a certain amount of antagonism to things foreign. This was, of course,
particularly the case where it was felt that there had been "foreign aggression," "foreign imperialism," and "cultural invasion," and when these were felt to be based upon "unequal treaties." Many Chinese connected with Christian education, who have consciously sought to be patriotic without being anti-foreign, have been misunderstood by many of their foreign colleagues who have felt that their nationalism involved antagonism to foreigners.

Nationalist Movement Anti-Religious

The Nationalist Movement, particularly in its earlier stages when the left wing had large influence, was anti-religious. A considerable amount of such feeling persists. On the other hand, such feeling has been much more in evidence on the part of propagandists and the more irresponsible radical element than it has on the part of responsible officials, particularly in the case of educators. Throughout the whole period a large number of Christian educators have maintained friendly contacts with such officials. One Christian university received a large grant from the provincial government, the amount actually received last year being over $100,000, and the amount promised for the current year being a quarter of a million. In other provinces offers have been made of financial help. Several institutions have put on financial campaigns among Chinese which, in nearly all cases, have brought in a larger amount than the original objectives.

School Difficulties

In addition to the disadvantages arising from the anti-foreign and anti-religious aspects of the Nationalist Movement, a number of others have been incidental to the disturbed conditions of the country. The fear of international complications as a result of injury to foreigners led to the withdrawal of a large portion of the missionary personnel, with resulting discouragement to many missions and boards.
who were supporting Christian education. The occupation of school premises by soldiers and other groups has caused much inconvenience and misgiving. Such occupation has often been taken by foreigners as a manifestation of special antagonism to Christianity, the fact being overlooked that temples and other public buildings have been similarly occupied. Again, the more responsible elements of the community, who were friendly toward Christian schools, have not thought it wise to be outspoken on this subject in the face of the anti-religious and anti-foreign propaganda of more radical groups, with the result that many missionaries have felt that their work has not been appreciated and is not welcomed.

Reorganization

The outstanding characteristic of the period under review has been the reorganization of Christian schools on a Chinese basis. This has had two phases, one dealing with internal administration and the other with finance and control.

The first step was the replacement of foreign heads with Chinese presidents and principals. This change had been taking place rather slowly for several years but was greatly accelerated in 1927. In colleges the presidents, deans and other administrative officers have generally become Chinese. In all schools Chinese now constitute the majority of the teaching staff.

The control of schools, which had largely been in the hands of missions or of boards with foreign majorities, has been put in the hands of reconstituted boards. The reorganization of these boards has required a great deal of time and effort. In general, it has been necessary to establish Chinese corporations, which has been done through the registration of boards with the Chinese government, thus constituting a new legal person.
Government Regulations

The process of reorganization was delayed by the fact that a number of changes were made from time to time in the government regulations so that in several instances the whole process of working out the constitution, securing its approval by church boards and missions in China and supporting mission boards abroad had to be gone over a second time.

School Boards

In most parts of the country these new boards were made up of a majority of Chinese with a minority of foreigners. The province of Chekiang, however, required that there be a Chinese board of founders with no foreigners eligible for membership, which board could then appoint a board of trustees including foreign members. In the other cases the foreign members were appointed directly by mission bodies in China, their appointment by such bodies in other countries not being welcomed.

The Chinese members have generally been appointed from two sources. First, by the churches cooperating, which have generally appointed the large majority; second, by alumni associations. In addition to this there has been a provision for a limited number of members elected by the board itself.

The control of these institutions has thus been generally put squarely in the hands of the Chinese Church.

In order to secure government registration and incorporation it has been necessary to give freedom and full control to the boards set up in China. Cooperation with the supporting mission boards has been based upon agreements voluntarily entered into between the newly constituted Chinese boards and the mission boards abroad concerned. This cooperation has been much along the lines of the cooperation between the board abroad and the institution previous
to reorganization, with the exception that the process of Chinese control has been considerably accelerated.

Devolution
This reorganization has not been on paper, but has been actual. The Chinese boards and administrators have taken seriously the responsibility placed upon them by the new regime. They have, however, entered cordially into cooperation with the missions in China and supporting boards abroad, and visits to various colleges and other schools have revealed the fact that the foreigners connected with them universally praise the new administrations.

Government Registration
This problem has continued to be a difficult one and one giving rise to sharp differences of opinion. Up to the last information available five private colleges and universities have been registered by the central government, of which two are Christian institutions. Most of the other Christian colleges are applying for registration, and a majority of the middle schools. A number of the churches have formed boards of education which have been registered with the provincial authorities and in some cases control a considerable number of schools.

Government registration involves the acceptance of such regulations as are now in force or as may be laid down by the government authorities. These constitute a part of the law of the land. There is some evidence that government authorities intend eventually to secure universal acceptance of such regulations regardless of whether schools are registered or not, but it does not seem likely that radical steps along this line will be taken in the near future.

Religious Instruction and Worship
The regulations which have made most difficult for Christian schools are those requiring that curriculum courses on the Bible and religion must be
elective, and attendance on religious exercises voluntary. Both the Christian educators and the government educational officials contend for religious freedom, the one standing up for the freedom of the school to offer such subjects as in its judgment are for the best welfare of the students, the other maintaining the freedom of the student, and requiring that the student shall not be coerced in matters of religion. The government authorities generally take the position that the regulations permit the teaching of religion in the curriculum and the conducting of religious exercises, and that the government is not antagonistic to this and, indeed, welcomes the contribution of schools conducted by religious agencies, so long as they do not attempt to coerce students. To the contention of Christian educators that the student knows in advance that he is coming to a Christian school and makes his choice in so doing, those who take the government position reply that in the present scarcity of educational opportunities the choice between a Christian school or no schooling at all amounts, in a large number of cases, to coercion.

Religious Freedom

While many churches and missions have complied with the regulations concerning registration, certain church groups have started a movement for religious freedom as regarding the rights of private schools to include religious subjects in the curriculum either as elective or required.

Enrolment

The enrolment in Christian schools reached its lowest point in 1927. The most recent statistics as to enrolment for the whole country are those of 1918. However, the East China Christian Education Association has rather complete middle school statistics from 1922 on. These show that the enrolment in middle schools in 1927 was approximately half that in 1922, the decrease being from 11,000 to 5,500 students.
In the fall of 1928 a few schools were reopened but this was compensated by the closing of some others. In the fall of 1929 a limited number of schools were able to resume, and in a number of cases schools made a complete recovery so far as enrolment was concerned. The condition of most of the colleges has been favorable and many have made a full recovery and, indeed, some have gone beyond their previous largest figures. The middle schools in East China show an increase of about twenty per cent in enrolment over 1927. It is probable that this situation reflects that in the country as a whole. The recovery is slow, however.

**Christian Character of Schools**

The outstanding problem before Christian schools at present is that of maintaining their Christian character. This has been obscured by the controversy over registration and the attention given to the question as to required attendance upon religious courses and exercises. The fundamental problem is that of maintaining a sufficient proportion of Christians on the faculty and in the student body to ensure the effective Christian character of the school.

The Chinese Advisory Committee connected with the Council of Higher Education went thoroughly into the question as to what constitutes a Christian school. Their judgment was that the most important factor is a thoroughly Christian faculty, and next to this the proportion of students who are Christians in word and deed. These judgments correlate with studies made elsewhere.

**Christian Faculty**

As to faculty, the statistics gathered by the East China Christian Education Association show that over a period of years the proportion of middle school teachers who are Christians has steadily increased so that in 1926 it was 81% for the East China region, but that the last two years have been seen a sharp
decline to about 67%. It is probable that something similar has taken place elsewhere. The reason appears to be that the new Chinese administrators have put large emphasis upon standards of scholastic training, with the result that the proportion of college graduates in these schools has been greatly increased, but apparently at the expense of the Christian character, numerically speaking, of the faculty. The supply of adequately trained Christian teachers does not seem to have been equal to the heavy demand made during the period under review. Previous to this decline there are statistics to show that a considerable number of schools had not taken this factor sufficiently seriously. Some schools which closed, took the ground that they should be allowed to require students to take courses in religion and attend religious exercises, yet had less than the majority of their faculty Christians.

The change has already taken place in the middle schools. For the colleges the problem is even more difficult, growing out of the fact that college teachers must have graduate training, whereas middle school teachers can be trained by the Christian colleges in China. This problem has led to the insistence on the part of the Council of Higher Education on the establishment of adequate graduate school facilities by the Christian Movement in China, with the primary object of supplying college faculty members fully trained under Christian auspices and in touch with Chinese conditions.

**Christian Students**

The question of an adequate nucleus of Christians in the student body is far more difficult and is, indeed the fundamental problem facing Christian schools at present. It is not enough to provide curriculum courses in religion, religious exercises or voluntary student religious activities. The fundamental question is not as to the list of such organizations and activities, but as to the proportion of students who
participate. It is probable that the statistics of former years giving the number of students in required exercises were misleading in that they included a large number who were present by compulsion and not on their own initiative. It is necessary that Christian schools restudy their policies and take the necessary measures. A few missions have met the situation by closing schools temporarily and making drastic limitations in the number of students in the schools that have been reopened, so as to secure an adequate proportion of students from the Christian constituency.

Types of Schools

There are two types of schools; one has the objective of serving the church and limits its size so as to have most of its students from the Christian constituency and to develop an intensive religious atmosphere; another type aims to exert a broad Christian influence and admits a majority of students from outside the Christian constituency whom it seeks to influence. At the present time the majority of boys' middle schools tend to approximate the second type, but it is probable that the proportion of Christian students is so small as to give too little basis for developing a Christian atmosphere and spirit in the student body. Another factor is that tuitions have been generally raised so that it is difficult for the majority of Christian parents to send their children to Christian schools, and in addition to this, a much smaller number of scholarships are being provided for such students.

Girls' Schools

The situation is different in boys' schools and girls' schools. The girls' schools generally receive nearly twice the amount of support from mission sources as do boys' schools. In addition to this they are generally much smaller and able to do more intensive work. The result has been that the girls' schools
have had a steady growth and a much larger proportion of Christian students, whereas the enrolment in boys' schools has fluctuated according to the demand and the number of students seeking admission. There is some evidence that the increased number of government and private schools for girls is providing a larger number of girls who are seeking admission to Christian girls' schools, and will, therefore, tempt them to pursue the same policy that the boys' schools have pursued.

Higher Education

During the period from 1910 to 1918 the number of Christian colleges almost doubled and the cost increased so greatly that the supporting mission boards began to take counsel and finally sent out the China Christian Educational Commission, which made a report in 1922. This report was accepted where expansion was recommended and too often ignored where it involved reduction. During the last seven years the cost of higher education has continued to increase and the supporting mission boards in North America have set up the Committee for Christian Colleges in China, which includes representatives from the Boards of Trustees in America of twelve of the sixteen Christian colleges which existed previous to 1927. This Committee, which was organized five years ago, has recommended that there be a joint financial campaign in order to take care of the needs of the Christian colleges in China. As a basis for this the Council of Higher Education of the China Christian Educational Association has been engaged in working out a correlated program for Christian higher education in China as a whole.

Study of Higher Education

The first step was to authorize a thoroughgoing study of the situation and the publication of the same. This appeared in 1928 in the volume "Christian Higher Education in China," by E. H. Cressy, and was used
as a basis by the Chinese Advisory Committee to which the Council had entrusted the important work of blocking out the correlated program. This committee included about twenty of the leading Christian Chinese educators. Among them were a number of the new presidents of the Christian colleges and universities, and men of large experience, such as President Chang Po-ling of Nankai University, Dr. Y. T. Tsur, formerly president of Tsinghua College, and secretary of the China Foundation and Dr. H. H. Kung, Minister of Commerce and Labor. This committee, together with its subcommittees, spent a total of thirty days in a thoroughgoing study of the facts which had been gathered and of the programs for advance which were presented by the various institutions at their request. Their report advocating a thoroughgoing reorganization, and setting up the standards on which it should be based, was presented to the Council of Higher Education in July 1928, and adopted with certain modifications. The correlated program as thus adopted was transmitted to the Committee for Christian Colleges in New York and to the various institutions in China. This program is not an ambitious one. It contemplates a decrease in the number of institutions, the strengthening of each, and a modest increase in student enrolment. The present total of students is about 4000, which altogether would constitute one fair sized university on present day standards.
CHAPTER XVI
EDUCATION AND RELIGION

D. WILLARD LYON

Changed Requirements

The year ending June 30th, 1929, has witnessed certain alterations in the requirements of the Chinese government regarding education conducted under the auspices of Christian organizations, has seen some progress in making adjustments to these requirements on the part of the governing bodies of a goodly number of Christian schools and colleges, and has revealed a quickened response on the part of many Christian workers to the challenge which present difficulties offer for fresh thought and experimentation in the vitalization of religious teaching. It is the purpose of this article to give a brief summary of the year's events in these three fields.

I. Governmental Attitudes and Policies

Complex Situation

The honest efforts of the government to establish an educational system which, in harmony with traditional Chinese respect for learning, shall conserve the best in China's own experience and at the same time make most profitable use of the experience of the West, can only command the respect of all lovers of progress. It is when this lofty purpose becomes adulterated with a narrow nationalism, that complications arise. While the foreign observer will not begrudge Chinese leaders their zeal in seeking to make sure that no educational processes shall be permitted which tend to denationalize Chinese students, or to foster cultural or economic invasion from the West, yet he can scarcely avoid the desire to see his Chinese friends discriminate between sane nationalism and
partisan politics. The missionary can heartily sympathize with every effort to do away with superstition, but he finds it difficult to follow the reasoning of those who brand all piety as superstition and classify all religion as anesthesia. A normal evolution of national life would inevitably render the problem of missionary education in China complex; when to this are added the factors of immature thinking, and the conflict for ascendancy of contending theories of educational policy in respect to the relation of national to private control, complexity is increased by confusion.

Revised Educational Regulations

In the midst of this confusion it is distinctly enheartening to find that the Nanking Government in the revised regulations issued by the Ministry of Education, which were later approved by the Legislative Yuan, has taken a definite step towards removing any suspicion that the government is opposed to foreign influence, as such, in the field of education. The first article in the new regulations states that, “Any school founded by a private person or body is a ‘private school.’ This term applies also to schools founded by foreigners and religious bodies.” Thus is it made clear that the regulations do not discriminate against education begun or promoted by foreigners. The rules apply equally to all private schools, whether Christian or non-Christian, and whether founded by foreigners or by Chinese.

Religious Propaganda

That there has been a change of attitude on the part of the government is also evidenced by the fact that the new regulations contain no attempt to define the aims of a Christian school. Although in applying for registration the authorities of a school must still state their aim, they are not told in advance that they are to omit all reference to religion in such a statement. The only requirements are that religious propaganda shall not be permitted in class instruction
and that no religious activities shall be made compulsory. This is a more liberal provision than was made by the regulations of the former Peking Government, and is much more liberal than the regulations of the Japanese government were when the conditions of registration were first set forth in Japan, where no religious teaching, religious worship, or religious activity of any kind, even when of a voluntary nature, was permitted within the limits of the school campus. The exact terms of the present Chinese requirement, as contained in Article 5, are as follows: "A private school founded by a religious body is not permitted to give religion as a required subject, nor is religious propaganda permitted in the class instruction. If there are any religious exercises, students shall not be compelled to participate." Provision for religious exercises of a voluntary nature is taken for granted.

Military Training

It is perhaps not yet clear how far Christian schools will be affected by the order requiring military instruction in higher educational institutions and physical education in schools of lower grade, which was issued on May 22, 1928. The limited experience of the past year would seem to indicate that in higher institutions it is possible to conform to government requirements without necessarily inculcating the war spirit. As to physical education in lower schools the government requirement may be taken as a stimulus to experimentation in discovering the best type of physical training for boys and girls.

Memorial Service

The obligation to observe the weekly Memorial Service in memory of Dr. Sun Yat-sen seems on the whole not to have caused serious embarrassment to Christian schools, for it has been found practicable to conduct it without the implication that it involves an act of worship. In fact Christian groups have often succeeded better than non-Christians in making the service meaningful.
Party Principles

During the late summer of 1928 the Ministry of Education promulgated official regulations (Order No. 589) requiring that schools and colleges of all grades introduce courses of instruction in Party principles. Christian educators are still more or less in the dark as to what is involved in these regulations. In so far as they are intended to promote a more intelligent appreciation of the processes of government and of the duties of citizenship, they will be recognized for their full value, and Christian schools will vie with non-Christian schools in the zeal and thoroughness with which the principles of good government are taught. But no sound educationalist, whether Christian or not, will be happy to see these regulations made the excuse for propagating a purely partisan type of political emotionalism.

Student Control

It is a relief to find the Nanking government stiffening its purpose to ensure that there shall be fewer student strikes, and that students generally shall devote themselves primarily to their studies. On March 5, 1929, the following order was officially promulgated: "Unfortunately school disturbances have been prevalent recently, and sometimes they have been so disorderly that the peace of the country has been disturbed. If they are not stopped there will be no end to the trouble that will be created.... School discipline must be as strict as army discipline.... From now on students should obey the school rules and study diligently in order to attain their final aim.... Corrections must be promptly made to any disorderly act." Whatever method may be used by the authorities in Christian schools they now have the backing of the government in resisting the unbridled liberty which students may be inclined to take in engaging in political activities or in disturbing the peace of the school.
II.  *Attitudes and Actions of Christian Bodies*

**College Registration**

In the matter of registration it is of interest to note that this has been effected by Fukien Christian University, Lingnan University, West China Union University (with the local government), Nanking University, Soochow University, Yenching University and Shanghai College while it is in process at Central China University, Ginling Woman's College, Hangchow College and Cheloo University. The secretaries for religious education of the China Christian Educational Association report that some seventy percent of all Christian middle schools in China have now either registered for the first time, or re-registered, or are in the process of doing one or the other. That so much progress has been possible is doubtless due in part to the increased liberality of the government regulations; those responsible for the control of Christian educational institutions have at the same time grown more willing to make the necessary adjustments to enable them to fall in line with government policy. This bespeaks a mutual spirit of understanding and sympathy and augurs well for the future.

**Religious Liberty**

The efforts of the government to establish the principle of the religious liberty of the individual have, however, not fully satisfied the Christian constituency. At least two important Christian bodies have during the year under review passed resolutions calling attention to the right—recognized by many western governments—of parents to determine the type and degree of religious instruction that shall be given to their children.

**Lutheran Church**

The Lutheran Church of China, in its General Assembly of 1928, voted to request its own Board of
Education “to exert their influence with the government in order to bring about the freedom of religious instruction and thereby also facilitate registration of the schools.” In carrying out these instructions the Lutheran Board of Education issued a letter to all churches in China appealing for cooperation in making the proposed appeal to the government. In this letter they contended that religious liberty includes “an inalienable right of the parents to determine in which way their children shall be instructed as regards religion.” They further said, “We do not maintain that religious instruction necessarily should be compulsory, but that the schools should be allowed to make it so, if it is deemed advisable.” Up to the end of the period covered by this article it had not yet been made public how far the officers of the Lutheran Church of China had succeeded in bringing their convictions to the attention of the Government.

**Sheng Kung Hui**

At its meeting in 1928 the Synod of the Sheng Kung Hui appointed from its House of Delegates a committee (all Chinese) to present its ideas on registration to the proper authorities. The committee took great pains to draft its petition in the best legal and literary form. The actions of the Synod on which this petition was based are as follows:—

(1) *Registration.*

**RESOLVED:** That this Synod approves the principle of Registration, but whether the conditions are suitable, and whether we should proceed to register or not, we leave to the individual dioceses to decide.

(2) *Optional Courses and Services.*

**RESOLVED:** That with reference to Registration, church schools should have the right to include optional courses in religion in their curriculum and that the students be allowed voluntarily to attend religious services.
(3) Petition to Government Educational Authority.

RESOLVED: (By House of Delegates, House of Bishops not objecting): That this House petition the Educational Authorities of the Chinese Government, that in accordance with the principles of religious liberty, Christian schools be allowed to require Christian students, with the approval of their parents, to attend classes in religious education, and services for Christian Worship; and that the petition be drawn up and signed by the Chairman and Secretary of this House, and forwarded to the Educational Authority of the Chinese Government.

The petition was duly presented but was rejected. This action may perhaps be taken as indicative of the probable attitude of the Government to similar appeals. In view of indications that there are still many who feel convinced that the element of compulsion in religious teaching cannot wisely be entirely eliminated in middle and primary schools, the problem of establishing the right of parents to determine what religious teaching their children shall receive remains a knotty one.

Chinese Administration

The past year has marked a general emergence of Christian schools and colleges into a new era of development. The requirements of the government have tended to stimulate in Chinese Christians a keener sense of responsibility for the administration of educational institutions. Many Chinese Christians, some of whom had not hitherto felt the call to devote themselves to fulltime Christian service, have in recent months been willing to assume duties as presidents of colleges and principals of schools. For the most part they have acquitted themselves with credit, many of them having shown real courage in the face of great difficulties.
Aim of Christian Education

On various occasions Christian Chinese have expressed themselves as being more deeply convinced than ever of the importance of Christian education in the development of China and of the Christian Church in China. At a meeting in October, 1928, the National Christian Council in a statement on the "Mission of the Christian" declared: "We are more than teachers, however closely we may relate our teaching to our personal experience of Christ." The attitude of many Chinese Christians is clearly set forth in the words of President Herman E. Liu, of Shanghai College, who said: "The most serious question we now face in Christian schools is how to make them more really Christian." And not a few would agree with him in his suggestion as to how this result is to be achieved: "The main thing is to get the teaching staff so to vitalize their religious instruction as to make it attractive to students and effective in leading them to Christ.*

III. Study and Experimentation in the Content and Method of Religious Education

Teaching of Religion

The past year has been marked by the major attention which has been given in various gatherings of Christian workers to the immediate problems connected with the teaching of religion. The following is but a partial list: A conference, held at Hangchow College, during the summer of 1928, composed of some fifteen persons interested in the preparation of fresh teaching material.

A series of conferences, chiefly within the Methodist Episcopal communion, conducted under the leadership of Dr. W. C. Barclay, of America, for the purpose of working out a practicable program of religious education within a single denomination.

Many other conferences of church or mission groups meeting denominationally.

A conference of leaders in student work among young men and young women, held at Chiaoshan, near Chinkiang, in March 1929, to discuss present-day attitudes of students and how religious work among them may best be promoted.

An extended series of local gatherings held in widely separated parts of the country under the leadership of Dr. C. S. Miao and Mr. Frank Price, of the China Christian Education Association, to deal especially with the problems of religious education in middle schools.

The regional conferences of the National Christian Council held during parts of March, April and May, 1929, especially those in southern and eastern China.

The annual meeting of the National Christian Council, at Hangchow College in May, 1929.

Space permits no more than a mere reference to some of the results of these conferences.

Religious Education: Material

The Hangchow conference of 1928 continued for the better part of a fortnight, and made a survey of existing teaching material, accompanied by an effort to appraise its value. Several definite projects for the preparation of new material, the need for which was made evident by the survey, were mapped out. During the year that has elapsed since the conference was held, at least two of the groups have done faithful work in creating new material and in making experiments with it. As the stage of experimentation has not been completed none of this material is as yet available to the public. A report of the conference,
however, prepared in the Chinese language, has been published by the National Christian Council and is accessible to any who are interested.

**Religious Education: Methods**

The discussions led by Dr. Barclay have resulted in a pamphlet published privately by the Methodist Episcopal group which outlines an aggressive policy for the promotion of religious education in all phases of Methodist church life. The outstanding results of the year's thinking in the Religious Education Council of the China Christian Education Association and in the Religious Education Committee of the National Christian Council are: the promotion of experiments in schools, churches and Christian homes, in making religious education more effective; the making available to all interested the results of such experimentation; the preparation in the light of these experiments of suitable teaching material; and the holding of local and perhaps regional conferences for the purpose of an exchange of experience in methods of religious education.

**Corporate Thinking on Religious Education**

It is probably fair to say that in no year of Christian work in China have so many persons in so many parts of China given so much united thought to the problems of religious education as during the past year. Men and women, missionaries and Chinese, in many centers, have been eagerly seeking for light from each other's convictions and experience on how to relate religion more closely to life in the Christian home, in primary and secondary schools, in colleges, in worship, and in every other aspect of Christian living. One of the dominant impulses growing out of all this corporate thinking seems to be, let us now try to put our ideals into practice, and compare notes again after we have done some more actual work!
CHAPTER XVII
RELIGIOUS EDUCATION IN THE METHODIST EPISCOPAL CHURCH
WADE CRAWFORD BARCLAY

Survey

One of the most significant of several important actions taken by the Eastern Asia Central Conference, held in Shanghai, in January, 1928, was that authorizing a Committee on Religious Education “to prepare a program of religious education for the next quadrennium.” The Committee created under this authorization met in Shanghai on February 26, 1929. In preparation for the meeting an inquiry was sent to sixty persons specially interested in and informed upon religious education. Returns were received from slightly more than one-half of this number. These returns, incorporated in a single document, formed the principal basis for a five days’ group discussion. Twenty-one persons participated, of whom thirteen were Chinese. The formal outcome was a “Program of Religious Education for the Methodist Episcopal Church in China, 1928-31.”

This article is an attempt to present an analysis of the present status of religious education in China Methodism. It is based principally upon the returns from the inquiry, and the group discussion, mentioned above.

Local Church and Religious Education

Among the leaders of the Methodist Episcopal Church in China there has been in recent years

*Copies of the program, Bulletin Number One, the Committee on Religious Education, may be procured by addressing Samson S. Ding, Methodist Mission, Foochow, China.
undoubtedly a rising tide of interest in religious education. This increasing interest has been manifested in discussion of the subject, a developing literature, growth of Conference Boards of Religious Education, a steadily enlarging group of Chinese specialists, frank facing of present deficiencies, and frequently expressed conviction that ways and means must be found of improving present programs. But when attention is turned from the comparatively small group of leaders to the rank and file a different situation is discerned. (1) *Religious education is not central in the present programs of the local churches.* Evangelism is considered to be the real work of the church. "A deep sense of the importance of teaching is lacking." Where there are church day-schools religious education is considered to be the task of the school and the teacher often is left to bear the whole responsibility. The preaching service is the only means of religious education for many of the adult members and the pastor does not commonly have a definite educative purpose in preaching. Work with children is not a major consideration with most churches. It is commonly thought that the more important thing is to reach adults. (2) *Lay members of the church do not as a rule know what religious education is.* The term is yet new and strange to them. They are not interested because they are not informed about it. Many church members are illiterate. (3) *Many pastors are afraid of religious education.* It is still something new to them, and as such is looked upon questioningly, especially by the older men. With moderate salaries they are unable to keep up with new literature. Much of it they could not understand even if they had access to it. (4) *The younger preachers do not generally share this attitude.* They are interested in religious education and believe in it, but most of them lack training. They feel the need of a new program, and if the church will supply it they will make use of it.
In most cases where pastors have had special training in religious education they are developing an improved program. This includes effective application of some educational principles. However, in some districts there are no churches with effective programs of religious education. A few churches afford striking examples of what may be done where there is a pastor or lay leader of vision, initiative, and ability. The predominating idea of religious education is still that of formal instruction. Religious education is commonly understood to be "teaching the Bible;" "Sunday school;" "imparting knowledge of the Bible and Christian doctrine." Religious education through purposeful activity, through worship, through the reconstruction of experience, is not yet a familiar concept.

Religious Education in the Home

Christian conceptions of the family are a necessary basis. In a Christian society the family is the basic unit. Religious education should begin in the home. "Many of our so called Christian homes are not so truly Christian as they should be. . . . . Family worship will not mean much if the life of the family is organized on un-Christian lines; if autocracy and inequality between the sexes finds constant illustration in family life." Many parents feel no deep responsibility for the religious education of their children. However, family worship is receiving increased emphasis. In the past, the church has not devoted any large amount of effort to the development of home religion, but a change is taking place in this particular. The prevalence of illiteracy is a hindrance. Many of our adult church members cannot read. "Due to illiteracy only limited results have followed the promotion of family worship." Additional materials for use in the home are needed. Some literature is available but it is not abundant and a greater variety is desirable. "The ordinary family cannot be asked to observe
family worship without some guide being prepared for their use.” (6) Definite goals in promoting religious education in the home should be adopted.

Sunday Schools

(1) A marked decrease in the number of Sunday schools has occurred in the last five years. The anti-Christian movement, a limited supply of pastors, the closing of day schools, and the unsettled condition of the country are given as causes. (2) Certain weaknesses and deficiencies are clearly evident. a. First and most serious is the absence of trained leadership in a large proportion of the schools. The superintendent, who is sometimes the pastor, has little knowledge or skill. The program is dull and mechanical. The difficulty is not merely lack of formal training; it is intensified by spiritual coldness and lack of high ideals. b. Worship is a neglected element. “The worship service is without aim or plan and is not suited to the ages and interests of the children.” “We do not have buildings that create the atmosphere of worship.” c. Suitable teaching materials are lacking. The available materials are insufficient and unsatisfactory. The so-called adaptation to Chinese life is superficial and inadequate. (3) There is a growing interest in the Sunday school among many of the leaders of the church. This is true both of missionaries and Chinese. Some pastors see in the Sunday school their largest opportunity. They are devoting much of their time and effort to it. They are enlisting capable leaders and teachers, training them, and working with them in developing well-organized, graded, religiously effective Sunday schools. (4) Some remarkable Sunday school work is being done by schools. The outstanding examples are Hwa Nan Middle School and Hwa Nan College, Foochow, where for several years about half the student body of both schools have been engaged in conducting Sunday schools in nearby villages. (5) Certain lines of advance are clearly indicated. a. First emphasis should be placed upon
training the leadership. The union institutions should increase their facilities for the training of professional leaders in religious education, pastors and lay teachers, but particularly teachers of religious education in middle schools and persons to fill positions as conference secretaries of religious education and directors of religious education for churches and groups of churches. b. Second in importance is the creation of improved curricula, closely related to the life situation of those for whom they are intended, and pupil-centered both in the sense of pupil interest and pupil experiences. c. Demonstration centers should be established. Efforts are too scattered. (6) There are numerous unsolved problems. One such problem concerns grading and grouping. Account must be taken of varying degrees of literacy and of various stages in Christian understanding and experience. One plan of grouping has five departments as follows: Christians; enquirers; non-Christians; illiterates; children.

**Daily Vacation Bible Schools**

Although the number of vacation schools is not large, they have already proved their worth. They are popular with the children. They have distinct moral and religious values. They provide for the young people the opportunity of training through service. The problem of leadership, however, is acute, and training groups should be formed among students of the higher schools before vacation. Correlation with the local church program of religious education is required. There is at present very little correlation. There has been a tendency for the movement to proceed independently of and unrelated to the programs of the churches. Vacation schools should be more vigorously promoted by the conference boards.

**Primary Schools**

(1) The primary schools have suffered serious decrease in the past five years. The effect of the decrease has been a real lessening of our opportunities
of reaching the younger generation. (2) *In certain respects there has been gain.* The Woman's Foreign Missionary Society has accepted increased responsibility for primary schools. The result has been improvement in the grade of teachers employed and in effectiveness of supervision. In some cases local churches have taken over the support of schools. (3) There are no satisfactory curriculum materials. In general there is too much emphasis on memory work and not enough on conduct and experience. "All available courses are too foreign." "Much of the material is too much like sermons." (4) *Certain needs of the primary schools are obvious.* Among these needs are: a more definite policy regarding their establishment and maintenance; a larger supply of trained teachers; graded curriculum materials suited to the needs of the pupils.

**Middle Schools**

(1) *A wide range of objective and practice is evident in the teaching of religion in middle schools.* The number of hours devoted to Bible teaching varies, and while in most schools the study of the Bible is voluntary, in others it is still a required subject. In some schools the teaching of religion is interpreted in terms of instruction centering in materials. The tendency is to emphasize chapel services as a means of religious education. In some cases they are voluntary, in others required. A free, informal chapel service seems to predominate. In one exceptional instance, there is a ritual service once a week with candles, incense, and special student choir. Other means of religious education include numerous extra-curricular activities, such as voluntary prayer groups, morning watch, weekly Y.M.C.A. and Y.W.C.A. meetings, dramatics and pageantry, a weekly church prayer meeting, discussion groups, special mass meetings. (2) *The middle schools are not as effective as they should be in training a leadership for the churches.* The
largest amount of leadership training is being done by the schools. Yet one worker says: “Previously our middle schools did turn out many workers for the church but recently they have failed to do so. Recently the graduates seem to lack spiritual inspiration and vital experience of Christianity.” (3) Well qualified Chinese teachers of religious education in middle schools are very scarce. While the average of leadership in the schools is higher than in the churches, it is not all that is to be desired. (4) More and better curriculum materials for religious education in middle schools are required. A rather wide range of textbooks is used, yet “most of the courses now used do not connect up in a creative way with the social needs of the Chinese people in home, community, and nation.” (5) A need is felt for larger opportunity of influence through association. “Perhaps our greatest need is for more of personal contacts of teachers with students.”

**Young People’s Societies**

(1) The present status of young people’s work is extremely unsatisfactory. There are very few young people in the churches. Perhaps the greatest weakness of the church is its lack of a hold upon educated young people. Many former Epworth Leagues no longer exist. (2) There appears to be a lack of enthusiasm for the Epworth League. Its form of organization and program is too foreign. In addition, Epworth League members have often been adults rather than young people. The complaint is also made that the Epworth League simply duplicates the morning service. (3) Yet there is a conviction that a separate organization for young people, apart from the Sunday school, is needed. Some feel that the inclusion of young people’s activities within the program of the church would be adequate. (4) Churches should organize young people’s department. (5) Material for young people’s work is needed.
Leadership Training

(1) A few local churches maintain training classes. In some conferences, occasional training institutes attended by pastors, superintendents and teachers, are conducted, from which good results are noted in grading of schools, variety of programs, introduction of discussion methods in schools. There is a great need for more of these training institutes and local church training classes. There is a need also for standardization and provision for diploma recognition. (4) A beginning has been made in the holding of summer schools. One such was held in Foochow, June 16—26, 1928. “Eleven courses were given on such subjects as training in worship, young people’s work, and organization and administration of the Sunday school. One hundred and sixty-four persons registered.” A need is expressed for the consideration in training conferences of actual pupil problems. Present plans include proportionately too large a use of the lecture method. (3) There is need for additional text books, particularly in specialization subjects.

Curriculum Problems

(1) General agreement and satisfaction with the Jerusalem Conference Findings on indigenous curricula are expressed. Yet the problem of actual creation of indigenous materials is perplexing. It is recognized that study, research, and experimentation are required. There has as yet been very little original child study in China. “The interests, needs, problems, and life situations of Chinese children and youth must be studied.” Centers of original research and study must be established. Such centers now exist in some of the higher educational institutions. These institutions need to be encouraged to pursue original research and to make the results available for study. Some central group is needed to allocate responsibility and to see that no necessary lines of research and study are left untouched. Laboratories
for experimentation and testing in various sections and in typical city and village situations are required. Chinese scholars of creative ability are needed to lead in the movement. Some of the most thoroughly trained Chinese Christian leaders are too western in their thinking to do this work. The undertaking should be carried forward under interdenominational auspices. A promising beginning has been made in the holding of the Hangchow Conference (July, 1928) by the National Christian Council's Committee on the Church's Worship and Religious Education. (2) Current progress in curriculum construction should not be interfered with by the long-time process. Some new materials, urgently needed, are now in process and this work should go on.

Organization

(1) Progress is being made in the development both of organization and of programs. Our denominational organization for religious education has been seriously interfered with by the disturbed condition of the last few years. Formerly, there was a China Council of Religious Education with a General Secretary and a Chinese Assistant Secretary. The General Secretary was detained in America by family illness and the Assistant Secretary carried on the work until, in 1927, unsettled conditions so affected travel and the administration of any program from Shanghai that the central office was closed. The authorization and organization of the Committee on Religious Education (March, 1929) again provided an all-China organization. The Committee provides a central directing agency, while at the same time the expense of a central office and additional salaried officers is avoided. An executive committee of seven, to meet at least once a year, is the administrative ad-interim body. Conference boards of religious education are organized in eight conferences as follows: Central China, Cheng-tu, Chungking, Foochow, Kiangsi, North China, South Fukien, and Yenping. In Hinghwa Conference,
religious education is carried on as one department of a general administration board. Two conferences have full-time secretaries of religious education. Foochow area, comprising four conferences, has an area executive committee on religious education with two members from each conference board and a full-time Secretary of Religions. (2) A more complete conference board organization is required. The general Committee on Religious Education recommends that each conference board shall have the following standing committees: a. Committee on Children's work and Religion in the Home; b. Committee on Young People's work; c. Committee on Adult Work; d. Committee on Curriculum and Literature. A general Committee on Curriculum and Literature is also required, consisting of the chairmen of the conference committees and co-opted specialists.

Forward Look

(1) A thorough survey of religious education in the Methodist Episcopal Church in China should be made. a. The leaders of the Church are turning to religious education with new interest, new hope, new faith. Policies and plans of far-reaching significance are being formulated. It is possible that such a survey might be made in collaboration with the China Christian Education Association. (2) More emphasis should be placed on work with children. Proportionately too much time is being given to work with adults. Given the vision and sense of responsibility, trained leaders and teachers who have a spirit of fellowship with children and who know the principles of religious education, the Church of Christ can be built in the minds and hearts of uncounted multitudes of China's children. (3) There should be a closer coordination of the program and materials of the various denominational organizations and agencies. Movement in the direction of correlation and coordination is in progress and this should be encouraged. (4) The work of the conference boards of
religious education should be encouraged, supported and extended in every possible way. The conference board is the most effective agency for building the program in terms of the problems and needs of the local churches. Every conference board should have a well-trained, full-time Chinese secretary of religious education.
CHAPTER XVIII
YOUTH AND THE CHURCH
Y. T. Wu

Christianity in Fermentation

Christianity in China is now passing through a stage of fermentation. The yeast is doing its work and chemical changes are taking place inside the lump. The vitality of the Christian gospel has taken root in the heart of Chinese Christians and everywhere we see signs of new life breaking forth from beneath old forms and old structures. Strangely enough, and yet naturally, this new life comes after a period of opposition, persecution, criticism and doubt. Looking at the situation from the surface only, it takes some little insight to see what really is going on in the midst of inactivity, indifference and unpopularity. But no keen observer will fail to realize the great significance this religious reconstruction in China will have for the life of the Chinese people.

Youth and Church

One of the first things that will engage our attention is the attitude of youth towards the Church in this period of fermentation. To put it very abruptly we may say that today Chinese youth are breaking away from the Church. We may include in this class students and young men of modern training in general, both Christians and non-Christians. It is the purpose of this article to search into the causes of this state of things and to analyze them to see what lessons they may teach us and what attitude we should take towards them.

Church Does not Grip

Our youth are breaking away from the Church because the Church is no longer meeting their needs
and consequently ceases to have any attraction for them. The Church does not have a message that grips their hearts and souls, nor, when it does have one, is it put into terms that they can accept and appreciate. Then again the Church fails to draw into the service of its ministry men of high spiritual and intellectual quality. Enrolments in some of the leading theological seminaries in recent years have dwindled to a handful. The past ten years in China has been a period of great intellectual and moral upheaval; but the Church has not been in a position to take full advantage of its opportunities.

**Church Conservatism**

2. It follows from what we said above that our youth are breaking away from the Church because it is conservative. It still recites its old creeds, sings its old hymns and holds to a theology which refuses to reconcile itself with modern science and with what our own reason supports. Faith and reason are still regarded as being in hostile camps. Since the youth are not trained and experienced enough to see what is beautiful and valuable and true in these old forms of worship, they naturally look at them with contempt and regard them as superstitious.

**Services Lack Worshipful Spirit**

3. There is very little of the worshipful spirit in our ordinary church services. They proceed in a mechanical fashion and do not give one a sense of restfulness, of being drawn nearer to God and refilled with his spirit and power. The central thing in a service is the sermon, which unfortunately is not always of an edifying or inspiring kind. People attend church more to listen to the preacher than to worship God. Group worship is an art which takes thought, experience, equipment and a personality for its achievement, and esthetic worship is lamentably rare in our Chinese churches.
Membership not Congenial to Youth

4. The membership in the average church is often not congenial to young men. The two groups have different backgrounds, different trainings, different outlooks and different aspirations. To youth the older group looks conservative, ignorant and superstitious, while to the older church membership youth looks radical, frivolous, and unstable. For this reason, the young people find it difficult to make the Church their spiritual home; and for the same reason younger men in the ministry, who have had modern training, do not always meet with welcome from older members of the churches.

Compulsory Church Service

5. Another reason why so many men dislike having anything to do with the Church is the reaction against compulsory church services in Christian schools which obtained before the Nationalist regime. School authorities felt it to be their duty to make their students religious by whatever means they could employ. The result was that they attended the services as a matter of form and their spiritual growth was often stunted by a feeling of religious oppression. A worse thing that often happened was that these students became very cold toward Christianity and even hostile to it after they left their schools.

Religious Problems of Youth

6. The modern youth are beset with many religious problems. Is God real? Is prayer really effective? Can we believe in miracles? What has religion to do with life? These are only a few of the questions that have often been asked? It is an age of doubt and iconoclasm. It is as if the young people are pulling up their religious faith by the roots and examining it to see if they are sound. The scientific temper is reigning supreme and everything has to pass before the judgment seat of reason. This, in
spite of its dangers, is a healthy sign of life, for it is the beginning of a religion which is based on personal faith and experience rather than on tradition and authority. From this a religion will finally evolve which the Chinese will be proud to call their own. The point that has bearing on our subject, however, is the fact that the Church is not the place where these young men can find rest for their troubled souls and solutions for their religious problems. They are practically left to struggle for themselves.

**Changed Conception of Religion**

7. Another important reason why the Church is losing its influence on the young men is the changed conception of religion which is slowly becoming articulate since the country came into its reconstruction period. Religion is identified with life, with the meeting of the practical needs of the time and with deeds which embody in a concrete way the religious spirit. This has a deeper meaning than is ordinarily implied by the term “social gospel.” For it does not mean that we first have religion and then apply it to life: rather it means that the very things that constitute religion are the things that we do in the spirit of religion in all phases of our life. In this sense there is no separate compartment of life which we can label as “religious” and others which we can call “secular.” Religion is only one of the possible ways of looking at life, but nevertheless it touches all the different strands of life as the warp touches the woof. Christianity in the Church is too much interested in the kind of religion that has very little to do with life, something that can be stored away for Sundays in the form of a pious but harmless practice. It is afraid of anything that might disturb its own peaceful life, and it is afraid to die in order to live again. Such a religion will not appeal to young men who yearn for service and adventure and the giving of one’s life to one’s nation.
Changed Conception of Church

8. The above point brings us to another one equally important, namely, the changed conception of the Church. Although the Church never exactly claimed to be the only ark of salvation, yet it very nearly claims that position. Baptism, for example, marks for many the difference between one who is "saved" and one who is not, however near he may come to the Christian ideal in other ways. There is a tendency today to minimize the authority of the Church and the importance of the religious functions which it performs. The touchstone of a Christian is his personal faith in Jesus Christ, and not conformity to the creeds and ceremonies of the organized church. This is a return to religious individualism.

Doubt of Ministry

9. The last point on our list, though by no means held by very many people, is the doubt of the ministry as an institution. Why should we have one man to preach to us Sunday after Sunday when we all, in a sense, are and ought to be ministers? Is any one man qualified to be our spiritual teacher all the time? And even if there is such a man, can he fulfill his mission by becoming a minister who is entrusted with the specialized duty of teaching people to be religious and with a host of miscellaneous things? Not that there should not be anyone to keep the congregation together, and to serve its needs, but should he necessarily be the minister? The present demand is for a religious democracy and for a fuller and better sharing of the experiences of group worship among members of the congregation.

Such in broad outlines are some of the things that some of our youth are thinking of Christianity as it exists in the Church in this period of fermentation. At places youth looks over-critical and seems to exaggerate the faults of the Church, but in all these expressions of dissatisfaction there is hidden the
germ of a religion and a church to come which will better minister to the needs of the young men of this age. Our duty is not to look at the criticisms and let ourselves be irritated by them but rather to look for the positive lessons which each of the above points may bring to us. Moreover we should not think that modern youth are content with mere destructive criticism. They are already making certain experiments in an attempt to find possible "ways out." Let us, therefore, see what some of these experiments are.

Fellowship Group

This was started some three or four years ago by Christian students in the schools. The membership ranges from three or four to several hundred. The smaller groups, however, are the ones that concern us. These consist of members who are congenial to each other and who feel similar needs in their personal lives. They meet together regularly to worship, to discuss their religious problems, to lay bare the feelings, the burdens, the joys and the aspirations of their hearts to each other. It may be in a little private room or it may be at the top of a mountain, under the shade of a tree, or in the quietude of a starry night, that hearts meet hearts and souls meet souls and hearts and souls together meet God. Where the fountain of cut-and-dry formalism has exhausted itself the human soul recovers its religion in the dewy places of personal and informal communion with the divine and with its fellowsouls.

Experimental Religious Services

New forms of services have been worked out in the past two or three years with very fair success. New wordings have been used for familiar and old hymns; new prayers have been written; passages from Chinese classics are inserted in Scripture readings; Chinese tunes have been utilized for new hymns; incense and candles are freely used. These are but a
few of the outward signs of a new life throbbing within and craving for expression. We notice in these new experiments a demand for both Quaker silence and Catholic ritualism.

Extra-Church Services

There have been groups of young people who are dissatisfied with the existing Church but who yet find themselves unable to go without some form of regular group worship. They have, therefore, organized themselves and run their own services outside of the Church, using their own forms of worship and preaching by turns. These ways of worship, however, seldom prove to be practicable for any length of time owing to the lack of responsible attention to the details of business involved in organization.

Religion and Life

The demand for the identification of religion with life finds its expression in rural church projects. Many students are fired with enthusiasm to go into country districts to establish centers of service where, aside from the preaching of the gospel, the religious spirit can be made to pervade through all the activities carried on in the interests of the community such as popular education, sanitation plans, playgrounds, agricultural improvements, etc. For many years the students in one city have gone to the villages during their winter vacation for this type of work. Some of these students have decided to devote their life to this line of service.

Period of New Life

This will be sufficient to indicate that the present period of fermentation is not a period of decay, but rather a period of new life. The youth are breaking away from the Church not because they feel they can afford to be Christian without a church but because they are seeking for something which will better minister to their spiritual needs. We have remarked above that this is an age of doubts and iconoclasm. We may
be led to think from this that youth are rebelling against religion and are indifferent to the things of the spirit. But this is far from being true. Doubts and the breaking of idols are necessary steps to progress, but when they are permitted to form into a habit, they will weaken the mind, paralyze the will and darken the spirit. While youth need their "nays" they also need their "yeas." This need for affirmation, for a positive message, for something which means power and peace, is already beginning to be keenly felt. Too many "nays" have upset the modern youth and put them into a depressing and a pessimistic mood. Their needs will have to be met in many different ways, but one of the ways without doubt is religion. The Church may not be uppermost in the minds of youth today, but that may only be a period of transition. The Church as an organization may change, nay, it will change, but essentially it will still be a church, a place where Christians come together to worship God. When it has changed enough to be congenial to the spirit and demands of youth, then youth will return to the spiritual home to which they belong. History tells us that an institution gets old and stale and needs to be rejuvenated from time to time. The spirit of youth, with their rebellion against lifeless forms and meaningless practices and their love for freedom, reality and adventure, is one of the moving forces that will help to usher in the new day. The future for Christianity in China is full of possibilities and we should be thankful for the part that Chinese youth will play in it.
CHAPTER XIX
RELIGIOUS EDUCATION IN CHRISTIAN MIDDLE SCHOOLS
CHESTER S. MIAO

Importance

The importance of Christian middle schools in the Christian Movement has been well stated by the China Educational Commission as follows:

"What may be called the backbone of the Christian community will come mainly neither from the elementary schools nor from the university, but from the middle schools. Pupils who do not reach this level of education will scarcely be prepared to be lay leaders. If they go beyond the middle school they will, for the present at least, largely join the professional classes. The strength of the Church will come from the middle school. The leaders of the Church at large, its educators and moulders of public opinion, will come from the higher institutions, but must of necessity pass through the middle school. The qualified teachers of elementary schools will also come from schools of this grade. It is evident, therefore, that the maintenance of the right kind and number of these schools is the center of the educational problem."*

Number

Dr. T. Z. Koo, in 1924, gathered statistics and made a report on 339 Christian middle schools.† This was probably the largest number of middle schools the Christian Church in China ever had. During the restless years of 1925 and 1926 many

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*Christian Education in China, pages 51-52.
†Educational Review, April 1924, page 169.
schools faced attacks from without and serious problems within. The revolutionary movement compelled the suspension of a large number of middle schools. In some provinces, such as Hunan and Honan, all Christian schools were closed for more than a year. In the year 1927-28, although exact statistics are not available, probably not more than one hundred middle schools were able to carry on. The figure for the year 1928-1929, so far as secured, is 164.

**Types**

Christian middle schools, as we now find them, are of the following principal types:

1. Full middle schools, with general courses.
2. Full middle schools, with commercial or normal departments.
3. Middle schools affiliated with a college.
4. Anglo-Chinese college type, with high standard of English.
5. Vocational schools—normal or agricultural: a small proportion are of this type.
6. The junior middle schools, often with primary schools attached.

**Students From Primary Schools**

Dr. Luce's survey of Christian middle schools in 1919 showed that 51% of students in East China and 48% of students in the whole country had come from Christian primary schools. The study made by the writer of twenty-five East China schools in 1928, showed 28.7% of students from Christian primary schools; and a study of fifteen schools throughout the country in 1929 showed an average of 25.4% who entered middle schools from Christian elementary schools. These figures reveal a marked decrease in the contribution of Christian primary schools to secondary school enrolment. The percentages are lower in the boys' schools. Sheng Kung Hui middle schools still draw from their own primary schools the largest percentage of any church body in China.
Students From Christian Homes

The 1919 survey showed 27% students in East China and 38% in all China, from Christian homes. In the 1926 East China study (figures for the fall term of 1924), 12% of the boy students and 41% of the girl students, average 20%, were from Christian homes. The religious study, 1928, of twenty-five East China schools reported 19% from Christian homes; the 1929 survey 18.3%.

Christian Character

In the fall term of 1924, forty-two East China schools reported 38% of boy students and 58% of girl students, a total of 45%, who were church members. The 1928 study showed 15.4% of boy students and 43% of girl students—a total of 23.5% Christian students. The 1929 study of religious life in schools shows 29.2% of students in twenty-one schools enrolled as church members. Not only is the average proportion of Christian students decreasing but in some schools, which formerly maintained a goodly number of Christian students, there has been an alarming shrinkage of the Christian student nucleus. One well-known East China middle school now has 7.7% Christian students as compared with 30% five years ago; and teachers say the quality is lower: another has 13% as compared with 52% in 1923. Many schools as they face the fact of an increasing non-Christian constituency and of a smaller Christian student body, are compelled to ask themselves whether either reduction in the size of the student body or radical change of emphasis in their religious educational program are not essential if the Christian character of the institution is not to be lost. The minimum student body is generally dictated by the financial needs of the institution. Should there, however, be a maximum determined by the spiritual resources available to deal effectively with the moral and religious needs of each student who attends?
Christian Teachers

Dr. Luce's survey of middle school education in 1919 showed 67% Christian teachers in East China and 63% in all China. The 1926 study of East China schools showed 73% Christian teachers in girls' schools and 82% in boys' schools, average 77%. The 1928 study of religious education in twenty-five East China schools reported 74% of Christian teachers and 43.6% were considered to be helping the students in their religious life. A survey of fifteen schools in 1929 shows 73.6% of Christian teachers, and 42.8% were actively interested in religious work. These comparative figures make it evident that the proportion of Christian teachers has not decreased, but has slightly increased since 1919. But, "How shall we, in fact, enlist all the teachers in active Christian work for the school and for the students?" and "How shall we secure their hearty cooperation in the religious program of the school?", are much more difficult questions than that of engaging teachers who are merely nominal church members.

Registration

Christian middle schools have adopted no uniform policy on government registration although there has been much interchange of opinion. School boards, mission boards, Chinese church bodies and missions are acting independently and even differently in different situations. About seventy percent of the middle schools now open are registered, re-registering or preparing to register. The pressure for registration upon girls' schools is less than upon boys' schools, and the effect of non-registration seemingly less serious in girl's schools.

Religious Opportunity

How does the religious opportunity of the registered school or the school which does not require religious education compare with that of other Christian schools? What religious work can the registered
school promote within the limitations set by the government and by its own choice of policy? These questions are being asked not only by administrators and teachers but also by a great number of supporters and friends of Christian middle schools. The answer given will help to determine the program and goals of religious education in the school and the possibility of the school's achieving its ultimate Christian purpose.

Voluntary Religious Education

Recent conferences of Christian teachers and the experiences of several registered schools indicate that the opportunities of the registered school are many and varied. Elective religious courses or religious courses alternative with other courses are permitted, with the possibility of the majority of students selecting these courses. While worship services are free to those who desire to attend, the required assemblies bring together all the students, and sometimes enable speakers to use religious themes, upon the ground that religion is a phase of life and education. History and literature contain frequent references to religious development and ideas; the social sciences raise vital ethical and religious questions indirectly, if not directly; philosophy, ethics and similar subjects touch religion at many points. A wise Christian teacher may call attention to moral and religious facts and implications and stimulate thinking and discussion upon them in and out of class without in any sense preaching or propagandizing. One English teacher frequently suggests religious themes for student essays and finds that many students choose them. Religious meetings may be held on the campus and special speakers be invited from outside. The library may contain religious periodicals, and books and pictures on school walls include religious art. Teachers and students may carry on their voluntary religious activities and forms of service as they have always done.
Spiritual Need of Students

Christian schools are coming to feel that the restrictions upon religious opportunity from without are not so serious as those created from within by inability or failure to meet the moral and spiritual needs of students. As one Christian teacher expressed it, "Nothing can prevent a teacher or student from being a Christian in the school." In some schools there are teachers who are eager to help their students in various ways. It is surprising to find how many opportunities such teachers find. For example, a teacher of social science in a North China school has always found opportunities in his classroom to help his students with certain social, economic and political problems. One teacher of mathematics in a South China school—dealing with a subject generally regarded as dry—has, through his fair attitude in the classroom and through his friendly contacts, been most helpful to the religious life of his students. One dean of discipline in an East China school—a position which often makes the teacher unpopular among students—has succeeded remarkably well in meeting the personal problems of his students. One business manager in another East China school—a man supposed to deal only with the material side of the school life—has been most active in a Christian student-fellowship group. It is clear that the door is always open wide to all those who are really interested in their students and who earnestly want to do something to help them, whether they are in registered schools or otherwise.

Varying Methods

Now a word about application of the voluntary methods of religious education and its results. With the new religious education still in an experimental stage, it is natural to find a variety of plans and frequent changes of method in schools from year to year. Briefly the ways in which religious courses are introduced may be grouped as follows:
1. Some schools have never included either required or elective religious courses in their regular curriculum. They have depended upon the required chapel period and extra-curricular Bible classes.

2. Some schools in North China once had required religious instruction but when the pressure for registration became strong they dropped the required courses and did not introduce elective ones. In these schools direct religious instruction has been entirely extra-curricular for several years. The opportunity of offering religious courses to students, since schools are now under the control of the Nanking government, is leading most of these schools to plan again for religious education in the curriculum.

3. Schools, which more or less unwillingly adopted the voluntary system or which still believe strongly that every student needs systematic religious instruction, are giving an opportunity for a negative choice only. If a student is unwilling to enter a class in religion, he has to report to the dean or director of religious education and an excuse will be given to him. Otherwise he is expected to attend.

4. Elective courses may be offered to the whole school, to classes or a group of classes such as Junior 3 and Senior 1. The results depend upon the teachers, the type of courses offered, the methods used in presenting the courses to the attention of students and the general attitude toward religious study.

5. A large number of schools are using the alternative method in religious instruction. That is, the student has a choice between a class in religion and in some other subject such as ethics, civics, or the philosophy of life. Some religious educators advocate that the religious course and its alternative should be taught by the same teacher, so that the personal element of the teacher will not influence the decision.

6. Some schools, although they teach religion in the curriculum, yet place the larger emphasis upon extra-curricular study and activities,
Result of Voluntary System

It is still difficult to appraise fairly the results of the voluntary system. Standards of judgment vary. Statistics of enrolment in religious classes are but one criterion of the effectiveness of the method. A study of East China schools in 1928 showed 35.9% of students electing religious courses under the alternative plan. The percentage in purely elective religious courses was higher but the number of schools reporting much smaller. Nine schools in all China, in 1929, with 1759 students, reported 42.8% selecting religious courses as alternatives to ethics.

Impressions

When asked for their general impressions of the influence of the voluntary system upon the religious life of the school, twenty-five East China schools thus replied in 1928: number of students reached small, but spirit good—33.9%; minority of students favor the religious program—16.6%; all students in favor of the religious program—10%; no opposition—10%; no particular influence or effect—27.8%. In many schools a reaction against religious instruction followed the change of system, but after a year or two the results were considered better than under the older plan.

Student Religious Life

In the matter of student life and thought, it is interesting to note that the middle school students are just as religious as they were before. It is probably true to say that they are less interested in theological and biblical problems than they were before, but are more thirsty after truth and reality. The problems in their minds now are those searching ones that touch the very heart of religion. This is revealed in the frequency of such questions as the following:

1. What is God? Where is God? How can we find God and feel God? Why does God allow evil?
2. What does it mean to be a Christian? What are the essential differences between Christians and non-Christians? What is the right Christian attitude towards Japan?

3. What is the use of religion? Why is religion necessary to life?

4. What is the real meaning of life? What is life for? How can one find real interest and joy in life?

5. How can we believe in love as a principle and law of life when there is so much hate all around us?

6. Are religion and science contradictory? Can religious people sometimes be scientists? What does China most need today, religion or science?

Outlook

In conclusion, a study of the present methods and results of religious education in Christian middle schools has given this observer, at least, confidence and hope. The Christian middle schools are, of course, meeting many new and perplexing problems. But if they will secure more teachers with vital religious experience, have more strong Christian students as a nucleus and have wisdom and patience to experiment with new and better methods, they may move forward in the realization of their Christian aim.
PART VI
SOCIAL LIFE

CHAPTER XX
LABOR ORGANIZATIONS IN 1928
S. K. SHELDON TSO

Origin

The labor movement is characterized in 1928 by a general quietness, as the labor groups were undergoing reorganization. In order to understand the present unique situation, it is necessary to trace the historical development which led up to it. In 1917 Canton had its first May Day celebration! This laid the foundation stone of labor organizations. Following the student movement and several significant strikes in Hongkong and Canton, a great variety of trade unions sprang up like mushrooms. In May, 1922, a labor conference was held in Canton, attended by 160 delegates who represented over 300,000 workers in some 200 unions in twelve important cities.

Growth

In the meantime the union movement spread to other parts of the country. Shanghai boasted a total of about 50 unions, and a movement for consolidating them into one federation started in May, 1922. But the agitation bore no fruit; it was not until 1924 that the Federation of Labor Unions of Shanghai was created. This included 40 unions composed of 50,000 workers. The leading unions in the federation were the Union of the Nanyang Brothers' Company, the Shanghai Metal Workers' Union and the Union of the Returned Laborers from France. During this period, as a result of Soviet propaganda, radical
elements began to creep into the working classes and assumed the leadership among the labor organizations.

Second Labor Conference

In May, 1925, the second labor conference was held in Canton, attended by 230 delegates representing 570,000 workers. A significant resolution was passed aiming at the creation of a General Labor Union.

Third Labor Conference

In May, 1926, the third labor conference was held at Canton. Four hundred delegates representing 1,240,000 workers belonging to 400 unions in 19 provinces were present. Some important resolutions were passed aiming at reorganization of all the trade unions in China.

Communistic Influence

As these last conferences were more or less dominated by communists, the policies adopted were chiefly revolutionary in character, such as "direct action" and "sabotage." Since then strikes have increased every year and some of the industries were forced to suspend operation owing to the exacting demands of the workers. This leftward swing reached its climax in 1926 when Wang Chin-hui and Chen Tu-siu, the renowned radical leaders, made significant proclamations on radical labor policy. Soon afterwards the over-expansion of communist influence in the Kuomintang and among the laboring classes was observed by Wu Chin-hen, a most prominent Kuomintang member, who lost no time in making a significant proposal to the party with a view to wiping out the radical elements. The proposal was accepted and the movement for "clearing out" the left wing, or the radical members of the party started. The Russian disciples were forced to leave China; labor activities in consequence became quieter. This action of the Kuomintang was almost a necessity for the sake of industrial peace, for the left wing had pushed their
policies too far afield. The General Labor Union of Shanghai and the All-China Labor Federation in Hankow were tinged with extreme ideas, which would eventually check the growth of Chinese industries through the resulting constant disturbances.

**Control of Unions**

This swing toward the right culminated in the policy of union suppression as adopted by General Pei Chung-hsi, the communist killer. In a few months' time practically all of the unions in Hankow were dissolved by him. This extremely conservative policy is of course the reaction to the over-expansion of communistic influence. Yet it is not, after all, a *rational* policy. So the labor policy was taken up for discussion in the Fourth Plenary Session of the Central Committee, held in Nanking, January, 1928. In this conference a resolution was passed that all unions in China should be under the direction and supervision of the Kuomintang. This meant that the right wing of the party had legally taken over from the hands of the left wing the right of organizing the unions. The reason for this action is that the great majority of the proletariat in China are uneducated and hence unable to organize themselves. Since then a great number of unions in all parts of China have been dissolved. After a few months of experiment with this suppressive policy, it was found that some definite steps must be taken to reorganize the unions in order that the laboring classes might be guided into the right channel for the promotion of their welfare. So in the Fifth Plenary Session of the Central Committee held in Nanking, in July, 1928, a resolution was passed looking to reorganization of all unions in China.

**Reorganization of Unions**

From this brief account of the historical development of labor organizations, it is clear that the year 1926 marked the turning point from the left to right, and that in the first part of the year 1928 all unions
UNION REGULATIONS

were in a disorderly state. In the autumn, unions were readjusting themselves while the Kuomintang undertook the work of reorganizing the labor organizations on the ground that the wage earners are not intelligent enough to organize unions for themselves and that they are too easily influenced by Russian propaganda. The Kuomintang appointed commissioners to deal with labor leaders in the matter of union organization.

New Regulations

In July 1928, regulations governing the organization of labor unions were passed by the State Council. Some of the significant provisions are: 1. The recognition that trade unions and employers' associations are on an equal footing. 2. Trade unions shall have freedom of speech and of the press and be allowed to carry on educational work. 3. Trade unions shall have the right to conclude collective agreements with employers' organizations. 4. The districts of the unions shall coincide with the administrative districts. 5. The authorities of the unions shall be invested in the order of: 1. the general labor union; 2. conferences; 3. executive committees of individual unions. 6. Within the individual unions small groups may be organized if the number of workers concerned is between five and twenty-one: on agreement by three such small groups a branch union may be organized. 7. A general labor union may be organized among the unions in each district or province: by agreement between nine such general labor unions, a labor conference may be called. 8. Each union shall have the following committees: 1, organization committee; 2, publicity committee; 3, training committee; 4, economic committee; 5, general committee. At the same time another set of regulations were passed by the State Council to the effect that unions of the following industries shall be classified as special unions: 1, railways; 2, shipping industries; 3, mining; 4, postal service; and 5, electric works.
Present Strength of Unions

These regulations went into effect immediately after they were passed. The reorganization committee appointed by the Kuomintang undertook the work of reorganizing unions in conformity with these regulations. In an investigation made by the Department of Labor, Ministry of Industry, Commerce and Labor, it is shown that in 1928 there were 1088 unions representing 1,883,555 laborers and eight special unions with a total membership of 41,412 workers. That is, there was a grand total of 1096 unions representing 1,924,967 workers. If this number is compared with that of a year ago, there is evident a marked contrast, for according to the report of the Chinese labor delegates in the Pan-Pacific Trade Union Conference there were then a total of 3,065,000 organized workers as follows:

a. According to Districts (1927).

<table>
<thead>
<tr>
<th>District</th>
<th>Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shanghai</td>
<td>800,000</td>
</tr>
<tr>
<td>Kwangtung</td>
<td>400,000</td>
</tr>
<tr>
<td>Chekiang</td>
<td>300,000</td>
</tr>
<tr>
<td>Hongkong</td>
<td>250,000</td>
</tr>
<tr>
<td>Wusih</td>
<td>120,000</td>
</tr>
<tr>
<td>Chinkiang</td>
<td>10,000</td>
</tr>
<tr>
<td>Nanking</td>
<td>50,000</td>
</tr>
<tr>
<td>Shensi</td>
<td>15,000</td>
</tr>
<tr>
<td>Honan</td>
<td>6,000</td>
</tr>
<tr>
<td>Kwangsi</td>
<td>50,000</td>
</tr>
<tr>
<td>Three Eastern Provinces</td>
<td>5,000</td>
</tr>
</tbody>
</table>

Total 3,065,000

b. According to Industries

<table>
<thead>
<tr>
<th>Industry</th>
<th>Workers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cotton Mills</td>
<td>180,000</td>
</tr>
<tr>
<td>Silk Factories</td>
<td>120,000</td>
</tr>
<tr>
<td>Miners</td>
<td>60,000</td>
</tr>
<tr>
<td>Seamen</td>
<td>100,000</td>
</tr>
<tr>
<td>Railroads</td>
<td>35,000</td>
</tr>
<tr>
<td>Post Office</td>
<td>18,000</td>
</tr>
<tr>
<td>Telegraph</td>
<td>15,000</td>
</tr>
<tr>
<td>Printing</td>
<td>50,000</td>
</tr>
<tr>
<td>Customs</td>
<td>3,000</td>
</tr>
<tr>
<td>Transport</td>
<td>150,000</td>
</tr>
<tr>
<td>Architecture</td>
<td>120,000</td>
</tr>
<tr>
<td>Rice Selling</td>
<td>50,000</td>
</tr>
<tr>
<td>Metal work</td>
<td>30,000</td>
</tr>
<tr>
<td>Day-Laborers</td>
<td>250,000</td>
</tr>
<tr>
<td>Tannery</td>
<td>5,000</td>
</tr>
<tr>
<td>Tobacco</td>
<td>30,000</td>
</tr>
<tr>
<td>Chemical Work</td>
<td>15,000</td>
</tr>
<tr>
<td>Police, etc.</td>
<td>80,000</td>
</tr>
<tr>
<td>Ricksha Men</td>
<td>60,000</td>
</tr>
<tr>
<td>Workers in other factories and industries</td>
<td>1,694,000</td>
</tr>
</tbody>
</table>

Total 3,065,000

Unions Dissolved

These figures were given as correct by the Pan-Pacific Trade Conference, but there is no available
means of verifying their accuracy. However, it is safe to infer from these figures that in 1928 a great number of unions were dissolved and their members scattered.

**Distribution of Organized Workers**

The statistics of organized workers classified by districts in 1928, as shown in the data obtained by the Department of Labor, indicate that among all the provinces and districts Kwangtung ranked first in number, as there were 1,423,058 organized workers in five significant unions: while a year ago, Shanghai led in numbers. This is due to the fact that since the Kuomintang adopted a conservative policy, a great number of unions in the Yangtze Valley have been dissolved. Underneath is given the distribution of organized workers in different sections of the country:

<table>
<thead>
<tr>
<th>Unions</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kiangsu</td>
<td>12</td>
</tr>
<tr>
<td>Anhwei</td>
<td>98</td>
</tr>
<tr>
<td>Suiyuan</td>
<td>7</td>
</tr>
<tr>
<td>Kansu</td>
<td>6</td>
</tr>
<tr>
<td>Charhar</td>
<td>9</td>
</tr>
<tr>
<td>Shansi</td>
<td>27</td>
</tr>
<tr>
<td>Shantung</td>
<td>9</td>
</tr>
<tr>
<td>Honan</td>
<td>77</td>
</tr>
<tr>
<td>Kwangtung</td>
<td>5</td>
</tr>
<tr>
<td>Kiangsi</td>
<td>1</td>
</tr>
<tr>
<td>Kwangsi</td>
<td>18</td>
</tr>
<tr>
<td>Fukien</td>
<td>1</td>
</tr>
<tr>
<td>Nanking</td>
<td>114</td>
</tr>
<tr>
<td>Shanghai</td>
<td>429</td>
</tr>
<tr>
<td>Peiping (Peking)</td>
<td>19</td>
</tr>
<tr>
<td>Tientsin</td>
<td>77</td>
</tr>
<tr>
<td>Canton</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td><strong>989</strong></td>
</tr>
</tbody>
</table>

**Labor Union of Kwangtung**

According to a further analysis of the data these were classified into general labor unions and the re-
organization committees of leading unions. It is shown therein that the General Labour Union of Kwangtung stood out as the foremost in numerical strength as it represented 1,260,000 workers, and has been subsidized by the provincial government with a sum of $600 a month.

List of Unions

The unions are given as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Branch</th>
<th>Members</th>
<th>Expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Federation of Trade Unions in Kwangtung</td>
<td>24</td>
<td>22,732</td>
<td>Government subsidy, $2,229 a month</td>
</tr>
<tr>
<td>General Labor Union of Kwangtung</td>
<td></td>
<td>1,260,000</td>
<td>Government subsidy, $600 a month</td>
</tr>
<tr>
<td>General Labor Union of Tientsin, Special Municipality</td>
<td>76</td>
<td>21,589</td>
<td>Provincial Party subsidy $600 a month</td>
</tr>
<tr>
<td>General Labor Union of Nanking, Special Municipality</td>
<td>113</td>
<td>23,763</td>
<td>?</td>
</tr>
<tr>
<td>Reorganization Committee of Trade Unions in Honan</td>
<td>19</td>
<td>2,210</td>
<td>?</td>
</tr>
<tr>
<td>Reorganization Committee of Trade Unions in Anhwei</td>
<td>5</td>
<td>?</td>
<td>$1,100</td>
</tr>
<tr>
<td>Reorganization Committee of Inland Water Sailors' Union in Fukien</td>
<td>?</td>
<td>?</td>
<td>$600</td>
</tr>
<tr>
<td>Reorganization Committee of Trade Unions in Kansu</td>
<td>2</td>
<td>312</td>
<td>?</td>
</tr>
<tr>
<td>Reorganization Committee of Trade Unions in Shansi</td>
<td>26</td>
<td>5,382</td>
<td>?</td>
</tr>
<tr>
<td>Reorganization Committee of Trade Unions in Kiangsi</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
</tbody>
</table>

Reorganization Committee

The reorganization committee given above is appointed by the Kuomintang for the purpose of wiping out undesirable elements in the unions. As shown
in the above table there were six significant reorganization sub-committees which started the work of reorganizing the unions in different provinces. In the case of special unions, the Department of Labor made a further study which indicates that among all the special unions, the Chinese Seamen’s Federation is most significant from the standpoint of numerical strength. It represented 160,000 workers, 21,500 of whom had registered with the respective reorganization committees. Next comes the Tientsin-Pukow Railway workers which represented 13,827 workers, 8,865 of whom were registered at the end of 1928. A detailed analysis of the special unions is given in the following table:

**List of Special Unions**

<table>
<thead>
<tr>
<th>Name</th>
<th>Year</th>
<th>Expenses</th>
<th>Branches</th>
<th>Workers</th>
<th>Registration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reorganization Committee of Shanghai, Nanking and Hangchow Railway Union</td>
<td>Aug. 15, 1928</td>
<td>$1,411</td>
<td>11</td>
<td>6,000</td>
<td>3,116</td>
</tr>
<tr>
<td>Reorganization Committee of Lung-hai Railway Unions</td>
<td>Aug. 14, 1928</td>
<td>$1,300</td>
<td>6</td>
<td>5,000</td>
<td>3,916</td>
</tr>
<tr>
<td>Reorganization Committee of Tsao-Mining district</td>
<td>Aug. 1, 1928</td>
<td>$1,320</td>
<td>None</td>
<td>6,000</td>
<td>2,271</td>
</tr>
<tr>
<td>Reorganization Committee of Tientsin-Pukow Railway Unions</td>
<td>Aug. 10, 1928</td>
<td>$1,450</td>
<td>5</td>
<td>18,827</td>
<td>8,865</td>
</tr>
<tr>
<td>Reorganization Committee of Chinese Seamen’s Federation</td>
<td>Aug. 10, 1928</td>
<td>$2,110</td>
<td>6</td>
<td>160,000</td>
<td>21,500</td>
</tr>
<tr>
<td>Reorganization Committee of Peiping Hankow Railway Unions</td>
<td>?</td>
<td>$2,018</td>
<td>?</td>
<td>?</td>
<td>1,744</td>
</tr>
<tr>
<td>Reorganization Committee of Peiping Suiyuan Railway Union</td>
<td>?</td>
<td>$1,440</td>
<td>?</td>
<td>Being registered</td>
<td>?</td>
</tr>
<tr>
<td>Reorganization Committee of Peiping Mukden Railway Union</td>
<td>Feb. 1926</td>
<td>$1,409</td>
<td>?</td>
<td>?</td>
<td>?</td>
</tr>
</tbody>
</table>
Reorganization Incompleted

From these tables it is obvious that the data do not give full information concerning all the unions in China. The reason is not far to seek. The reorganization movement only started in July, 1928, and the research work undertaken by the Department of Labor ended in March, 1929. So at the moment of writing progress is still going on along this line. Moreover, according to the report of the Ministry of Industry, Commerce and Labor, there was no supervisory Committee of the Kuomintang as yet in Yunnan, Sinkiang, and the Three Eastern Provinces when the Ministry sent out the inquiries; hence no accurate information could be obtained therefrom. In the case of Shensi, Hupeh, Hunan, Kwangsi etc., most of the "peoples organizations," in which labor unions are included, were dissolved as a result of the union-suppression policy. At present the most powerful union in South China is probably the General Labor Union of Kwangtung which represents 1,260,000 workers. Most of the unions in North China have somewhat lost in strength. So during this period of reorganization it is a tremendous task to make any concrete report regarding the labor situation. Recently a painstaking attempt was made by the Bureau of Social Welfare of the Municipality of Great Shanghai, with a view to classifying and analysing the workers in Shanghai. The result obtained is as follows:

<table>
<thead>
<tr>
<th>Occupation</th>
<th>No of Unions</th>
<th>Men</th>
<th>Women</th>
<th>Children</th>
<th>Total</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food and Drink</td>
<td>35</td>
<td>18,279</td>
<td>3</td>
<td>1,948</td>
<td>20,230</td>
<td>9.8%</td>
</tr>
<tr>
<td>Tea and tobacco</td>
<td>12</td>
<td>10,479</td>
<td>6,201</td>
<td>1,702</td>
<td>18,382</td>
<td>8.9%</td>
</tr>
<tr>
<td>Drugs</td>
<td>8</td>
<td>5,310</td>
<td>800</td>
<td>6,110</td>
<td></td>
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<td>205</td>
<td>48</td>
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<td>41,891</td>
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<td>35.7%</td>
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<td>30</td>
<td>55</td>
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<td>1.0%</td>
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<td>38</td>
<td>173</td>
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<td>1.1%</td>
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GROWTH OF UNIONS

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<td>1,196</td>
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<td>8,368</td>
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<td>532</td>
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<tr>
<td><strong>Total</strong></td>
<td>421</td>
<td>144,087</td>
<td>50,833</td>
<td>11,964</td>
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Significance of 1928

In conclusion, the year 1928 can be called a period of reorganization. This is explained by the historical development of the labor organizations. The period from 1920 to 1923 marked the rapid growth of labor unions, and the years from 1924 to 1926 witnessed the expansion of communistic influences. This radical tendency culminated in 1926 and the first few months of 1927, and April of this latter year marked the turning point with the starting of the "Party purification" movement. Since then most unions have been dissolved, and those which continued were more or less in a disorderly state. So the Kuomintang undertook in 1928 the task of reorganizing all the unions with a view to guiding the laborers into proper channels. This action was deemed necessary on account of the fact that the rank and file of the working classes are uneducated and unable to grasp the meaning of true unionism. They have often become the prey of Soviet propagandists. So joint committees were organized by Kuomintang members and the labor leaders throughout China to reorganize the unions. At the end of 1928, there were 26 reorganization committees in Kansu, 5 in Anhwei, 9 in Shantung, and 19 in Honan. Union members are required to register with these committees. However, the left wing of the labor
movement is by no means totally eliminated. So the laboring classes are still at the crossroads. Whether they will organize themselves on the basis of true unionism or on that of wild illusions will depend upon the methods governing their reorganization. So far as the year 1928 is concerned, it is too early to draw any conclusion; in all probability 1929 will witness some tangible results.
CHAPTER XXI
NATIONAL GOVERNMENT AND NARCOTICS
Bingham Dai

Government Attitude

In 1924 Dr. Sun Yat-sen said at Canton "the traffic in opium cannot co-exist with a National Government." This is no longer a mere prophetic promise of Dr. Sun's; it has now become a national attitude. Dr. Sun made this statement only seven years after China had won a notable victory over the opium evil. The decay of civil authority and the growth of militarism unfortunately, however, brought a general recrudescence of the traffic in this pernicious drug. As time went on, the tendency on the part of local militarists to encourage and tax the traffic in opium became as incurable a habit as opium-smoking itself. The grasp of the opium devil on the life of the nation became so tight and deadly that for a time it seemed as though the young National Government was unequal to loosening it. Actually a kind of compromise between the members of the Government was reached soon after the National Government took its seat at Nanking; but at the same time there grew up, gradually but steadily, a formidable volume of public opinion which was largely created and fostered by the National Anti-Opium Association. This led the National Government to turn away from the lure of the drug and to follow the will of its founder and push through the Chinese traditional policy of absolute suppression. In view of the tremendous difficulties characteristic of any transitional period and the alarming prevalence of the opium traffic in the past few years, it is of lasting interest to note how the National Government now tackles the narcotic problem.
Opium Policy

China is well known for her resolute attitude towards opium, and her success in the past has gained her world-wide renown. Her opium policy has, all along, been one of absolute suppression. In consequence, when the National Government was safely seated at Nanking, it was at once decided by the Central Political Council that complete prohibition was to be effected at all costs in the course of three years. Yet the extent of the evil was so great that the Provisional Opium Suppression Regulations promulgated in August, 1927, and the other two sets of regulations promulgated consecutively in November, 1927, and April, 1928, betrayed a definite tendency towards compromise. Taxes were collected on the traffic in opium, addicts were allowed to continue their evil practice and restrictions, i.e., the registering and rationing of addicts were by reason of their impracticability, little more than nominal. This was the situation in the dark period of opium monopoly, which began in August, 1927 and continued to the end of July, 1928. As is characteristic of all forms of opium monopoly, this drawing back from China's traditional opium policy did not bring the National Government in any way nearer to the goal of complete prohibition; on the contrary, it gave unprecedented excuses for unscrupulous officials, and merciless drug traffickers to enrich their private pockets; and the situation, as a matter of fact, went from bad to worse.

Opium Monopoly

Opium monopoly may have its charm in other countries where the question of revenue is the most important consideration and where the problem of drug addiction does not concern their own citizens. But it evidently does not fit in with the programme of the Nationalist Movement, the policy of which it is to relieve the distress of the people and to lift them to a higher level of existence. Furthermore, the deep-rooted hatred of the drug and the general awakening
among the masses made it impossible for any system of opium monopoly to last long. Consequently, the same moral forces that gave birth to and furthered the revolutionary movement simultaneously worked toward a thoroughgoing opium suppression policy. Before long both the Government and the people became vividly aware of the evils of the monopoly policy and a drastic change was the result. In July, 1928, the National Government ordered all opium suppression bureaux to close; in August it established a new national organ for the effective suppression of opium; and in September the new Opium Suppression Act and Regulations were promulgated. Since then the National Government has come back to the old policy of absolute suppression.

**Opium Suppression Law**

The policy of absolute suppression simply means the strict enforcement of the Chinese law against opium, a knowledge of which is essential to an understanding of the Chinese traditional stand against the drug. The following are a few quotations from the Opium Clauses of the Chinese Criminal Code. (Article 271-276).

*Opium sentences in the Chinese Criminal Code*

**Article 271.** Any person found to be manufacturing, dealing in, opium, morphine, cocaine, heroin or their derivatives, or keeping same for the purpose of private traffic, or importing or exporting the same, shall be sentenced to penal servitude for not more than five years and a fine of not more than five thousand dollars.

**Article 274.** Any person found growing the poppy or coca seeds for the purpose of manufacturing opium, morphia and cocaine shall be given penal servitude for not more than three years, and shall also be fined a sum below three thousand dollars.

**Article 275.** Any person found to be an addict to opium, morphia, cocaine, heroin or their derivatives
either in the form of smoking or taking injections, shall be liable to a fine of not more than one thousand dollars.

Article 276. Any person found giving morphine injections shall be sentenced to penal servitude for not more than two years and a fine of less than five hundred dollars.

Enforcement

To enforce the above law, the National Government promulgated the new Opium Suppression Act and Regulations on September 10th, 1928. Space does not permit us to quote these Regulations in full; they deal with the specific ways by which the national and the local government organs should suppress the cultivation of, traffic in, and use of the drug. The Act, however, is significant and runs as follows:

Opium Suppression Act

Art. 1.—With regard to opium, poppy, morphia, cocaine, heroin and their derivatives, the cultivation, manufacture, sale or transportation thereof, except for provisions of this Act, shall be made punishable in accordance with the provisions of the Criminal Code.

Art. 2.—Beginning from March 1st of the 18th year of the Chinese Republic (1929) the smoking of opium shall be made punishable in accordance with Article 275 of the Criminal Code; government employees found after that date guilty of smoking opium shall be given the maximum penalty as provided by the Criminal Code.

Art. 3.—Government employees guilty of cultivating poppy or manufacturing, selling or transporting opium or giving protection to those convicted of opium charges, as stipulated in the Criminal Code, shall be given the maximum penalty as may be inflicted under the provisions of the Criminal Code,
Art. 4.—The revised Opium Suppression Regulations as of April 4th of the 17th year of the Chinese Republic (1928) shall henceforth be abolished. Existing Provincial Opium Suppression Bureaux are required to complete the liquidation of their affairs before December 1st of the current year; failure to comply with the latter provision of this Article will render those officials concerned liable to punishment as provided by the Criminal Code.

Art. 5.—Whatever opium, morphia, cocaine, heroin, as well as their derivatives as may be required for medical or scientific purposes shall be handled by organs specially created by the National Government.

Article 2 of the Act, it should be noted, was meant to give enough time for addicts to drop their habit and local governments to assist them to do so. However, in provinces, such as Kiangsu, Chekiang, Shansi and others, where the opium suppression law had been already strictly enforced, this Article did not apply.

**Old “Suppression” Bureaux**

For carrying the above opium suppression law into practice, the National Government ordered all old opium suppression bureaux to close before the end of 1928, and in their place established a central organ at Nanking, called the National Opium Suppression Committee. The National Government, according to the Three Principles of Dr. Sun Yat-sen, consists at present of five Yuans or Boards; namely, the Legislative Yuan, the Administrative Yuan, the Examination Yuan, the Supervisory Yuan and the Judiciary Yuan. The Administrative Yuan consists of fourteen Ministries and two Committees, one of which is the Opium Committee. This Committee was formally inaugurated on August 10th, 1928, and was invested with full authority to take necessary measures for the absolute suppression of opium and other narcotics. It is composed of thirteen members, the Ministers of Interior, Foreign Affairs, Public Health, Communication and Justice being ex-official members. It is of
interest to note that the members of this Committee, besides the Ministers mentioned above, include all of the most influential generals and members of the State Council, such as Gen. Chiang Kai-shek, Gen. Feng Yu-hsiang, Gen. Yen Hsi-san and others, with the Christian general, Chang Chih-kiang, as the chairman. The National Government also appointed two representatives of the National Anti-Opium Association, Dr. T. H. Lee and Rev. K. T. Chung, to serve on the Committee, in token of the fact that the Government is perfectly sincere in this matter and is eager to have popular cooperation in its anti-opium efforts. Other organizations entrusted with the same duty, as provided in Chapter II of the new Opium Suppression Regulations are:

"(c) Higher local governments which are charged to supervise the work of opium suppression within their respective jurisdictional areas,

"(d) District and municipal governments, which are charged to carry out the work of opium suppression,

"(e) Local autonomous organizations, which are charged to assist the district or municipal governments in the work of opium suppression within the respective territory of each autonomous organization.

Opium Suppression Conference

Some expert in the drug problem has well said that the cause of addiction is ignorance and the remedy, education. This truth is embodied in the measures taken by the National Government to suppress opium and other narcotic drugs. Besides prohibitory measures as mentioned in the preceding paragraphs, the National Government lays great stress upon anti-narcotic education; and the most important anti-narcotic educational measure that has been taken is the first National Opium Suppression Conference that was held by the Government at Nanking from November 1-10, 1928, with Gen.

Chang Chih-kiang as the chairman and Rev. K. T. Chung as the Secretary-in-chief, and with a representation of about a hundred people from both Governmental institutions and people's organizations throughout the country, the conference turned out a great success. All questions concerning the drug problem in China were brought up for discussion and more than forty resolutions of paramount importance were passed as a result of the deliberation, which resolutions now remain as the guiding principles for the work of the National Opium Suppression Committee and other local suppression organs. The Conference did more than any other measure in arousing the attention of the masses to the significance of the opium question and the part that every citizen should play in the nation-wide campaign against the drug.

**The Outlook**

Having reviewed the history of the new opium policy of the National Government and the ways it attempts to tackle the drug situation, let us now look at the prospects of the campaign. Briefly speaking, the success of the National Government in the work of suppressing opium, will, in addition to its own endeavor, be decided by three factors: namely, the extent of the drug traffic, the effort of the people and the cooperation of other countries. Unfortunately the extent of the drug traffic as yet shows no sign of decrease. Although many provinces this year have actually succeeded in stopping the cultivation of the poppy, in consequence of which the amount of native opium this year is far less than that of the previous years, the import of foreign narcotic drugs, as the writer has many times shown elsewhere, is definitely on the increase. As narcotic drugs, such as morphine and heroin and pills made of them, are accessible and the most convenient substitutes for opium, the decrease of opium-smokers from now on must inevitably mean the increase of morphine addicts. These narcotic drugs come from other countries.
Under such conditions, one wonders how the National Government can go very far in suppressing the drug evil. Foreign friends are not lacking, and some of them have been and are still doing all they can to help China solve the drug problem; but they are only a small minority. On the whole, what we get is more one-sided destructive criticism than genuine constructive suggestions or, still less, active cooperation. The only hopeful sign is the general awakening among the Chinese people and the rapid growth of public opinion in this matter, which shrinks from no difficulties but aims steadfastly at the final goal, total suppression. The writer has every confidence that the problem of native opium in China is fast approaching solution and is far simpler than that of narcotic drugs, the over-output of which concerns every country, but unfortunately has not received enough attention. It is indeed strange that such a wholesale slaughter of human beings by narcotic drugs should be thus allowed to go on in spite of all the moral and religious influences in the world. China's fate in the war against narcotics is inseparably interwoven with that of every nation in the world. She will win only when every other nation has won.
CHAPTER XXII
RURAL RECONSTRUCTION
Fu-Liang Chang

Rapid Change
The following lines might have been true when Tennyson wrote them:

"Through the shadow of the globe we sweep into the younger day:

Better fifty years of Europe than a cycle in Cathay;"

But the opposite is the case at present. What one writes of China today becomes out-of-date tomorrow. Changeless Cathay is making up for the lost time of the last forty centuries in rapid changes. Whether this is called, "Renaissance," "Revolution" or "Rejuvenation," one thread is woven into all the phases of China's life-changes everywhere! Age-long customs, Confucian canons, old time moralities and venerable superstitions are being put aside in one way or another. In their place the "Three Principles" of Dr. Sun, now make up the yard-stick of China's new nationalism and the *summum bonum* of her present day virtues.

Reconstruction
Nationalist China differs from the China, of say a few years ago, in her emphasis on *reconstruction*. Narrow streets or lack of streets, treeless mountains and hills, neglected and unsanitary villages, unregulated and uncared for factories, and the illiterate and ignorant masses,—all are beginning to receive the attention of government officials and educated leaders. There is today actually more honest effort, careful planning and serious thinking participated in by a larger proportion of Chinese leaders in reconstructive
effort than is perhaps true of any other period of China’s long history. And this is going on in the midst of civil wars and other difficulties!

Of all the reconstruction work already under way or being planned, that of rural reconstruction is the most difficult. Nevertheless it is extremely urgent because of the immensity of the task to be faced, the diversity of problems involved and the vast number of people affected. Of course, the results accruing therefrom are proportionately greater in significance.

**Rural Defense Societies**

In the past two years the writer has had many opportunities to travel in the rural districts of Kiangsu, Chekiang, Kwangtung, Shanghai, Hupeh and Hunan. One outstanding impression is that there prevails everywhere a feeling of uncertainty and fear. This is not so much the fear of corrupt officials and minor warlords stationed in different localities, as the country people are past masters in dealing with these through non-cooperation, publicity and other tactics; but it is fear of bands of marauding bandits and shiftless soldiers who follow the fortunes, or misfortunes, of civil war. This is by far the greatest obstacle to rural reconstruction. In a number of rural localities the villagers have organized themselves, for self-defense into the “Big Sword,” “Little Sword” and “Red Spear” societies. Naturally some members of these organizations of simple farmers have to inject courage into their fellows through all sorts of superstitions; others become tools of ambitious leaders who are out for their own selfish ends. Yet, by and large, such organizations represent the desperate efforts of the farmers to protect themselves. They have proved real checks to lawless bandits in many localities, and have also succeeded at times in keeping soldiers to the narrow and straight path of duty. In places where such self-protective organizations are not known, the people prefer to have soldiers stationed nearby or, in their absence, they are willing
to pay tribute to the bandits for protection; but they do not do both in the same locality! Wherever such conditions prevail prosperity is doomed and peace is absent!

**Security First Need**

The Chinese as a race have a great deal of recuperative power; this is especially true of the working classes. In competition with every other race under the sun, the overseas' Chinese have successfully demonstrated this racial characteristic. Wherever there is peace and protection they prosper. Even a "Live and let live" policy alone would be a great blessing to China's rural populace, provided there is peace and protection for life and property. Therefore a sense of security, conducive to joyous living as tersely expressed by the Chinese phrase of "peaceful habitation and happy occupation," is the first and foremost need in rural reconstruction.

**Local Volunteers**

In this revolutionary period, when the attention of the Government is concerned with a thousand and one things, how can it attend also to the present need for public safety in the country districts and face it in a practical and permanent way? One suggestion that is made is that the Government should allocate military officers and supply arms to rural communities for training local volunteer corps. Unless such a means of self-protection is made available for rural communities, the proper policing and defense of thousands of villages becomes impossible.

**Concrete Suggestions**

Much has been written on rural reconstruction. It has been the talk of the day among the intelligentsia of China. The present writer proposes to offer a few concrete observations and suggestions which have grown out of his recent travels, trying therein to touch upon a few points which may not have received much serious thinking before.
Rural Conditions

The scarcity of arable land and the abundant supply of human labor make the rural problem more acute every day. To colonize unsettled regions and to reclaim waste lands require very large governmental aid and protection. To utilize the abundant supply of human labor more profitably and efficiently is a problem of tremendous proportions involving such questions as diversification of farming, industrialization of rural districts and training of workers. Noting that an average farm has about four acres, with an average farming family of five and a half persons and with the average productive work in a farm occupying only about four months in a year, one begins to realize the restricted conditions in which the rural population of China is striving to make a living today.

Preventing Famine

One feels so helpless as one watches the periodic recurrences of famine. One's horror is deepened when one realizes that the same happenings have occurred periodically from time immemorial. No wonder the country people in North China, where famine occurs with most frequency and regularity, are rather fatalistic, believing that sooner or later they will be caught in its clutches. It is possible to devise ways and means for increasing the productivity of the farmer, thereby prolonging the interval between famines through scientific agriculture, industrialization of rural districts and colonization. Such measures help in relieving the economic pressure for a few years but in the long run the same ruthless cutting down of an excessive population will occur through the lowering of an already low standard of living, war, famine and infanticide. One must in the last analysis, and after making due allowance for temporary and immediate causes, attribute all China's strife, labor strikes and the rising of farmers' unions of the last few years, to the elemental problem of
food supply. Peace-loving Chinese farmers are unwilling to give their lives for a pittance as mercenary soldiers, except when that pittance wards off starvation. At any rate famine in China is not primarily due to floods or droughts alone but arises fundamentally in the lack of a margin of safety in normal years. At present most farmers live from hand to mouth. A fifty percent harvest instead of a seventy percent one means famine to many rural districts. The farmers love their children, yet in famine areas infanticide becomes the only available means of even slightly relieving the terrible economic pressure.

Birth Control

To preach birth control is not the vogue in China. He who does so is likely to be charged with being unpatriotic and anti-revolutionary. Nevertheless, is not the education of parents in their responsibility towards their children and in birth control, one of the fundamental solutions in avoiding population excess and in preventing famine and infanticide? To introduce this together with scientific agriculture, industrialization of rural districts and colonization, is the only way whereby we can help the Chinese farmer to claim his own birth right, which means that the man behind the plow rather than the land is the chief concern and that the yield per person rather than that per acre is the fitting index of production.

Rural Industrialism

To utilize the over-supply of human labor in rural districts, industrialization thereof is a necessary outlet. There is no fear of there not being sufficient workers for the farms. There is a great wastage of human labor because no one knows what to do with the surplus. One illustration will drive this point home. It takes twenty-four days of man labor to raise one acre of wheat in China compared with the two days’ required for the same task in the United States. Following the infallible economic law of
diminishing returns the use of too much labor on one acre of land cannot produce a proportionate return. With farm holdings in China so small and often divided into many parcels, the distribution of work throughout the year is uneven and uneconomical. Studies made by agricultural experts reveal the fact that the profits per mow of crops are greater on the larger farms than on the smaller ones because both human and animal labor and capital can be used more efficiently on the former, and the waste of time between the kinds of work done is reduced to a minimum.

**Diversified Farming Needed**

In America and Europe the farmers of both large and small holdings receive income from more than one source. Most western farms have a cereal crop such as wheat or corn, a cash crop such as cotton, tobacco or flax, a soiling crop of one of the leguminous family, some form of animal husbandry, such as cows, swine and poultry, and a few fruit trees. In Denmark and Holland, where the small farm of a few acres is the general rule, this usually has a herd of cows, some fruit trees and a crop of grains and grass. Such a diversified system of farming insures an annual income as well as a larger measure of economy in using labor, capital and equipment.

**High Interest Rates**

Many Chinese farmers know the value of fertilizers and better equipment, but they persist in following the old way because under present financial conditions in the country they cannot afford to borrow money at the usurious rates prevailing. From twenty-four to one hundred percent or more a year is the ordinary rate of interest on loans in country districts. How then can a farmer buy more fertilizers than the absolute minimum called for with borrowed money since the extra profit, coming from heavy fertilization, must go into the pockets of loan “sharks” anyway? In some sericultural regions farmers are often forced
to sell their spring mulberry crops the previous winter at a third or half of the normal price in order to meet their financial obligations at the end of the lunar year. About three months later they have to buy the crops back at the market rate, usually two or three times their sale price. In the last few years the International Famine Relief Commission, the University of Nanking and the Kiangsu Agricultural Bank, have promoted rural credit cooperative societies. While these have opened a new way of farm relief such efforts are a mere drop in the bucket of the financial needs of rural districts. Until the Government enters wholeheartedly into the solution of this problem no adequate farm relief is possible.

**Communications and Education**

One is impressed with recent activities in road building, mass education and the anti-superstition movement, seen everywhere in China. Streets are widened in the cities and motor roads, connecting big centers, are being built throughout the country. Distances which formerly required from three to four days’ travel by junks or in chairs carried on the backs of coolies, may now be covered in three or four hours by motor bus. Ambitious farmers are beginning to realize that what used to be the role of the village scholar is now through mass educational classes and the printed page open to them also. An iconoclastic campaign against idols has been conducted by the Kuomintang Party. Many temples have already been turned into public libraries and recreation grounds. Partly through stimuli from without and partly through the growing desire for a better life from within, the rural populace has become articulate in the formation of farmers’ unions and other community organizations. A few intellectual leaders have promoted a “Go-to-the people” movement which is gaining momentum among the student class. Yet the nation as a whole has not awakened to the forces and possibilities for good and evil which are being released
by the opening up of the country. So far as the
history of the last forty centuries is concerned,
isolation, lack of means of communication and classical
education have all worked together to put and keep
the Chinese farmer down where he is. We are, how­
ever, on the threshold of a new day when through
education and better means of communication the
realization by the country people of their social and
political equality in their communities is bringing to
them a grasp of their own needs and possibilities. It
is well that we should recognize the desirability and
the inevitability of the coming of such things for it is
on such foundations only that true democracy can be
built.

Rural Reconstruction

In the past few years several phases of rural
reconstruction have been attempted. A few observa­
tions and suggestions may not be out of place here.
Educational institutions, such as the Schools of Agric­
ulture and Forestry of the National Central University
and the University of Nanking have made worthwhile
contributions towards improving agriculture, but the
results of their work have not been widely utilized by
the farmers because of the lack of adequate facilities
for extension work. Disease-free silkworm eggs have
been raised by many sericultural schools in Kiangsu
and Chekiang provinces for many years, but their use
by the farmers, up to a year or so ago, affected some
five percent only of all the cocoons produced. Because a year ago the Central Committee on Recon­struction took this matter up, the benefit from such
improved eggs has been shared during this last year
by many times the former number of silk-worm
raisers. A number of other sure benefits from the
work of scientific agriculture, such as improved
cotton seeds, corn, wheat, etc. and means of insect
and disease control as well as the introduction of new
crops and fruit and nut trees, such as tobacco, peanut,
apple, grape, etc. are all waiting for better and more
adequate means of extension. The Central and Provincial Governments can utilize such information and thus actively help the farmers to receive the benefits resulting therefrom.

Neglected Farm Problems

However, there are several other important agricultural problems that educational institutions are unable to tackle for lack of funds and personnel. These should naturally be the concern of the Government through the establishment of experiment stations or by the substantial assistance of educational institutions for the carrying on of definite lines of research. One very striking instance, as a result of which nearly every farmer in the region concerned has been benefited, is the improvement of poultry stock through the Extension Department of the Jefferson Academy at Tungchow, Hopei. On an average the native hen lays from sixty to eighty eggs a year. Through the introduction of leghorn roosters, the first cross with a native hen produced 160 eggs, the second cross about 200 eggs, and the third about 260 eggs. The economic advantage in this is due not only to the larger number of eggs produced, but also to a longer laying season which enables the farmer to get higher prices for some of the eggs. This is a direct factor in increasing economic productivity. But even in this matter of improved poultry, some work will have to be carried out under the auspices of the Government. Take for instance, the chicken plague, which is prevalent in all parts of China and which wipes out whole flocks; this can only receive adequate attention through Government efforts.

Rural Education

The improvement of economic conditions is only one part of rural reconstruction, though indeed a very important one. Equally fundamental is the education of the country people, children, boys, girls and adults, in a program of rural reconstruction. How to train
the children of farmers to be better citizens and better farmers, and how to make the country school a community center in education and service—these are problems of tremendous importance. Agricultural improvement and rural education are, in many ways, inseparable and should be promoted together. Recently through the work of the Experimental Village Normal School near Nanking, rural education has received much of attention. On this much has been written and is available for the general reader.*

Health Education

Another important aspect of rural construction is health. This is concisely summarized in the Findings of the Jerusalem Meeting as:—“Healthful living in a healthy environment.” Physical well-being is certainly a prerequisite for economic and intellectual improvement. We sometimes wonder at the inefficiency and laziness of some farmers. A careful observation shows us that malaria, hookworm and other parasites sap away a large part of their vitality. The recently established Ministry of Health of the National Government, the Council on Health Education and other organizations are studying the health problems of the country. Pamphlets and posters thereon are available for those interested. This is a reform movement that brings quick appreciation and results from the general public.

Rural Religion

Space does not permit us to dwell further on the above-mentioned topics, nor can we even touch upon those of recreation and the home, except in connection with other topics; yet, it would be a great mistake in view of the present materialistic tendencies which classify all religions as superstition, should religion as a vital problem in rural reconstruction be omitted

from this discussion. Recent iconoclastic campaigns against idols have brought many reactions and, in many cases, sad experiences to those who participated in them. Rural people resent very strongly having outsiders destroy their idols; their resentment is even deeper than that of the educated classes against the violation of religious liberty. Such hasty and inconsiderate attempts to modernize the country alienate the feeling of the people and frustrate their purpose. It would be better by a slow educational process to create a desire among the country people for knowledge that enables them to distinguish truth and superstition and thus help them to put away gradually all forms of superstition and idolatry themselves! Of course this takes time. Young China is too impatient to wait for such slow results!

Need of Religion

Can man ever get rid of religion? Spiritual yearning springs eternal in the human breast. Whether it is expressed in the worship of sun, moon and other heavenly bodies, or in the communion of nature, or in the kneeling down before an image or idol or tablet, or in the worship of God, our Heavenly Father, in spirit and in truth—throughout untold ages man is groping after some spiritual power outside himself.

Religion and Reconstruction

Has religion any contribution to make to rural reconstruction? The worst elements in rural communities are not those who worship idols and spend their hard-earned money for candles and incense which are, at the worst, harmless to others. Quite often the opposite is true, for those who fear not the gods generally have not much respect for either their elders or the law. But what a useless expenditure of devotion and sacrificial spirit it is! How much latent power, for the service of their fellowmen lies dormant therein waiting to be redirected!
Religion and Prosperity

In the northern part of Anhwei there are two villages not more than thirty miles apart; the one is Keng Chia Tsun in Hueihsien and the other is Liu Tu Chen, southeast of Pangpu. An interesting study of these two villages was made a few years ago by the University of Nanking. Keng Chia Tsun is an average village of northern Anhwei. For many years this village has been under the influence and leadership of some Christian men through whose unselfish example a number of their fellow villagers have joined the church. The visitor was impressed with the absence of opium cultivation or smoking, lack of lawsuits, very little gambling, and practically no banditry because the village has organized itself for its own protection. Upon closer investigation his surprise grew on seeing one well conducted school for boys and one for girls, and also on discovering that the village was spending $3000 a year for the education of its children; for there were fifteen boys in the middle schools and four in college studying outside. Liu Fu Chen also is a very prosperous village in the tobacco district. Through the introduction of foreign tobacco seeds by the Nan Yang Brothers and the British America Tobacco Company, the annual crop of tobacco leaves became worth over a million dollars. The visitor was, however, depressed by the large number of tea houses, restaurants, hotels, opium dens and other establishments of ill-repute therein. With a population five times that of the other village, it had only two schools for boys and one for girls. The general atmosphere of the village was one of getting rich quick by hook or by crook; quarrels, brawls, thefts and robberies were all common occurrences. Its sudden economic prosperity had brought with it all the evils of the city with the total resultant on the debit side. What earthly good does it do for men to get materialistic wealth if they become the slaves to the same? What will man take in exchange for his soul?
Pitfalls of Rural Reconstruction

There are certain pitfalls in the work of rural reconstruction. In promoting rural cooperatives, in conducting health campaigns, in introducing improved seeds, etc. one must begin to work from where the people are, gradually leading them to new things and ideas; go from the known to the unknown. The farmers, as a class, are a conservative lot; nevertheless they are eager to make money. Whenever they see a thing that is good agriculturally, they know it and want it if it is within their reach. Following the same idea the Farm Demonstration Movement started in the United States many years ago. The Farm Bureau agent convinced one or more enterprising farmers in a village to try his seeds and to follow his methods. As soon as it was proved that these yielded better and more crop and larger profits, others naturally followed those who had benefited thereby.

Rural Community Improvement

Improving a rural community is often the work of a lifetime, or even of many lives. One must be optimistic, persistent and patient. No work except that which the people are ready for can be carried out on a permanent basis. The greatest rural worker, the pioneer in rural reconstruction, Oberlin, spent sixty out of his long life of eighty years in a mountainous region of Alsace. It is now over one hundred years since he lived and worked but the influence of his work has been far-reaching and is still a continuous source of inspiration to generations of students.

Danger of Paternalism

In recent years we have seen several pieces of reconstruction work in China, such as improving a rural community, building up of a model city, conducting an orphanage, planting of country churches, etc. The most serious pitfall in all these enterprises
is that of too much paternalism. To work too much for the people creates in them a feeling of dependence. While the leader is actively directing the work or the financial support of the enterprise is forthcoming from outside, everything goes on well. Should, however, the outside leadership or money be withdrawn, everything tumbles down like a house of cards! There is a tendency among some very good men who, while carrying out some piece of pioneer work in rural reconstruction, perhaps unconsciously and yet naturally, allow the work to revolve around their own persons. One hears of certain enterprises being mentioned and accepted as such and such a one's experiment. The need for statesmanship in rural reconstruction in this connection is a real one. Working with rather than for the people should be the guiding principle. Let the planning revolve around the work and the underlying principle rather than around particular personalities. Only when we begin to think in impersonal terms can we commence to build rural reconstruction on a solid foundation.
CHAPTER XXIII
NATIONAL CHILD WELFARE ASSOCIATION
A. J. FISHER AND GARFIELD HUANG

History

The idea of a National Child Welfare Association for China was first conceived at a group meeting of Christians in Canton in 1924 where the matter of the growing number of dependent children was under discussion. This small group called together a larger number of church workers at which it was decided to refer the whole matter to the National Christian Council. The N. C. C. appointed a committee of investigation. This committee made a cursory survey of what was being done and also the need for such work. Though cursory it was sufficient to indicate the tremendous need for such work and the desire of many for some sort of a concerted plan and organization. The survey showed, too, that the work for dependent children was of a very scattered nature, and that, with few exceptions, there was no plan for the future carrying on of the work, should the individuals who started it and were responsible for it drop out.

Organization

Disturbed conditions greatly hindered the progress of the movement. Those interested, however, continued their efforts to start a national organization. On April 11th, 1928, a committee was finally formed in Shanghai to act as an Organizing Committee. This was a response also to the movement started by the Association for the Welfare of the Children of China in New York, U.S.A., the purpose of both organizations being to promote the general well-being of Chinese children.
Statement

The following statement was issued by this Committee:

"A National Child Welfare Association has been established for the purpose of promoting the welfare of child life in China under Christian auspices.

"The objectives of the Association are as follows:

"1. To unite for fellowship and counsel those who are engaged in welfare work for the children of China and others who may be sympathetic with the purposes of the Association.

"2. To assist, in whatever ways may be practical, existing agencies for the welfare of the children of China. In some cases it would relieve missions of such work under their care; in others it would stabilize certain independent efforts without sufficient backing, and thus make a real contribution to the Christian cause in China as well as help China, during her reconstruction period, in moulding the youths without proper care or home influence and growing up a menace and liability, into useful members of the state and society.

"3. To make a thorough study of child life in China on which a constructive program for the welfare of the children of China may be based.

"An organization known as the "Association for the Welfare of the Children of China, Inc." has been set up in North America with headquarters in New York City to cooperate with the National Child Welfare Association in China, especially in the securing of funds and making available for use in China the best methods for child welfare work used in other countries. This Association has the support and cooperation of many well known child welfare workers in America and an eminent body of Christian laymen and clergy as members of the Association, whose whole aim and desire is in this way to serve Him who said "Suffer the little Children—-"
Relations Between the New York Association and the Association in China

"1. The Association in China will be the directing body, responsible for promoting welfare work among the poor and dependent children in China, mapping out a policy and program for the whole country.

"2. The Association in China welcomes the assistance of the Association in America in the securing of funds in America for poor and dependent children in China and in the sharing of the larger experience in welfare work for children.

"3. No funds will be sent from the Association in America to any local work in China, except through the National Association, with its headquarters in Shanghai.

"4. In order to secure a closer cooperation between the two organizations, the Association in America, in so far as practicable, shall have a representative in the Association in China, and the Association in China shall have their representative serving on the Board of Directors of the Association in America.

"5. In order to facilitate the transaction of business, the two Associations shall exchange their annual reports of work and finance."

Plans and Needs

The Association has plans for carrying on and stimulating interest in the welfare of the children of China. The work that should be done is unlimited in its scope and the need for it is pressing. As one prominent Chinese social worker has put it:

"It is difficult to imagine another piece of social work more strategically important than this. The future of China depends largely on what we do today to improve the physical, mental and spiritual health
of her little children. Give us children of all-round health and the future of China will take care of itself. Give us a well-organized, strongly supported, nation-wide Child Welfare Association and the physical, mental, and spiritual health of our children cannot fail to improve.

"The best of our people have always appreciated the importance of child welfare work. Our people are on the whole charitable to the poor and suffering, but there has been practically no organized charity except charity to the children, which can be found in all cities of any importance. When these time-honored organizations are modernized and energized, immense good can be done to the children of China."

**Beginnings**

The Association has now been in existence for approximately a year. During this period more of its time and energy were spent on organizing and planning for the future than in actual work. Yet among other accomplishments during 1928, the Association collected from famine districts in Shan-tung about 300 destitute children, who became dependent on its support and were entrusted to various orphanages and child welfare homes for care and education. Temporary relief was given by the committee of the Association in Nanking to famine children who came there from Honan Province for food.

**Immediate Plans**

The Association is now engaged in an effort to realize certain schemes within the shortest possible period. Plans have been laid to start a Health Center in Shanghai for poor children and to establish a model Welfare Home in the vicinity of Hsiaochuan, near Nanking. The latter will be in the nature of a rural home and the children taken in there will be trained mostly in agricultural pursuits.
Local Committees

Several local committees have been organized whose duty it is, under the direction of the Association, to carry on the work in their respective localities. The Association has received substantial help in relief work from such committees in Nanking, Tenghsien and Tsinan, and it is the express policy of the Association to encourage the formation of such cooperating bodies in as many cities as possible. A membership campaign will soon be held with a view to enlisting greater support from the public.

First Executive Committee

Considering the manifold difficulties during this period of formation, the Association keenly appreciates the admirable work and cooperation of its first Executive Committee: namely, Dr. H. H. Kung (Chairman), Mrs. P. W. Kuo, (Vice-Chairman), Mr. V. D. Kao (Treasurer), Dr. Fong F. Sec (Acting General-Secretary), Dr. Chung Yang-kwang, Miss Ting Shi-ching, Rev. K. T. Chung, Mr. Gideon Chen, Dr. Z. W. Kuh, Dr. Frank Rawlinson and Mr. Garfield Huang (Honorary Secretary). Several other members were added during the latter part of the year: namely, Dr. R. Y. Lo (Vice-Chairman), Dr. Iva Miller, Mr. J. J. Poan, and Dr. S. M. Woo.

Finances

Owing to financial difficulties, it was not until March, 1929, that the Association secured its own office in the National Y. M. C. A. Building, 20 Museum Road. Thanks are due to the National Anti-Opium Association and Mrs. P. W. Kuo who had kindly lent space for the temporary office of the Association. Much work was done for the Association by Mrs. P. W. Kuo and Mr. Garfield Huang, which was voluntary. Later the service of Miss G. F. Lee was secured, who served the Association as secretary from January to May, 1929, when she resigned owing to the pressure of other work.
Investigations

Much valuable information was obtained from two investigation tours undertaken by Dr. A. J. Fisher and Dr. C. T. Wang. During July and August of last year Dr. Fisher visited Shanghai, Hangchow, Ningpo, Nanking and Canton: in August, Dr. Wang visited the famine districts in Shantung. Upon his return he brought back twenty-five girls, who have been entrusted to the Bethel Mission in Shanghai for care and education.

Government Cooperation

Sympathetic appreciation has been shown by the Government authorities toward this movement. When Mr. J. E. Baker and Mr. Garfield Huang were in Nanking October, 1928, they interested a number of high government officials in its work. Mr. Hsueh Tu-pi, then Minister of Interior, now Minister of Public Health, General Chang Chih-kiang, Chairman of the National Opium Suppression Committee, Mr. Wang Peh-chun, Minister of Communications, Mr. Sun Fo, Minister of Railways, Mr. Hsu Shih-ying and Mr. Wang I-ting, members of the Committee of Famine Relief, General Li Lieh-chun, then member of the National Government, and others all expressed their keen interest and deep sympathy. Some of them gave money; others assisted in our relief work for the Shantung children in various ways, especially in giving this Association facilities for free transportation of famine children from various centers to Shanghai.

Support of Church

From the very beginning the local Chinese Christian Community has sympathized with our relief work. When the news of the famine in Shantung reached Shanghai, over forty Christian families pledged to adopt famine orphans in their homes. In
response to the appeal of the Association for winter clothing, 712 pieces of old and new winter clothes were collected by the different churches in Shanghai during October. When these had been given out to children in Shantung, another appeal was made to a local Chinese Presbyterian Church which collected about 700 pieces. Besides, over $4000 was collected in the churches last Christmas season and distributed in various famine regions.

Relief in Shantung

During the latter part of October, the Association sent Mrs. P. W. Kuo, Mr. J. J. Poan, Rev. Y. S. Liu and Miss Jessie Wong to Shantung. The delegates visited Taipan, Tsinan, Tenghsien, Changkow and other famine districts. During their trip they undertook to organize local committees both at Tsinan and Tenghsien composed of church leaders and gentries. Both committees are to function in accordance with the plan of the Association. Through their help Mrs. Kuo collected twenty-nine boys and two girls from Taian, among whom there were four blind boys picked up from the Home of Onesiphorus at Taian. All of them have been entrusted to the Lunghua Orphanage, except the four blind boys who are in the Shanghai Institute for Chinese Blind. They also collected twenty-one girls and four boys from Tenghsien and Changkow. On their trip to Shanghai these children passed through Nanking. Upon hearing about their arrival Minister Hseuh Tu-pi and Mr. Hsu Shih-ying and Mr. Wong T-ting, members of the Famine Relief Committee of the National Government, paid a special visit to these children and promised to give them free passage to Shanghai; this was later secured from the Ministry of Railways. Fifteen of the younger girls were sent to Mrs. W. S. Sweet's Home in Hangchow, and the rest entrusted to the Lunghua Orphanage, Shanghai. Besides these, the Association is now
supporting 100 children at Feihsien, 25 at Miss Dodd's Home in Tenghsien and 24 at Taian, all places in Shantung Province.

**Temporary Relief**

During the latter part of 1928, several thousand refugees came to Nanking for food from famine districts in Honan. The Government, in cooperation with the local philanthropic bodies, provided food and shelter for them. Among the refugees there was a great number of children who needed help in various ways. The Association sent Mrs. P. W. Kuo and Mr. Poan to Nanking to consult the Nanking Municipal Government who had charge of these refugees, as to how the Association might be of service to the poor children among them. As a result of Mrs. Kuo's trip, the local Christian community, in response to our appeal started the Nanking Committee to help in promoting welfare work among suffering children. With the help of the Association both in finance and clothing, the Nanking Committee started four child welfare centers, where these needy children were given elementary lessons, trained in simple handicraft and taught how to keep clean and healthy. All of these children returned to Honan last spring, except three who are being supported by the Association.

**Fund for Kansu**

The present famine in the Northwest is the worst one for many years. Owing to poor means of communication, relief in some districts has been practically impossible. In response to appeals the Association decided in April last to send all of its undesignated funds for the relief of famine children in Kansu.

**Present Officers and Executive Committee**

A General Meeting of the Members of the Association was held May 1st, 1929, at which the following
officers and members of the Executive Committee were elected. Dr. H. H. Kung (Chairman); Dr. Fong F. Sec (First Vice-Chairman); Mrs. P. W. Kuo (Second Vice-Chairman); Mr. V. D. Kau (Treasurer); Mr. H. C. Tsao (Recording Secretary); Mr. H. C. Chen; Mrs. George B. Fryer; Mr. Garfield Huang; Dr. Z. W. Koh; Mr. William Yinson Lee; Dr. Frank Rawlinson; Dr. R. Y. Lo; Dr. S. M. Woo.
CHAPTER XXIV
THE DOOR OF HOPE
MRS. A. H. BROOKHALL

Beginning

On the last day of the old century a committee of ladies met, and gave themselves afresh to the Lord that they might begin at once a definite rescue work amongst the women and girls of Shanghai. A few months later they formed their executive and Miss Bonnell offered herself as a worker. In 1901 a Rescue Home was opened, and from the beginning the sympathy and practical interest of the Chinese was shown. Miss Bonnell was resident worker; two girls were received as inmates. In the second Annual Report seven Chinese girls were received into the Home, the year closing with eight inmates, one having been married. Five of the seven came through the Mixed Court.

Methods

From the earliest days of the work the girls were taught to read, and other simple lessons during the morning, and in the afternoon they were taught sewing and knitting. The third Report tells of thirty-three girls entering the Home in 1903, twenty-four of whom came through the Mixed Court. During this year another worker from the U. S. A. joined Miss Bonnell. The fourth Annual Report shows again an increase, forty-three being received. At this time an important change took place, the children being separated from the older girls, thus dividing the preventive from the rescue work. About this time a body of Chinese officials met with the Committee to consider plans for the enlargement of the work, and we read of "the interested, faithful and effective help received from the municipal detectives and police force." The fifth Report gives an account of the
opening of the Receiving Home; fourteen Chinese gentlemen making themselves financially responsible for the rent. At this time also the Industrial Home had its origin.

Progress

Early in 1906 the Shanghai Municipal Council gave a grant of Taels 2,000 towards the work, and have continued ever since to give substantial help. When the sixth Annual Report was written there were five resident missionaries. Each year showed further developments, and when the tenth Report appeared it was seen that there was a Children's Home in Kiangwan, and also a Sanitarium. A year or two later a beautiful preaching hall was added to that compound. From this point the work developed wonderfully—the extensive premises in Paoshan Road, with its many conveniences, were given by God. Later a large chapel was added—built in memory of Miss Bonnell; and still later a beautiful sanitarium was erected on this compound in memory of Mrs. Fitch. Early in 1922 the children's work was greatly enlarged by the taking over of the Children's Refuge, a work situated in Brenan Road, Shanghai. After many years of self-sacrificing labor the Lady Superintendent of that Institution had resigned, and the Door of Hope Committee was asked to take it on. Thus sixty-five more girls needed help.

Present Situation

During the last few years political events have altered the conditions of the Door of Hope, and it was found necessary to bring all the work into the International Settlement of Shanghai. God has wonderfully provided for the well-being of the large family under its wings. At the time of writing there are two hundred and forty girls in the Children's Refuge; and in the Door of Hope one hundred and sixteen, seventy-nine being in the First Year Home. Last year there was an average of fifteen new-comers per month. In the present Sanitarium there are forty-four patients,
with four nurses and two teachers on the staff. Numbers here naturally fluctuate. This is often a Home for the dying, where poor sin-laden, sick ones receive love and are pointed to the Savior who still says in His Word, "Him that cometh unto Me I will in no wise cast out." The Receiving Home has been moved on account of street changes, but already it is getting into form in another place. A day school attached to it has seventy boys. In the evenings the school room is used as a preaching hall, where neighbouring missionaries proclaim the Gospel to large numbers. This work has been greatly blessed to the salvation of souls.

Quarters

The Receiving Home, First Year Home, Industrial Home and Sanitarium are now all carried on in rented houses. The Children's Refuge has also an overflow house, as it was too crowded for the little ones. All the needs of the work have been supplied in dependence upon the Lord, without solicitation for funds. While He has permitted many times of testing, yet every need has been supplied, both for premises and for current expenses.

Cooperative Relationships

The Door of Hope is quite unique in the way in which Chinese officials, foreign judges and municipal police all work together for the liberation of downtrodden women. A Committee of Management, which deals with property, funds, and general arrangements, gives much time and thought to this work, and a band of experienced workers carry out all the details. There are six American ladies, one of them being on deputation work, and one on furlough, and there are eight British, four of whom come from Australia, thus comprising a staff of fourteen missionaries.

Religious Work

The spiritual side of the work is very definite. There is strong faith in the power of God to save souls, and a belief in instant conversion through the
Spirit of God. Directly a new-comer arrives she is taught to pray, and told the power of prayer, and from the very beginning some of these precious souls grasp the wonder of it all. The Scriptures are held as the Life-giving Word, and the majority of those who come under the sound of the Gospel are “born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.”

Aim

In summing up this work of God, there is first the Receiving Home, where girls and women of all descriptions find a place of refuge till their case is investigated. Some are claimed by relatives, but those who come under the protection of the Door of Hope enter the First Year Home for one year. Many during that year decide to follow the Lord, and the choice of their pathway at the end of this period lies with them. A large number marry, and make a home of their own; some stay on and enter the Industrial Home where they are taught special kinds of needlework. Here they are paid according to their ability, and thus they begin a life of happy independence. The children go to the Love Home, and they are taught from the kindergarten grade upwards.

Fruits

Some of the older girls, whose spiritual life has been established, received a higher education in other schools, and have now returned to give out to the rising generation what they have been taught. So it has come to pass that the teachers, matrons, nurses, and other trained helpers, are largely those who have had their own history woven within the same walls. Many again of these beautiful, and attractive girls, have become pastor’s wives, and partners in Christian service. Dotted over this land in faraway places, and round about this center, there are those whose lives can testify to the fact that they “could in no wise lift up” themselves, and their song now is, “I will extol Thee O Lord, for Thou hast lifted me up.”
PART VII
MEDICAL AND HEALTH WORK
CHAPTER XXV
GOVERNMENT HEALTH WORK*

Y. L. Mēi

Origin

Modern government health work in China owes its inception to the General Board of Health of England which was first constituted in 1848 with Chadwick, Smith and Lord Ashley as its members. It took England nearly three quarters of a century before the necessity of centralizing all governmental health work in a Ministry of Health was realized. In the United States the public health movement began with the Report of the Massachusetts’ Sanitary Commission in 1850.† This report, drafted by Lemuel Shattuck, was one of the most remarkable documents in the history of Public Health. It led, in 1869, to the establishment in Massachusetts of the first State Board of Health. The value of government health organization was then rapidly spread and in ten years’ time, there were about twenty state boards of health in existence. The surgeon general’s office, under the Treasury Department, was not created until after individual states had independently issued their health legislation and many of the health problems were already controlled by other departments of the government in Washington, for instance, school health by the Department of Education, labor

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*This article has been approved by The Ministry of Health.

†George Whipple: State Sanitation Vol. 1,
health by the Department of Labor, etc. James Tobbey has discussed in detail the government health work of the United States and the unsatisfactoriness of the system due to absence of central authority.‡ But once a system is established, it is hard to make changes, especially on a nation-wide scale and when related to legislation.

**Beginnings**

China has availed herself of the experience of both England and the United States. Her social consciousness and health awakening germinated in the teachings of our late Leader, Dr. Sun Yat-sen, whose ideas were fully expressed in his "Three People's Principle." § With the unification of China in June, 1928, the Chinese government was reorganized: on November 1, 1928, the Ministry of Health of the Nationalist government was created. This meant the beginning of Public Health in China.

At the Biennial Meeting of the China Medical Association, held in Shanghai, February, 1929, Dr. J. Heng Liu, Vice-Minister of Health, described the organization of the new Ministry and its tentative program for the next few years.* The purpose of this article, which aims to avoid duplication, is to describe briefly some of the government health agencies already in existence, either newly created or reorganized by the Ministry of Health, and to discuss some of the problems of government health work in China.

1. **Existing Government Health Organizations**

1. **National Hygienic Laboratory**

To the lay public a hygienic laboratory may be defined as one in which the equipment is designed and


the organization developed and adapted for carrying on activities in the interests of preventive medicine and general public health. It is usually supported wholly or in part by governmental or public funds and its service is rendered without charge. It serves a two-fold function: on the one hand it performs all kinds of analyses and examinations, and prepares biologic and medical products for prophylactic and therapeutic purposes and, on the other hand, it carries on research problems pertaining to health and keeps in touch with field work such as epidemiological investigations. If these functions are properly executed, the hygienic laboratory should exercise a broad educational influence by its practical demonstration of the fundamental facts of biological and medical science to the physician, the public health official and the public whom it serves. From the standpoint of education and humanitarianism, the hygienic laboratory should be free from commercial gain.

Due to the entrance of cholera into the ports of New York the first public health laboratory was established in New York City in 1892. The satisfactory work done by the scientific staff was appreciated both in America and abroad. It was generally felt that a hygienic laboratory is a necessity for every country and every community that can possibly afford it.

Technical Divisions

Analogous to the humble beginning of the Hygienic Laboratory of Public Health and Marine Hospital service of the United States, established in New York at the Marine Hospital on Staten Island in 1887 and transferred to Washington in 1891, the National Hygienic Laboratory of China was opened at the beginning of this year under the direct control of the Ministry of Health. In addition to the secretariat the laboratory has four technical divisions,
The Division of Chemistry takes care of the examination and chemical analyses of foods, beverages and various specimens. The Division of Pharmacology analyzes drugs and patent medicines. The Division of Immunology and Bacteriology manufactures biological products, examines foods, drinks and specimens for diagnostic purposes. The last division is that of Pathology which will have to be connected with medical institutions. When this division is fully developed it should cover the post-mortem examinations of medico-legal cases. All these divisions are headed by technical chiefs skilled in their respective lines of scientific research work in relation to public health. Having an annual budget of only $60,000, the work of the National Hygienic Laboratory must necessarily start on a limited scale.

2. National Epidemic Prevention Bureau

The N. E. P. B., located at the Temple of Heaven, Peiping, has been reorganized into an institute for the manufacture of serum and vaccine and for research on problems related to biological products. Periodic vaccination against smallpox and inoculations against typhoid and cholera have become common public practices. Even prophylactic treatments of diphtheria, tetanus, rabies, etc. are no longer a new story. With this better understanding of the value of preventive medicine, comes the increasing demand for more and more biological products. To use sera and vaccines of foreign make is not only uneconomical but at times impractical. The material must be well standardized and perfectly fresh. The storage must be sufficiently capacious to meet the peak demands of epidemics. The Ministry realizes that unless China is able to manufacture biological products of good quality in her own laboratories, she cannot advocate successfully the use of such products for the prophylactic treatment of communicable diseases. In view of this important fact the Ministry grants to the Bureau an annual budget of over
$110,000.00 and assumes the full responsibility of maintaining the high standard necessary for an institute of such a nature. It is naturally expected that this National Serum and Vaccine Institute will soon become a "Pasteur Institute" for China.

3. National Midwifery Board

In China approximately one out of every five newborn child dies within the first year. This high mortality rate is to a large extent due to the lack of an aseptic technique on the part of untrained midwives. Tetanus neonatorum is the chief cause of infant death. The realization of the strategic importance of midwifery education led to the formation, on January 15, 1929, of a National Midwifery Board organized jointly by the Ministry of Health and Ministry of Education with Madam Chiang Kai-shek among its members. A sum of $30,000 per year was obtained from the National Government for the purpose of promoting midwifery education. The first training school, with its attached hospital, has been established in Peiping under the supervision of a trained personnel which was allocated from the Health Demonstration Station of the Peiping Union Medical College. It is extremely interesting to visit the class and hear the stories related by uneducated midwives. Utterly ignorant of obstetrics and sepsis, they manipulated abnormal deliveries with dirty hands and still dirtier finger nails. Their attitude is not to lament the fact that one out of five dies but rather to congratulate those concerned on the miraculous escape of the four who live. Since these women can neither read nor write, they must be taught by symbols. For instance, the use of a medicine bottle labelled with a red mark (silver nitrate) can prevent blindness; two drops of this medicine must be put in the eyes of every newborn child. The result of this training will soon become apparent; training schools of the same nature will shortly be established in other cities.
4. Departments of Health of the Special Municipalities

The Ministry has published the "system of National Health Administration" and has also drawn up certain minimum standards for health organizations in different provinces, municipalities, cities and rural areas. For guidance in the maintenance of sanitary conditions in different localities, the Sanitary Code has been thoroughly revised. Through the Minchenting of the provincial governments, the Health Division, either as independent or as connected with the Department of Public Safety of the Hsien government, will be under the technical supervision of the Ministry. For special municipalities four departments of health have been established, namely in Canton, Shanghai, Nanking, and Tientsin. These cities represent the strategical centers of North, Central and South China. Within the last six months, Hankow and Tsingtao have also started Municipal Health Departments. As a representative type of municipal health administration, the Department of Health of the Special Municipality of Greater Shanghai may be briefly outlined.

Public Health in Shanghai

The Department of Health of the Municipality of Greater Shanghai has a history of nearly three years. The appointment of a qualified technical man as its Commissioner afforded security of tenure in spite of administrative changes in the Mayor's office. This is exceedingly significant, as a constructive program for city health improvement takes at least five years to produce results and constant change of personnel, due to political reasons, is detrimental to the carrying out of any program. The position demands both adequate training to undertake measures intelligently and administrative ability to overcome the obstacles inherent in their operation. We must, at the same time, realize that persons possessing both training and administrative ability are not numerous.
The Department consists of four divisions. The first is for general administration, registration and vital statistics. Sanitation belongs to the second, and meat inspection to the third. The fourth division has a very broad scope of activities: school hygiene, rural hygiene, health education and the control of communicable diseases with preventive inoculation. Besides these, there is a separate Municipal Public Health Laboratory under the supervision of the Department of Health. It may be noted that the divisions are rather mechanical: this is chiefly for the convenience of the personnel available. All branches of public health activities, however, are initiated and further developments will depend upon the budget granted from the superior authority, the education of the public and the availability of efficient, trained personnel.

Settlements and Chinese Districts

It may be pointed out that a comparison of the general sanitation and health activities in Shanghai as between the Settlements and Chinese districts is fair only when one bears in mind the difference in per capita cost and in the average education and intelligence of the population involved. Time is, of course, another important factor. While street cleaning belongs to the division of sanitation of the Department of Health, the improvement of buildings and roads, is beyond its domain. But since poor roads and unsightly buildings give a bad impression, the public generally groups them together with sanitation and complains to the wrong authority. Furthermore, certain features of public health work require official action. For example, the maintenance of a safe public water supply and an efficient system of sewerage are problems which are essentially beyond the control of the individual citizen. There are, however, other problems of which the success depends upon intelligent individual cooperation. Of this class the control of communicable diseases is a good example.
So even though the health authorities are doing their level best, certain of their activities cannot be successful until the public is educated up to the point of cooperation.

5. *Health Demonstration Centers*

Cooperation between the Medical School and the Municipal Department of Health in establishing health demonstration stations has been deemed advisable for both educational and administrative ends. Two stations of this nature are in existence. The Health Demonstration Station of Peiping, first special area, was started four years ago by the Department of Hygiene of the Peking Union Medical College. Results have begun to prove its value. Readers are referred to the publications of Dr. J. B. Grant for detailed knowledge of the organization and activities of the Peiping Health Station. The Woosung Health Demonstration Station was established, October, 1928. It is now under the joint control of the Department of Health of the Municipality of Greater Shanghai and the Department of Preventive Medicine and Public Health of the Medical College of the National Central University. The director of the station and his subordinates are responsible to the commissioner for all health administration carried out and to the Head of the Department of Preventive Medicine for the educational and research standards of the work undertaken. The division of sanitation is financed by the municipality while all other expenses incurred by the other divisions of the station in affording the desired teaching and investigation facilities are borne by the Medical School. The Health Station is a converted stable formally occupied by soldiers. The cost of remodelling was about $1500. The building as well as the equipment are purposely kept as near rural standards as practicable. The station is located between the Woosung Railway Station and the Medical School. The population in Woosung town is about 9,000 but the whole district has nearly 30,000 people.
Activities are undertaken through three divisions, Sanitation, Medical Service and Public Health. Curative medicine in general and special clinics are provided. This provision is made for three reasons: (1) There is no other place in town to secure satisfactory diagnoses and the treatment of disease. (2) The clinics furnish the best introduction for public health activities: for instance, to follow up the patients treated at the clinics is the most natural way to introduce visiting public health nurses to homes. (3) Actual alleviation of pain and an increase of comfort will help to remove the obstacles against health activities. At present there is an average of 60-70 patients daily in the clinics. The functions of the Division of Public Health are school hygiene, factory hygiene, control of communicable diseases, maternity and infant welfare, and home visitation by the public health nursing staff. The emphasis is laid upon intensive qualitative work for teaching and demonstration. Time will show results.

II, Government Health Problems

Aim

The province of a Ministry of Health is, as defined by Hewlett and Nankivell:* "to advise, supervise and regulate the health work of the various local authorities, to initiate schemes for the prevention of disease, to remedy defective organization of local health services, and generally to see that the standard of Preventive Medicine and of Public Health is adequate." For these purposes the Ministry can give monetary grants to local authorities for certain health purposes. The work of other government departments regarding health affairs is centralized in the Ministry. Again the Ministry of Health is the intelligence branch of the public health army; by

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furnishing early information of threatened epidemics and of prevalent diseases the ministry keeps local medical officers advised and ready to deal with approaching pestilences, and by initiating research work and publishing the results thereof it provides that knowledge without which the prevention of disease is impossible. To sum up, the function of a Ministry of Health, is to foster and encourage, by all the means in its power, the theory and practice of Preventive Medicine.

**Handicaps**

But we can not expect newborn children to do as much as grown-ups. In order to appreciate the gigantic task and the necessarily slow steps the Chinese Ministry of Health is undertaking, we must review some of the outstanding handicaps which confront this new Ministry. The difficulties are mainly three; the lack of education of most of China’s 400 million; the lack of trained personnel in this newly recognized profession of public health and the lack of an adequate budget to initiate health activities and subsidize local agencies for satisfactory health functioning. These three difficulties, like high blood pressure and the cardio-renal diseases in medicine, make a vicious circle. Fortunately our administrative authorities, realized these shortcomings from the very birth of our Ministry and have tried every means available to overcome them. Improvements, however, naturally come slowly and consequently it is not easy for the public to appreciate the work of the Ministry.

**Health Education**

“The case was one in which deliberate national consents had to be obtained and in which therefore no real, no permanent success, could be won except in proportion as people and their representative bodies should have made way in a necessarily gradual process of education,” was the belief of Sir John Simon, the first Central Medical Officer to the General Board.
HEALTH PROPAGANDA

of Health of England, 1855. To revolutionize by surprise the national habits—habits of generations and centuries—is but to commit administrative suicide. The public must be educated to appreciate the value of health before we can expect them to take an active part in its work. Education paves the way for legislation: without the former, the latter cannot stand. Personal hygiene, moreover, is the foundation of community health. Unless behavior that is harmful to the public is decreased, advancement in personal health will remain for a long time to be an individual matter. It is not expected that the governmental health authorities should shoulder all the personal health burdens of the community nor under a modern democratic form of government can they force people to be healthy. The only solution is education.

Propaganda

The Ministry spares no effort in publishing health materials, giving health talks and demonstrations and setting up health exhibits. The other types of health education, as clearly outlined by Dr. Woo,* also receive the attention of the Ministry. A special editorial board was created for health propaganda of more or less advanced types—broadcasting the truths discovered by great men and demonstrating the results of the application of scientific discoveries.

Community Consciousness

Health education, however, though the most important part of general education, is only one aspect thereof. The sociologists must get busy and develop community consciousness, social welfare, better and more healthful ways of living for the laboring class. The economist must have sufficient data to demonstrate to the country the tremendous loss resulting

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from the high mortality and morbidity rate. Educators must put health education at the top of their program, for without health all knowledge and learning avail nothing. We seek health not for health's sake but for the sake of being useful in the world. Health permits one to "live most and serve best."† So the problem of health education concerns all the intellectual and educational movements of the country. It is a gigantic task: but it does not belong to health organizations alone.

Training Personnel

Max Von Pettenkofer became Professor of Hygiene at the University of Munich in 1853, and in 1875 the first Hygienic Institute was opened with funds from the Bavarian government. In 1885 Robert Koch was appointed Professor of Hygiene and Bacteriology at the University of Berlin and among his large crowd of bright pupils was Kitasato who founded the Japanese governmental institutes for infectious diseases in Tokyo and trained up a large group of public health workers. In England and in the United States schools for training health specialists originated in the twentieth century. After the War, when preventive medicine and public health rapidly gained ground in communities together with health and medical institutions, there was, as there still is, all over the world a general shortage of qualified personnel, with, perhaps, the exception of Australia. So China must not be too disappointed over the small number of technical public health men so far available therein. Most of the responsible posts in the Ministry itself and in the health bureaus and departments are adequately filled by personnel with both training and experience in public health administration. While existing circumstances make it inadvisable to establish immediately a school of hygiene, nevertheless a number of qualified individuals have

†J. Williams: Personal Hygiene Applied.
been sent abroad to receive proper training through the courtesy of the non-partisan and non-political International Board of Health of the Rockefeller Foundation.

**Demonstration Centers**

The facilities offered by the demonstration centers of the health departments in such special areas as Peiping, and Shanghai are utilized for the training of sanitary inspectors, public health nurses and medical students who are to do practical health work. A short course of six months for the training of national health officers has also been planned by the Ministry.

**Training**

But this does not solve the problem. The demand created by the establishment of local health bureaus and departments throughout the country cannot be met by health specialists, for, perhaps, the next two decades. So the present problem for the training of sufficient workers lies in the introduction of a sound curriculum in medical schools. Modern medicine should consist of four overlapping and yet distinct branches—curative medicine, hygiene, preventive medicine and public health. All medical graduates should be potential health officers. The school of hygiene should give training in highly specialized subjects such as sanitary engineering, epidemiology, vital statistics and research in health problems. In as much as public health work in China is still on the lower level, qualified workers from among qualified medical men with a sound undergraduate training are at present more badly needed than the specialists. To secure the former is the present policy of the Ministry.

**Central Medical College**

To illustrate this point, I may be permitted to mention the fact that the writer's services are loaned by the Ministry of Health to the Medical College of the
National Central University. The curriculum of this school consists of:

(1) A didactic course of 140 hours for the third year students which covers the general field of hygiene, preventive medicine and public health.

(2) A survey with a written report of an assigned city during the summer vacation, preceding the 4th year, is required of all students.

(3) Practical work as clerks in the Woosung Health Demonstration Station amounts to 80 hours during the fourth year.

P. U. M. C.

Peking Union Medical College was the first to lay emphasis on the preventive aspects of medicine in relation to the new conception of medical education. This is but natural when we review the reports of the China Medical Board of the Rockefeller Foundation, as issued before the foundation of the College. The Foundation was primarily interested in public health work and the aim of the college to train competent medical graduates was only a necessary preliminary step towards making public health work feasible. In Woosung the Medical School of the National Central University possesses an independent department of preventive medicine and public health. Besides its teaching and research, the department assumes a third function, that of making the new conception of medical education permeate the entire curriculum.

Finance: Abroad

The problem of finance is more complicated than the others because it concerns not only the government but also the general economic condition of the people. The increased longevity and lowered incidence of important communicable diseases in the United States during the last twenty years resulted from the general economic advancement and the improved standards of living without which extension of activities in the
public health field would be futile. The per capita governmental expenditure is much lower in the United States as voluntary agencies cover a considerable field, especially the various social and charity organizations which work for the poor and the numerous community centers for early diagnosis and preventive treatment of diseases, maternity and infant welfare etc. In England, the annual cost of the government for the development of social machinery to provide the minimum standards of living adequate for maintenance of health amount to, in round figures, £100,000,000 sterling, the largest items being £50,000,000 for poor law relief and about £20,000,000 for housing and town planning.

**Finance: China**

In China the governmental burden is doubly heavy owing to the absence of voluntary health and social organizations and the extremely low standard of living of the laboring people. The teaching of health subjects is generally appreciated; but better living conditions cannot be expected until material help in improving health can be freely given. In the International Settlement of Shanghai, the per capita cost for public health work is approximately two dollars Mex. per year. According to this rate $800,000,- 000 Mex. are needed to make the public health machinery function adequately. The actual annual budget of the Ministry is only $700,000 Mex.

**State Medicine**

It is extremely doubtful whether even during the next fifty years private agencies can do health work in China on any significant scale and whether private medicine (scientific) can permeate the mass of her population. The solution of the problem is, therefore, government health and the policy of Chinese government health effort should be directed towards state medicine, which is the only logical way in which China can catch up, and possibly run ahead of the rest
of the world, in government health and scientific medicine. But state medicine is an expensive and enormous task. In addition to curative medicine and public health, China must establish a system for the education of the individual in principles of health and readjust her social condition in order to ensure minimum standards of living adequate for the maintenance of health. This takes time, money and men. But the creation of the Ministry of Health offers us, as never before, the tremendous possibility of formulating and deciding upon a sound policy for future public health work in China. Financially the situation is not hopeless: for China with all its natural resources is not actually very poor. She needs first, however, a sound policy and then every dollar spent will win 100% return.

**Conclusion**

The creation of the Ministry of Health on November 1, 1928, marked the dawn of government health work in China. This ministry is endeavoring, on the one hand, to utilize and establish all the machinery needed to carry on its activities and, on the other hand, to formulate regulations, legislation and a sound policy which will be the guiding principle of public health work in China in future generations. It realizes all its difficulties and deficiencies and is trying its utmost to overcome them. But limited as it is in its technical personnel and finances and handicapped by complications political, social and educational, progress must naturally be slow. This was anticipated. To the intelligent and judicious public we make only one plea. Be patient! We can assure you that results will come.
CHAPTER XXVI
CHRISTIAN MEDICAL WORK IN 1928*
JAMES L. MAXWELL

In giving this short account of medical work in China during the past year the writer suffers from a considerable handicap in that, being at present on furlough, he is separated from his papers and references but the subject is of such importance that some account of the progress of the work should not be allowed to go by default.

General Attitude

That the value of a scientific system of medicine is being gradually recognised in China is self-evident, though in country districts and among the less educated portion of the population such progress is slow. There is, however, already a sufficient number of eminent Chinese physicians to ensure scientific medicine becoming indigenous whatever happens. Words relating to public health and health prevention are becoming familiar and, although often used with little comprehension of their significance, are taking their own place in the national language.

Ministry of Health

The Government in Nanking now includes a Ministry of Health with an eminent medical man as Vice-Minister, and this further ensures that carefully considered public health measures will gradually find their place in the national laws. Another eminent physician has been requested to re-organize on modern lines the Army Medical Service. Indeed everything in China points to the conquest of old superstitions

*For further provincial data on this subject see Appendix III.
in medical matters by scientific medicine and though the progress in educating a people as to their health needs must be gradual, we may certainly feel that the future is assured.

Mission Hospitals

China, more than any other country, has seen a wide development of mission hospitals throughout the land and there are now some three hundred of these of larger or smaller size and of more or less satisfactory organization. The part that mission hospitals have played in the development of scientific medicine in this country can never be overestimated and this has been fully recognized by the Chinese medical profession. But the question now arises whether, in view of the political changes of the past years and the change in national sentiment, the period of their greatest usefulness is not over. To such a question as this we would return a firm negative. On the contrary we believe that there never was a time in China when mission hospitals were more needed.

It might be well to give the reasons for such a statement and it is well, in any case, that these should be clearly understood.

Significance of Mission Hospitals

The mission hospitals stand for a great deal more than simply physical healing. They are the most telling exhibition of the love of Christ, and of Christian sympathy in suffering, that the country has. Even were it possible and at the moment it is not, to replace by state institutions the hospitals that are at present carried on by the missions the loss to the land would be immeasurable. For the deeper ills of man, of which the physical are but a comparatively small part, can we believe, be only cured by the complete Gospel of Christ which reaches soul and body alike.

Mission Hospitals Popular

It should also be noted that mission hospitals are as popular with the common people as they ever
were. It was not at their desire and indeed greatly to their dismay that in so many places the staffs of the hospitals were driven out during the troubles of the past years, and the welcome that these men and women have received on their return has in many places been very touching.

Medical Needs

Further the number of fully trained Chinese doctors is small while the demand for them to fill official posts is large and increasing and the fraction that can be obtained for mission hospitals and especially for hospitals in country places is very far short of the needs. It is certain then that the mission hospitals must continue their wonderfully self-sacrificing work for many years yet.

Administration of Mission Hospitals

This brings us to another question. Under what auspices and management shall they work? In the view of many of us the ideal is to have these institutions working under, and directly responsible to, the Chinese Church. But in this connection there are several difficulties both of finance and management. The finance of a modern hospital fully organized is apt to be heavy and though much of it with skilled handling can be raised from the patients themselves without affecting the charitable aims of the institution, the management of a hospital does imply a considerable financial burden. The Church, having unfortunately not yet recognised that in Christ’s own method physical healing was an essential part, looks on the care of the hospitals as merely an addition to already overtaxed finance and is disinclined to add to its already heavy responsibilities that of the conduct of the institutions. Another difficulty lies in the problem of securing a suitable board of management. It is essential that there should be a strong medical board if hospitals so controlled are to be a success, and, the number of capable doctors for such work in any one
church being small, this requirement is particularly difficult to meet.

**Local Support**

In at least one place the full responsibility for a large hospital has been taken over during the past year by the Chinese Church and until this experiment has been worked out it is unwise to say much more about it. In some places local boards of management, partly from the church, partly medical and partly from philanthropic merchants have been appointed. There are serious objections to this method also, but here again criticism should be withheld until the experiment has been more fully tried.

**Medical Schools**

Reference has already been made to the dearth of fully qualified doctors and this unfortunate position has been greatly intensified by the events of the two past years. With few exceptions the intake of new students has been diminished or suspended during the period of the most acute troubles and two of the medical schools, that of Hunan-Yale at Changsha and the mission school at Hangchow, have been destroyed. In view of the great need and the greater lack of good medical schools in China this is a tragic matter. Especially is this the case as, owing to financial straits the majority of the better purely Chinese schools have had to close their doors. True, mushroom schools are springing up in many places, especially perhaps in Shanghai, but from these efficient teaching, equipment and discipline are largely absent and the majority of them do more harm than good. On the other hand a Chinese school of some importance and with good promise has come into being in Shanghai and there are good prospects of an efficient school being started in Canton.

To sum up this section, the lack of medical schools in China is very serious and the need for such perhaps greater than anything else in this country to-day.
Public Health

It is good here to be able to chronicle a real advance in the appointment of a Ministry of Health in Nanking. On this Ministry rests great responsibility for the future well-being of the country. That the Vice-Minister is an eminent member of the medical profession in China speaks volumes for the possibility of progress.

Health Laws

General health laws are being promulgated and the conditions of registration of doctors, nurses and midwives are being considered. Unfortunately the full success of all such work depends on securing fully trained medical men and women and these, as I have said, are scarce.

Midwives

The interest of the profession in China has been roused to feel the necessity of proper attention being given to mothers of the nation and to the replacement of the old order of untrained women by midwives who have had suitable training for such, and who will be registered and controlled in their work by the State. The writer has had the pleasure of working on a committee called into being by the National Medical Association for the purpose of advising in this matter. Such a reform is long overdue and very urgently needed and it is hoped that something may be done in the matter before very long.

Care of the Insane

In its care for the mentally afflicted China lags behind every other civilized people. Indeed the only efficient hospital in the country for this purpose has been the J. G. Kerr Hospital in Canton. It seems inconceivable, therefore, that the local authorities should not only have forced an agreement for the handing over of the hospital during the troubles but have failed to implement their promise to return it to
the owners and trained staff who alone can run the
place efficiently. Yet this was how the case stood at
the close of 1928. One may hope that a wiser policy
may yet prevail in regard to this famous institution
but apart from that the necessity for similar hospitals
in other parts of China is very urgent and, at present,
without prospect of being met.

The Future

It is not the wish of the writer, however, to end
his paper with this pessimistic note. 1928 has passed
and with its passing has dawned the promise of a
brighter day. The hospitals practically all over China
are again working and in many places with increased
ardour and efficiency. A splendid Chinese medical
profession is gradually emerging and the future is
full of hope. Till that future, however, is realized it
is of the utmost importance that foreign medical
missionaries should not relax their efforts and that the
countries from which they come should not grow cold
to the needs and great opportunities to be found in
China for the work of those whose one aim is to
follow Him who glorified His ministry in the words:

"I am among you as one that serveth."
CHAPTER XXVII
ERADICATING LEPROSY FROM CHINA
JAMES L. MAXWELL

The Problems

While it is undoubtedly true that the problem of bringing medical aid to the millions of China is one of great difficulty, the solution of which is not yet in sight, that of reaching the lepers, curing their disease where possible and eradicating the disease from the country is surrounded with special difficulties of its own. These must be deliberately and carefully faced if a successful conclusion is to be reached, and they will therefore be dealt with here as the beginning. The most important of these special difficulties are concerned with the distribution of the disease, the possibility of its cure, the time factor in treatment, the national prejudice in regard to it and the methods of prevention and cure.

Distribution

Leprosy is a disease of very ancient history in China and the earliest records suggest that even then it was of very wide distribution. It certainly existed in this country many centuries before the Christian era and even at that time, southern Shantung seems to have been one of the important centres of the disease. One of the pupils of Confucius is known to have died of leprosy in the fifth century before Christ. Even at the present time, our knowledge of its incidence and distribution is not very full and while there may be some exaggeration with regard to the prevalence of leprosy in certain of the provinces, the reverse is certainly true in others.
South of Yangtze

There is a pretty general distribution over the whole of the provinces south of the Yangtze river, with probably a special prevalence in certain areas of Fukien, Kwangtung and Yunnan, attacking in the last province both the Chinese and the aboriginal inhabitants. It is present and probably much more common than is generally recognized in Kiangsu, Anhwei and Hupeh. It would appear to be rarely found in Szechuan except in immigrants from Yunnan, and is rare also in Chihli (Hopei), Shansi and Shensi. The disease is very common in Shantung especially in the south of the province and occurs freely in the western part of Kansu, especially among the Tibetans. It is not uncommon in Manchuria, carried there probably by Shantung immigrants and by others from Korea, in which latter country the disease is freely met.

Number in China

The total number of lepers in China is, of course, unknown but an estimate of one million is often given. While this may be true there is no basis for such calculations and all that can be said with tolerable certainty is, that there must be at least several hundreds of thousands of lepers in this land. It should be noted, however, that leprosy is as much or more a disease of rural areas than it is of cities and it is here that one of the great difficulties in regard to treatment comes in. The modern hospitals in China are largely confined to the cities and must need be so in view of the complicated nature of present day medical diagnosis and treatment; they, therefore, largely fail to touch the leprosy problem. This factor in the question will be touched on again later.

Possibility of Cure

Perhaps there is no single matter of greater importance than this, for without faith in a possible cure it is certain that treatment will stagnate and this is
just what is happening all over the country. The Chinese themselves have no belief in the cure of lepers and "once a leper always a leper" is quite a common saying. The question was recently put to the head of a Chinese leper colony:— "What do you do with lepers when they are cured?"; the answer was, "Lepers are never cured!" The same unfortunate feeling pervades the policies of our missionary leper homes. While in some cases lip-service is paid to the theory of the cure of lepers, in the homes and settlements under mission charge, the belief is still prevalent that the disease is practically incurable, treatment given is therefore done only half-heartedly and naturally the results are thoroughly unsatisfactory, as they must be when neither the doctor nor the patient has any real belief in the treatment.

**Education**

Perhaps the most important work that at the moment can be done for the lepers in China is that of education both for those in charge of leper homes and for the inmates of the same, as well as for the people at large, that leprosy, at least in the early stages, is eminently curable and that even in the later stages the proportion that can be healed is not small while the large majority can be very definitely improved by systematic treatment.

**Time Factor**

It must not be supposed, however, that the cure of leprosy is either easy or speedy. Treatment under intelligent supervision must be carried on over a long period if really successful results are to be obtained. It is a very rare thing for the disease to be cured in less than six months and an average period of two years for the earliest cases is as much as can be expected at the present time.

**Permanence of Cure**

Even so, the use of the word "cure" is objected to by some. In many cases the parasitic agent of the
Disease is not completely destroyed and subsequent fresh attacks of the disease are possible and will occur in a certain proportion of the cases. The term "cure" is, however, fully justified if the disease is compared with the very similar parasitic infection of tuberculosis. Here we constantly speak of "nature's cure," meaning that the forces of nature have so diminished the virulence of the infecting germ and so isolated it by encapsulating fibrous tissue that the germs have ceased to be harmful to the patient who can now resume his ordinary work and economic independence. Both in this disease and in leprosy a combination of untoward circumstances may reactivate such germs and a fresh outbreak of the disease may ensue. The term "cure" is however, in our opinion, fully justified and is in common use. If applicable to tuberculosis and other diseases it is equally applicable to leprosy.

**Difficulties of Treatment**

To return, however, to the question of the time factor. Three points have been noted in this paper. First that the disease is largely one of rural areas; second, that a very prolonged course of treatment is required; and third that the large majority of our hospitals are in urban areas. This forms a combination of circumstances that, in itself, adds enormously to the difficulties of treatment.

**Home Treatment**

It is quite certain that home treatment, even if desirable, is impossible over widely scattered rural areas. While much good may be done and has been done in hospital out-patient clinics for leprosy patients, these can only reach those within a few miles of the hospital. It is patently impossible for those from long distances away to come weekly to hospital for treatment.

**Curative Centers**

Apparently the only solution to this part of the problem is to establish curative centers which will
cover a wide area of each of the provinces where the disease is most common, probably three or four in each province strategically situated to cover a wide area, and that to these, should be sent the patients for treatment and for residence for the whole time during which treatment is necessary. It has here to be remembered that leprosy is a disease mainly of the poor, the economically depressed and the less cleanly portion of the population and therefore the portion least able to pay for treatment. These curative centers will, therefore, and for as long as they exist, require financial assistance from government and private sources.

**Least Infectious**

There is no disease in regard to which so much prejudice has existed and about which a sane and reasonable attitude seems so impossible; and of all diseases this is least reasonable in the case of leprosy. Historically there have been occasions when leprosy has spread in something like an epidemic form but such have been very rare and of short duration. Speaking generally, leprosy is the least infectious of all well-known diseases and is certainly the slowest in onset.

**Prejudice**

Two main factors have contributed to this prejudice. On the one hand the idea has been prevalent that leprosy was particularly a condition decreed by heaven in punishment for peculiarly outrageous moral offences. Such seems to have been an almost universal sentiment. We know of its prevalence among the Jews; it was common in the middle ages in Europe and it is equally pronounced in China at the present time. The latter fact is one that must be reckoned with in all considerations of a campaign against leprosy in this country, for at once it dries up the fount of sympathy and financial help for the sufferers. With a sentiment thus prevalent the natural reaction of the otherwise generous Chinese is, that financial contributions for the cause and cure of lepers is suspiciously like acting
against the expressed decrees of heaven, that no credit can therefore come to themselves and the anger of heaven itself may be incurred by such gifts. While there have been noble exceptions to this attitude, it is one that must be allowed for when considering the sources of supply for work among lepers.

**Method of Infection**

On the other hand our complete ignorance of the method by which infection is carried, increases greatly the fear of a disease which sometimes appears to attack its victim without rhyme or reason. We know that plague may be avoided by keeping our houses clear of rats, that cholera does not attack where the water supply is above suspicion, that reasonable care has, where this has been applied, made typhoid fever practically unknown, but in regard to leprosy we know practically nothing as to how it is carried and therefore as to who will be the next victim.

**Prevention and Treatment**

The facts noted in the last paragraph account easily for the feeling in favor of the segregation of lepers with the idea of saving the population from further infection. A great dispute has raged round the question of the relation of segregation to the practical disappearance of leprosy from Europe. We do not propose to enter into this here for two reasons. First, with the increase in facilities of travel the possibility of effective segregation has disappeared. What could be done in countries with few roads and little traffic and that of the slowest character, is evidently impossible in a modern world with rapid and mechanized traffic by road, rail, sea and air. Second we have now a method of cure of the disease in the large majority of early cases. This is a factor of the very greatest importance. There is no disease more easy to conceal than is leprosy in its earliest stages where a single spot on the non-exposed surface of the body and of a little loss of sensation and weakness in a single group of muscles, may be the only early sign.
With the prejudice against lepers being what it is, it is absolutely certain that the earliest cases will almost invariably be concealed if the only alternative is the segregation of lepers in colonies and institutions which will taint the individual with the name of "leper" to the end of his life and from which, even if cured, he will find it almost impossible to return to his village and his home.

**Segregation Impracticable**

In view of these facts, we believe that any thoroughgoing scheme of segregation of lepers is doomed to failure and not merely to failure but to actual hindrance of the eradication of the disease by ensuring that the early and most curable forms of leprosy are hidden away until the disease has reached a stage where concealment is no longer possible and by which time the possibility of cure is enormously diminished.

**Situation Summarized**

The position, then, that has to be faced before the problem of the eradication of leprosy from China is satisfactorily solved is as follows:

1. The disease is widely distributed, especially in the south.
2. Education on the possibility of cure and on the great probability of this in early cases is urgently needed.
3. The time required for treatment is exceptionally long.
4. Much has to be done to overcome national and individual prejudice.
5. Prevention and adequate treatment cannot be obtained by measures of segregation but only by the provision of curative centres, separate from homes, for advanced cases.

**Relation of Church and State**

In matters of public health, it is fully recognized that the State must be pre-eminent, but in view of
special difficulties surrounding the leprosy problem, the State alone is hardly likely to succeed in bringing matters to a successful issue without whole-hearted outside support. It is from the Church of Christ in China that help must be sought if this is to be accomplished within the next few years. The disease of leprosy, too, has a special call on all Christians because of the very prominent place that Christ himself gave to the care and cure of the leper during his ministry on earth, and the Church ceases to this extent to be a Christian Church if it fails to follow its Lord and Master in his loving thought for this especially pitiable class.

**Plans for Eradication**

Keeping these two points in view, let us see what can be planned for the eradication of leprosy. Continuing our consideration of the five points just enumerated, we come to the following conclusions.

**Investigation**

1. A much more accurate knowledge of the distribution of leprosy in China is very urgently required, for it is evident that to tackle a problem satisfactorily we must first know its full extent. We earnestly press, therefore, on the hospitals and doctors throughout China, that investigations and reports be made as to the prevalence of leprosy in the areas they serve. Such reports if sent to the writer of this paper will be of special value as a basis of further investigation and will be very heartily welcomed.

**Education**

2. Education of Chinese and foreigners alike with regard to the treatment and cure of leprosy is a matter of the greatest importance. At the present moment, we fear that the Chinese themselves are ignorant and uninterested in this question and that many of the missionaries are even retrograde in their views with
regard to the cure of the disease. The lepers themselves are usually quite hopeless and therefore unwilling to submit to treatment and everything that ignorance and prejudice can do is holding up the efficient treatment of these sufferers all over China. A regular campaign of education is required and the churches form the best basis for beginning such educational work. For it is here where sympathy as well as knowledge may be most certainly sought.

Support

3. The length of time needed for treatment and the poverty of the large bulk of the sufferers makes it clear that generous support for efforts designed to help the lepers must be secured. Such help, as far as it can be wisely given from outside, is already certain through the Mission to Lepers, but to make this effective the Chinese themselves, and especially the Chinese Christians, must throw themselves heartily into the work of doing their share of providing and collecting funds for this object and still more in giving personal service. It is to the Church rather than to the State that one must look especially for the personal service, but the authorities should be pressed to provide annual grants-in-aid for the maintenance of lepers in colonies, homes and curative centers.

Overcome Prejudice

4. National and individual prejudice must be overcome. This can be done partly but only partially by education. The most important element in attaining this end is personal example in service for the lepers. For this we can look to the Church and the Church only at the present time. The Chinese, as a whole, can certainly not be blamed for a prejudice in regard to this disease which is still more felt and more hysterically manifested in the West than it is in the East. For us Christians the matter is wholly different. Christ had a special care for the lepers and touched them as none other would in his time and in the
country where his ministry was wrought out. For Christians then, to exhibit a prejudice against lepers, such as is sometimes seen and felt, is nothing but a disgrace to the Church and a slur on the Divine name that it bears. It is incumbent on all Christian ministers to bring this matter forcibly before congregations that the glory of Christ's evangel be not dimmed before the non-Christian population.

Abandon Segregation

5. Lastly we would plead that any idea of general segregation of lepers be abandoned. The segregation of the very advanced cases of the disease in special homes is very desirable for the sake of the lepers themselves who at this stage have in most cases lost the power of supporting themselves by manual labor and whose condition in the general population is very pitiable.

Curative Centers

For the early and less advanced cases, curative institutions should be provided where thorough treatment can be given and which shall be sufficiently attractive and give such promise of cure that these cases will be naturally attracted to go to such places of their own free will. As far as possible the stigma attaching to leper homes and colonies should be removed from these curative centers. Here undoubtedly much may and should be expected from the State in grants of land, help with capital expenditure and in maintenance of the inmates. With a proper educational campaign all this should be possible.

Government Colonies

At the present moment it is doubtful, however, whether it is desirable for the Government itself to run these places or the leper colonies or homes. We have been very deeply impressed with the happiness of the lepers even in their pitiable physical condition in colonies and homes under Christian auspices. We have found the reverse true in colonies run by the
local authorities where the Christian element is absent and where love of service is not the controlling motive.

**Employment of Lepers**

Here we should like to remark that it is most desirable that ample space be given in all colonies and homes for the full employment of lepers in agriculture and trades as they are able. This is not always done but the curative value of such work has been very fully proved.

**Future of Lepers**

Lastly there is one point that appears never to have received any thought and which deserves very full consideration. This is the fate of lepers after cure. At present their position is a very unenviable one and this reacts very hardly on the lepers themselves, rendering them in many places so apprehensive of the future that any desire to be cured of the disease is often absent, with the result that treatment if in any way painful, is resented or refused. "Once a leper always a leper" is a Chinese proverb and with this lack of faith in a possible cure the return of the former leper to his village or home is in many cases impossible and almost always difficult. It should be worth while considering whether something should not be done by establishing villages for cured lepers where normal competitive work and family life might again be resumed.
PART VIII
LITERATURE

CHAPTER XXVIII
THE BIBLE IN CHINA
G. W. SHEPPARD

Early Translation

The famous Nestorian monument bears witness that the Christian missionaries who came to China in the 7th century of our era brought with them their Sacred Books and translated them into Chinese. No specimens of those early translations have survived, but there is corroborative evidence of their existence two or three centuries after the Nestorian period. Early in the present century Professor Paul Pelliot discovered a hoard of ancient manuscripts in many Asiatic languages in a sealed-up cave at Tunhuang in Kansu. Among them was a little roll of paper—a Chinese manuscript written apparently by a Chinese Christian in the 9th or 10th century. The first part of the document is a transcription of the hymn “Gloria in Excelsis Deo.” This is followed by a list of venerated persons and books, beginning with the Persons of the Holy Trinity, and among those which follow are the names—John, Luke, Mark, Matthew, Moses, David, Saul.

Early Copies

The list of books mentioned above names thirty-five, some of which from their titles were almost certainly books of the Bible. At the end of the list there is a note (part of the original manuscript) explaining that the total number of books of the Mother Church of Syria was 530, and that the monk of great virtue, King Ching, ‘obtained by translation
the above thirty'. It is remarkable that King Ching is also the name of the author of the Nestorian Tablet Inscription. It is not probable that these books ever existed in other than manuscript form, (the printing of books from wooden blocks had hardly then become general in China) and the number of manuscript copies would necessarily be very limited. It is not surprising therefore that none have survived.

Catholic Translations

The Catholic missionaries of the 16th, 17th, and 18th centuries did not apparently devote themselves much to the task of Scripture translation, but the need of a Chinese version was recognized by them and some individual efforts to supply the need were made. A lectionary—Readings for Sundays and Christian Festivals—was compiled by Emanuel Diaz, a Portuguese missionary, and published in 1642. It appears to have been widely used in the Catholic missions and received the Papal sanction in 1790. This work was reprinted in the 19th century and is still obtainable. It consists of selected passages from the canonical Gospels translated into easy and lucid Chinese, and each passage is followed by copious commentary.

Chinese New Testament

In the early part of the 18th century a Chinese version of the New Testament (or the greater part thereof) was discovered in Canton by Mr. Hobson of the British East India Company. Mr. Hobson had a copy made, which he took to England. It was deposited in the British Museum in 1739. This manuscript comprises, a Harmony of the Gospels (embodying practically the whole of the text of the Four Gospels) the Acts, the Pauline Epistles, and the first chapter of Hebrews. We have no means of ascertaining whether the original form in which this copy was made ended thus abruptly, or contained also the remainder of the New Testament; we do not know whether it was a printed or a manuscript book, nor
have we any information as to its authorship. Probably it was the work of one or more Catholic missionaries. The MS. in the British Museum was Robert Morrison's first textbook for the study of Chinese, and it furnished him with a basis for his own version of the New Testament.

**Protestant Translations**

There have been other translations of parts of the Bible by Catholic missionaries, but it was reserved for Protestant missionaries, with the support of the Bible Societies, to give to China the complete Bible.

Morrison's first book in Chinese—the Acts of the Apostles—was published in 1810; the New Testament in 1814; the Bible in 1823. The cost of printing and publishing, which amounted to about £4,000, was borne chiefly by the British and Foreign Bible Society.

Whilst Morrison was pursuing his work of Scripture translation in Canton, another Chinese version was being produced at Serampore in India by Messrs. Lassar and Marshman. They published the New Testament in 1816 and the Bible in 1822. Comparison of these two versions shows that the advantages were all on the side of the work done in China, and Morrison's work became the chief basis for subsequent translations and revisions.

Dr. W. H. Medhurst, for some years a colleague of Dr. Morrison, published a revised New Testament in 1825-6. Examination of this revision shows that Dr. Medhurst was responsible for some very important changes in terminology—notably the adoption of 道 for the Greek term 'logos'.

A new translation of the Old Testament was made by Dr. K. F. A. Gutzlaff and published in 1928, followed by a revision of Medhurst's New Testament in 1840.

**First Missionary Conference**

In 1843 the first conference of China missionaries was held, and Scripture translation was the principal
subject of discussion. It was decided that a further revision or retranslation was desirable. This resulted in the appointment of delegates from the several missionary societies to cooperate in the task. The delegates began their work and in 1825 published the "Delegates Version." Unhappily the 'term question' and differences of opinion as to style of composition divided the delegates, and the "Delegates Version" only received the endorsement of a portion of the Committee, other individual versions being also published. That one approved by the majority of the Committee became most widely used and large editions were repeatedly called for. Although inadequate and faulty as a translation, its high merits in style of composition won for it much admiration, and it is still in considerable demand. It was the outstanding achievement of missionary scholarship in the 19th century.

**Styles**

These early versions were all in the Wenli—the literary style of composition. It soon became evident that this was ill-adapted to the needs of the common people and a simpler version of the Bible was required. A colloquial rendering of the Delegates' New Testament was made by Dr. Medhurst. Southern (or Nanking) Mandarin was the dialect chosen. The first edition was issued in 1857 and for many years this version was widely circulated. A Foochow vernacular version of the New Testament was published in 1856; a Ningpo New Testament in 1858; a Pekingese (Northern Mandarin) New Testament in 1872; the Four Gospels and Acts in Cantonese in 1871-3; and the Amoy New Testament in 1873. Altogether the whole or part of the Bible has been translated and published in fourteen different Chinese dialects. Some of these have been printed in Roman letters, others in Chinese characters adapted to local speech. The phonetic scripts of later years have been used for transcription of the Union Mandarin Version.
At the Conference of Missionaries held in 1890, much attention was given to the desirability of producing new union versions of the Bible. Three committees of translators were appointed to prepare three new versions, High Wenli, Easy Wenli, and Mandarin. The members of the Committees appointed by the Conference were all foreign missionaries, but each member was entitled to co-opt a Chinese colleague.

**Centenary Missionary Conference**

The work of the three Committees extended over many years. Tentative editions of the new versions were issued for general criticism. The Centenary Missionary Conference of 1907 decided that it was not desirable to have two Wenli versions, and thereafter the work of the Committee, which had been preparing the Easy Wenli Version, was discontinued or combined with that of the other Wenli Committee. The Union Versions of the New Testament, both in Wenli and Mandarin, were published in 1907 and the complete Bible (also in both versions) in 1919. The translation and printing expenses of the Union Versions were borne jointly by the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland.

**Mandarin Union Version**

The success of the Mandarin Union Version has been most noteworthy. More than a million copies of the Mandarin New Testament have been sold (apart from those provided by the recent ‘Million Testament Campaign’) and half a million complete Mandarin Bibles have been issued. The popularity of the Mandarin (as compared with the Wenli) version is in some measure attributable to the general movement in Chinese literature towards vernacular compositions. The circulation of the Wenli Bible is still very considerable in South East China and the Straits Settlements where the dialects differ too widely from Mandarin to permit of the latter being easily understood.
But even in those regions the vernacular versions are in greater demand. Among readers of Wenli the Union Version has only slowly won favor as compared with the "Delegates Version."

Circulation

It will be observed that the very large circulation figures reported annually by the Bible Societies include single books of the Bible (of which most are Gospels). These are printed and circulated by the million. Since the opening of the present century over 120 millions of these Books of Scriptures have been distributed. They are sold at very low prices; less than half the net cost. It is obvious that this vast output, the figures of which are mounting higher every year, constitutes a major element in Christian propaganda in this country, and that the work of distribution enlists a large amount of evangelizing energy.

Printing

The Imperial Edict against Christianity in 1812 forbade the printing or circulation of the Scriptures under the severest penalties. The early versions were printed in the Straits Settlements and chiefly circulated among Chinese emigrants. After the opening of the Treaty Ports Scriptures were printed in Canton, Foochow, Ningpo and Shanghai. Later in the century much of the printing was done in Japan. In the past twenty years Shanghai has become the great printing center and here the Bible Societies have their principal depots.

Distribution

Attempts have been repeatedly made to induce Chinese bookstores to stock and sell the Scriptures, but without much success. The Bible Societies have established their own depots at the principal distributing centers, and Mission Book stores have also been important distributing factors. The sale of the "portions" has been chiefly effected through individual
effort; in earlier years by the foreign missionaries, and later by Chinese Christians. In the 19th century foreign missionaries availed themselves of supplies of Scriptures as a means of personal evangelism, and devoted much labor thereto.

The most distinguished missionaries travelled constantly in such parts of the country as were open to them, taking with them supplies of Scriptures, personally commending them and offering them for sale. From the experience and advice of these pioneer missionaries the Bible Societies adopted the policy of selling at a low price, rather than supplying scriptures for free distribution.

Chinese Christian helpers accompanied the missionaries in their itinerations and took a large part in the work of bookselling. Some of them came to be employed by the Bible Societies as regular colporteurs and by the end of the 19th century, colportage work had come to be an established phase of forward evangelism in China. All three Bible Societies had their colporteurs working under the direction of foreign missionaries. Their salaries were paid by the Bible Societies according to the scale prevalent for other mission workers of similar standing. The cash proceeds of the sales were small—generally only sufficient to cover incidental travelling expenses.

The value of Chinese colportage service came to be variously estimated. Much evidence of its fruitfulness as a method of personal evangelism accumulated, and the establishment of many new outstations resulted from the itinerations of the colporteurs. Given intelligent selection of the men for the work, personal interest and direction on the part of the missionary superintendents, it proved to be one of the most successful forms of evangelism.

**Colportage Methods**

On the other hand, where careful personal supervision was lacking, it was found that the colporteurs
often slackened in their efforts, ceased to be systematic in their itinerations, and presented unsatisfactory reports. It became evident that the employment of men on regular wages to travel as booksellers, without effective oversight and direction, was not only expensive to the Bible Societies but often degrading to those who undertook it. The value of selling the Gospels as a means of evangelism, however, was abundantly evident, and many who were not regular colporteurs were found ready to engage therein. The proceeds of the sales provided sufficient income to cover the expenses of travelling short distances, and even some remuneration for the service. This for the Bible Societies was a saving of the colporteurs' salaries and was quickly adopted by two of the three Bible Societies as the more satisfactory arrangement for Scripture distribution. It is called "voluntary colportage" or "the special arrangement," and consists in the supplying of books without payment, to be sold at stated prices, the proceeds of the sales to be kept by those who do the work.

Regular Colporteurs

The above method has much to commend it, but has certain disadvantages. Voluntary work of this kind cannot well be systematic; distant regions are not likely to be visited; no adequate cash or circulation accounts can be kept.

The British and Foreign Bible Society, whilst supplying books on these terms when satisfied with the applications, prefers to employ regular colporteurs; exercising all possible care in the selection of the men; endeavouring to secure adequate supervision by missionaries, Chinese pastors, or church organizations, and requiring detailed accounts and regular reports. About 400 Chinese colporteurs are at present employed by this Society.
Chinese Superintendents

A recent development of policy for the better-regulation and strengthening of the colportage work is the appointment of Chinese superintendents for each province or region where a considerable number of colporteurs are employed. For this office of superintendent men of standing and proved ability, of corresponding education and social position with recognized pastors, are being sought. Four such superintendents have thus far been appointed. Their duties are—

(a) To become personally acquainted with each regular colporteur in their field, assisting him to plan out his itinerations, advising him as to methods of approach, occasionally working with him, recording his reports of experiences and sales, and reporting in detail of each man to the society’s office.

(b) To discover, encourage and train new men for colportage service.

(c) To promote interest in the Bible and the world-wide work of the Bible Society among all the churches and Christian institutions in the district.

(d) To represent the Bible Society in conferences, synods and evangelistic enterprises.

Chinese Bible Societies

A recent development of much promise is the emergence of Chinese Bible Society movements in Canton and Hongkong. These are auxiliary to and in no sense rivals of the older foreign societies. They are working to promote in the churches knowledge of the world-wide work of the Bible societies; to encourage Chinese contributions for their support; and to share responsibility for the supervision and direction of colportage work. By the inception and growth of such movements there is prospect of the dissemination of the Scriptures becoming a recognized integral part of the responsibility and endeavor of the Church in China.
Circulation in 1928

The circulation figures reported by the Three Bible Societies for 1928 are as follows:

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<thead>
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<th>Society</th>
<th>Bibles</th>
<th>Testaments</th>
<th>Portions</th>
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<tr>
<td>American Bible Society</td>
<td>7,890</td>
<td>155,953</td>
<td>4,510,285</td>
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<tr>
<td>British and Foreign Bible Society</td>
<td>18,800</td>
<td>163,911</td>
<td>4,118,344</td>
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<tr>
<td>National Bible Society of Scotland</td>
<td>1,310</td>
<td>97,821</td>
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<td>28,000</td>
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CHAPTER XXIX
RECENT BOOKS ON CHINA*

MRS. R. R. SERVICE

Number

Last year when recent books on China were examined, we were amazed at their number. In the months between May 30, 1925, and June 1, 1928, approximately 200 volumes had appeared. That is, for the three-year period there were some 200 books on China. Last year this was called “a flood.” For the past twelve months, June 1, 1928, to June 1, 1929, we have listed 123 books. This list, as it appears, really contains 156 titles. Two or three of these books were published in 1927, but escaped the 1928 survey, so we include them in that of this year.

Interest in China

It is quite impossible for us to expect our list to be complete, but with what we have been able to note, it is surely clear that never before has so much interest been taken in China and her affairs. For every month of the past year at least twelve books have appeared. In listing these books the reviewer is manifestly unable to make arbitrary divisions. Certain books treat of philosophical, economic and religious matters; a few are purely historical; others combine a variety of topics. The attempt has been made to place them under major headings. If the compiler’s knowledge or intuition is at fault it can only be regretted.

*For Bibliography see Appendix IV. This chapter, like the appendix, covers the period June 1928-June 1929.
Bias of Authors

When we look over the titles we are struck by the tremendous amount of work put forth by capable and earnest authors. Some of them have spent years of effort on their books. As we note the lengthy and painstaking histories, and the accounts of the happenings of recent years in China we quickly discover the varying standpoints of the writers. For years in China we have noticed that in accepting any bit of news concerning China, her politics, military leadership, or economic affairs, one must always take into consideration the bias, or personal equation, of the narrator. Conversationally this is true, journalistically it is true, and in the realm of books equally so. There are very few, who, standing as it were on another planet, recount historical facts. In the main, each author reflects his racial background in what he writes about China. The British author, secure in his sense of moral and legal values is firm in his belief in the civilizing power of trade, even in narrating Chinese events seeks to justify British actions. The American writer, with perhaps more sympathy for republican government, is frequently apt to see tendencies in other nationals which he does not feel applicable to his own countrymen. One French author has this year presented a peculiarly inflexible account of an impossible country and people. The Chinese author, in opposition to all this writing by Occidentals, takes the defensive attitude and does not always recount the failings of his government. This is only human; no matter how good a friend one may be of foreign ways and tendencies, in the ultimate relations and judgments, race feeling prevails.

Biography

In Biography we do not find that the year under review has produced anything of striking moment. Anglo-Saxon zeal along this line has recreated the lives of Genghis Khan and Tamerlane in most interesting form for lovers of these adventurous and war-
like despots. A son of Samuel Pollard of Yunnan has given us another life of this intrepid missionary. The Princess Der Ling has presented a series of pictures of the Empress Dowager (Old Buddha) in which her mastery, vindictiveness and charm are seen, though the rank ignorance and autocracy of many of her acts are very patent.

**History**

Among the first historical books we should place Vol. II of Spengler’s *Decline of the West*, which has as its sub-title *Perspectives of World-History*. The interesting thing about this book is that China and her ancient civilization take a place equal to that of other nations in consideration. Spengler refuses to be confined to the Mediterranean area, or to the New World, for his perspectives. Sokolsky has followed the same plan in his *Universal History*, where we find China given her rightful place in world development. *Ancient Chinese Political Theories*, by Kuo-cheng Wu, is really a dissertation on the principal philosophical systems of China. These, with their leading interpreters, are evaluated in a scholarly manner for modern China. As the work of a Chinese author this is a book worthy of particular notice. *Asia Reborn*, by Marguerite Harrison, attempts to cover too much ground, and is an example of a book lacking in the accuracy that the public has now a right to demand from those who wish to instruct others on subjects of world importance. References to Hongkong “at the mouth of the Yangtze,” and the confusion of the provinces of Kansu and Kiangsu are errors too glaring to admit of reliance on such a text. One wonders why such writers neglect to have their manuscripts read by residents in the Orient, or by people thoroughly at home in the places and conditions under discussion.

**Politics**

*The Chinese Revolution*, by H. Owen Chapman, presents a thoroughly British view of recent events.
The tone of the book is that of general apprehension as to the Nationalist Party. Confucianism is said to have turned on the Son of Heaven as a pivot: with no Emperor its power is gone. Buddhism is regarded by the author as valueless today. The Kuomintang is said to be formed chiefly of "arm-chair politicians." Harold M. Vinacke, professor of International Law and Politics in the University of Chicago, has written one of the comprehensive and scholarly books on China. *A History of the Far East in Modern Times* deals chiefly with political and diplomatic affairs of the last century. *The Kuomintang and the Future of the Chinese Revolution*, by T. C. Woo, gives us the history of the party now in power. There is a resignation in the author's attitude regarding the present military exploitation of the country which would be amusing were it not tragic. The pressure of population on existing means of subsistence is said to be the reason for this military dominance, and the author rests on the statement that in past revolutions periods of civil strife and warfare always followed a change in dynasty. "It is the custom; why bother?", may apply to certain conditions, but as a government policy it leaves much to be desired.

**Chinese Civilization**

Dr. Legendre's *Modern Chinese Civilization* is one of the most unsatisfactory books in this list. Growth and evolution are apparently unknown to this author. He uses the word "modern" in his title, but his whole thesis seems to be based upon the view that there is nothing meriting that name in China. He grudgingly admits, frequently in parentheses, that there has been some slight progress in China, but he is still unwilling to recognize that any vital changes have taken place. His attitude anent Chinese women is one point calling for special mention. Coming from a country where women do not have the vote, and where their influence has been exerted chiefly through contacts with men, he sees in regard to China's women only the fact that
they have been secluded and uneducated in schools. Their brains are thus counted as worthless, unformed and untrained, and, Dr. Legendre states—"Woman does not count in China, and has not counted for countless centuries." To say that Chinese women have had for countless ages no power in their homes is a misstatement; to brand their mentality as inferior is a reflection upon the accuracy of the observations of the author made during two decades of residence in China. For surely a scientific man would in this day scarcely dare to make such a sweeping assertion without extensive study and investigation. Of all the books by foreign authors this seems the most pessimistic. We anticipate vigorous answers to it from Chinese writers.

**Interpretative Histories**

Among books of broad historical outlook may be mentioned *A Short History of China*, by Dr. E. T. Williams, and *A Short History of Shanghai*, by Dr. F. L. Hawks Pott. *The Soul of China*, by Richard Wilhelm, is written by a German thoroughly in sympathy with a people striving for "a way out." Historically it is frequently rather foggy, and the whole book is a series of mental pictures in the form of sketches of varied impressions made during years of residence in the country.

**Economics and Sociology**

Under the heading, "Economics and Sociology," we have interesting volumes on customs and superstitions such as *Folkways in China*, by Professor Hodous, and M. L. C. Bogan's *Manchu Customs and Superstitions*. *The Formation of the Chinese People*, by Chi Li, is a book giving the origin of the mixed race now called Chinese. It goes back to 772 B. C., and presents many very interesting facts regarding the people, their geographical distribution and similar topics. Dr. Chi Li studied anthropology at Harvard University.
and his work is that of a thoroughly trained investigator. The Foundations of Modern China, by Tang Leang-li, may be characterized as intensely Chinese. Militarism, condemned by the majority of writers on China irrespective of race, is actually championed by this author, who finds that the military regime has been of value to the country by making the Chinese realize their need for discipline, for group instead of family loyalty, and for military strength in order to stand up to the Great Powers. The Chinese Christian is accused by this writer of absorbing an attitude of superiority with his religion, perhaps as a "by-product" of his association with the foreign missionary. Dr. Tang mentions Chinese influence on European history in the 18th century. This may indeed be noticed in the writings of Voltaire and some others, and is an interesting thought for consideration. There is a note of optimism for the future, in which the author thinks it desirable to join the finest of traditional Chinese thought with the political and mechanical experiments of the West. This is a valuable book for westerners seeking to understand the ideas of many Chinese, educated along modern lines. Humanity and Labour is the result of the visit of Dame Adelaide Anderson to China, and we find in it accounts of her survey of industrial problems, with some of the difficulties of inaugurating reforms.

International Relations
There is an interesting collection of books on International Relations. China and England, by W. E. Soothill, is written with a fine spirit of understanding and sympathy. There are a few inaccuracies in the historical narrative. China and World Peace, by Mingchien Joshua Bau, is a book much weakened in influence by its manifest unfairness to foreigners in China—especially is this to be noted regarding what is said of the Japanese and labor conditions. This whole book is symptomatic of a certain type of propaganda now prevalent in China. It shows the author-
has been too greatly influenced by newspaper reports. The two volume work on *Extraterritoriality*, by G. W. Keeton, is exhaustive and authoritative. Of even greater length is the single volume by Dr. H. B. Morse and Dr. H. F. MacNair, *Far Eastern International Relations*. This book has been criticized by the Chinese as unfair to them. This feeling is largely the result of the length of the book. Dr. MacNair has asked in his preface that facts as presented be evaluated as a whole, but from the very multiplicity of statements certain quotations have been taken and these, apart from their contexts, have met criticisms which are really unmerited when the entire book and its preface are considered.

**Diplomacy**

*Foreign Diplomacy in China*, by Dr. Philip Joseph, is a British view of the various elements of the present complex situation written with a scientific objectiveness. It is shown that while the Open Door Policy in China was British in origin, it was speedily taken up by America. To Great Britain this policy has been preferable, but is subject to modification when the European balance of power demands abandonment. Evidently Britain has been opportunist in her policy; whether she will remain so is a question. To America the Open Door has been a fixed and unswerving policy, although even in this Dr. Joseph thinks America is in no sense altruistic. Two books on Orientals and Immigration, *Oriental Exclusion*, by Dr. R. D. McKenzie, and *Resident Orientals on the American Pacific Coast*, by Dr. E. M. Mears, are timely, and are written from a very sane stand-point.

**Religion**

Under the division of Religion we have one outstanding volume—*The History of Christian Missions in China*, by Kenneth Scott Latourette. This work of over 900 pages is of such a comprehensive nature that it might have as its sub-title, *A History of China's
Contacts with Westerners through Religion. Nestorian, Greek, Russian, Catholic and Protestant missions are taken up, and the author shows breadth and sympathy in his whole treatment of the varied elements of his history. Professor Latourette was twelve years collecting his material. The length of the work might lead one to think it is not concise. The very opposite is true. A wealth of information is given. As an example the 200-word summary of the life of Bishop Schereschewsky may be cited. Catholics, Fundamentalists, Independents—every sect and sort of religious society operating missions in China receives impartial treatment. The China Inland Mission, whose activities are frequently passed by in the consideration of educational and social work, receives very sympathetic mention. Professor Latourette’s estimate of Hudson Taylor, the founder of the China Inland Mission, is that “he was, if measured by the movement he called into being, one of the greatest missionaries of all time, and was certainly, judged by the results of his efforts, one of the four or five most influential foreigners who came to China in the nineteenth century for any purpose, religious or secular.”

Philosophy

Several books under varying captions discuss Chinese philosophy, with other topics, but very few are distinctively philosophical. Also there are very few books specifically dealing with the major Chinese philosophers. The most exhaustive of the books in this section is that of Dr. Leo Wieger, The History of Chinese Beliefs and Opinions. This is a critical study into the foundations of Chinese thought. Its 775 pages show deep research, and Dr. Wieger says it took him thirty years to accomplish the work necessary for this volume. Mrs. Beck’s Story of Oriental Philosophy is more popular in make-up and will command a wider circle of readers.
Art and Novels

The books on Arts and Crafts are none of them very long, and all are well illustrated. This makes them doubly valuable.

Among the novels there is an excellent translation of The Dream of the Red Chamber, done into English by Chi-Chen Wang, and Verne Dyson's Forgotten Tales of Ancient China presents numerous old tales in a transliterated form. There are three novels by James W. Bennett, one of which (Son of the Typhoon) gives an example of the Chinese student mind about the year 1925. Louise Jordan Miln has two more stories of that China unknown to others than herself. A Frenchman, George Soulje de Morant, has novelized the romantic tale of Yang Kwei Fai. Two novels by Charles Petitt, Elegant Infidelities of Madame Li Pei Fou and The Woman Who Commanded 500,000,000 Men, are written with his debonair and Rabelaisian flair for the dramatic heightened by the most penetrating sarcasm. There two books will probably outlast most of the other "thrillers" of this section.

Miscellaneous

Under "Miscellaneous" we have over forty books on travel, exploration, geography, landmarks, botany, mythology, study of the Chinese language, poetry, and music. A number of these are short essays concerning travel impressions of the land and people. Several deal with theories regarding China, her present and future. A book of letters from a Chinese who found himself among unusual surroundings in Australia is out of the ordinary. Buried Treasuries of Chinese Turkestan, by Albert von Le Coq, concerns one of China's dependencies. It tells the story of some of the German expeditions of exploration into central Asian fields.

China—Mother of Gardens is one of the fascinating volumes from the pen of Ernest H. Wilson, who
spent so many years of travel and research in China. It is of deep interest to the naturalist and the lover of Asiatic flora, which he here shows to have been the source from whence many of our favorite western blossoms originally came.

Among the books by journalists that by A. Krarup-Nielson, *The Dragon Awakes*, presents a vivid and interesting account of the chief characters and cities involved in the struggles in China immediately following the Nanking Affair of March, 1927. L. Newton Hayes has a short history of *The Great Wall of China*, and Dr. Robert Fitch of Hangchow has two guide books—for Hangchow and for Pootoo. A number of these miscellaneous books are on political or semi-political questions; many speculate boldly as to the events of the future; others leave these on the knees of the gods, and are content to add their small bit to the knowledge of China which the world is demanding and receiving. Those who follow the publishers' lists will wait with interest the returns of the next twelve months. From 1925 to 1928 books were rushed into print to give us facts immediately. This year has shown the steady grind of the professional man and student, deep in the investigation of historical truth, civilization and its foundations, and the reactions of the Chinese toward all varieties of outer and inner stimuli.

**Value of Chinese Literature**

What is to be expected in the coming year? The proportion of books by Chinese authors is rising, and we may expect to see it rise still higher. Mr. Mortimer Graves, secretary of the Promotion of Chinese Studies organized by the American Council of Learned Societies, says, "The fact, however, that the East, in general, and the Chinese world in particular, has an important contribution to make to the humanistic and social sciences is only now receiving belated recognition. The immensity of this contribution can be
suggested by the recital of a few pertinent facts. It has been estimated that, prior to 1750, more books had been published in Chinese than in all other languages combined. As late as 1850, Chinese books outnumbered those in any other language. Even in 1928, the largest publishing house in the world was located, not in New York, or London, or Paris, or Berlin, but in Shanghai. Little of the literature thus produced is ephemeral, for the Chinese penchant has been towards history, topography, philosophy, poetry, and commentaries on the classics, all saturated with a serenity and a tone that might well be emulated by more sophisticated literatures. Indeed, it would be no very difficult task to maintain the thesis that in none of the world’s civilizations has knowledge for its own sake played so prominent a part over so long a time as in that of China.

“It is evident, therefore, that, if we are to hope for the final solution of our linguistic and philological problems, the satisfaction of our antiquarian or archaeological curiosity, and the construction of an adequate philosophy, or a complete historical synthesis, we cannot disregard the lessons learned by a vigorous and intelligent people, numbering one-fourth of the population of the globe, through 3,000 years of continued and varied culture. Of all this have Occidental, and in particular American, scholars only the slightest inkling.” Ancient China will be studied, translations of more of her literature will be made available to the West, and modern events will be narrated as they occur with a deeper understanding than in the past. There is every chance that the production of books on China will increase in the next few years.
CHAPTER XXX
CHRISTIAN LITERATURE SITUATION
T. C. Chao

Situation Serious

The Christian Movement in China is facing a serious situation. In the first place there has grown up during the last few years of intellectual, social and political upheavals a complexity of new needs for Christian literature to meet which we have not seen even a slight trace of practical steps taken. The Communists at the start and the Nationalists later on in the political revolution of recent years carried on a gigantic propaganda in literature that stirred even the lowest stratum of China's immense population. A surprisingly large quantity of opinions can be squeezed into short slogans and pamphlets such as those on which numerous so-called intelligent folk in China are now being fed. Now indulgence in certain foods, physical or intellectual, involves acquiring some of their odors. Consequently there is to-day a more or less settled smell of suspicion about Christianity even among humble work-a-day people on the street; not to speak of the prejudiced intelligentsia. At these two classes Christian opinion simply stares, without any adequate effort at articulation.

Christian Daily

For a number of years Chinese Christians have keenly felt the need of a Christian Daily. The Regional Conferences of the National Christian Council in Canton and Wuchang this year reiterated this urgent need in eloquent findings. The reasons given are obvious and generally acceptable. But there are insurmountable difficulties in securing the funds at a time when so many aspects of Christian work are
suffering from money shortage; difficulties of cooperation among Christian organizations and individuals, sects and faiths; difficulties of lack of quick transportation in China, of lack of managers, writers and trained yet devout journalists; difficulties of possible political interference and unrest; and other real and unreal difficulties proportionate in their immensities to the vividness of imagination! Of somewhat less urgency than the need for a Christian Daily are other needs, perhaps more immediately felt by honest and earnest church people.

**Pictorial Literature**

As yet there is nothing to compete with the pictorial literature for children produced by the Commercial Press and the China Book Company. Nor is there even a slender hope that most Christian homes will be able to supply their children with these secular pictorial attractions, which, though they cost only a small sum, are still above the highest level of their average income.

**Sunday School**

Justice must be done to the need for considerable quantities of printed matter for Sunday school use, for denominations by denominations, for youth, children and for women. Eyes must be borrowed from the various classes to whom this literature is addressed, to give just judgements as to how much good has been done. The critical eye with a bit of literary scruple will often detect unskilfully preserved Chinese and unrecognized and un-popularized foreign peculiarities in them, together with the usual attempt at space-filling, an activity which indicates a strong sense of responsibility over and above the usefulness of the still meagre quantity.

**Varied Needs**

One feels blue when noting that for curable diseases only ineffective medicine is prescribed which implies that either the physician must look after him-
self or his diagnosis undergo careful reconsideration. (From such self-scrutiny the writer of these lines does not exonerate himself!). In fact one's optimism in the face of these unmet needs must be curbed! What have the vast numbers of farmers and laborers, in rural and industrial localities, to read in order to possess the semblance of an idea that Christianity, with its living and moving Christ and with its outpouring and indwelling Holy Spirit, is able to lead them to make earthly life-connections beyond its avowed interest in connecting them with a world whose reality has no indication whatsoever other than the particular living realities of the present life? What rays of light are there to make dimly visible the paths of young men and women, boys and girls in their adolescent storm and stress, when they are not at all interested in the technical manners in which their souls are to be redeemed and when they are faced with overwhelming problems of sex, marriage, social and political duties, personal and group ethics in the midst of the ruins of the fraternal superstructure of moral precepts and standards? None! None!

**Negligible Supply**

Existent Christian literature, in the light of such gigantic demands, is at best only a negligible quantity. What wide-awake, stirring, stimulating, shaking literature is there to supply material for serious mental activities, to those who are eager after the realities of the spiritual life, but are at a loss to deny or affirm their faith as portrayed for them in the archaic, historical dogmas of the churches? Uncertainties are writ large over the faces of all thoughtful Christians in China! One wonders whether the Christian enterprise in China is really in its infancy, infantile,—or is so aged, so senile, as to merely reiterate its time-worn, weather beaten reminiscences with no more energy and enthusiasm to see visions of a future that must be different from the traditional past in moral, social, ecclesiastical and theological ideas!
Christianity Static

The literature situation facing the Christian Movement at present is not so much due to the inability of Christians to meet the scientific and literary temperament of the day, as to the kind of Christianity that has reached, as it were, a static equilibrium, the resultant of many forces. Three or more decades ago Christian literature, in the hands of a few missionaries, does not seem to have suffered from theological controversies; it touched human thought at many points. The heralds of the Gospel were also the transmitters of western culture, science, western government, political strength and stability, philosophy, ethics, etc., and embodied the idea that industrial prosperity and growth, social development and human happiness had all been caused by the Christian religion. This period soon passed.

Vital Factors

In the changes of recent years several new and vital factors have appeared in the Christian literature situation. First, it is no longer incumbent upon Christians, not at all upon foreign missionaries, to carry to China the new knowledge of science and philosophy, or political and social theories. Chinese scholars, the number and qualifications of whom are undergoing steady improvement, can do this much more effectively. This means that Christian thinkers should be thoroughly versed in scientific and philosophic advances and at the same time do the increasingly difficult job of presenting Christianity, not as an isolated thing but as a religion that comprehends the best elements of human civilization, with a revelation of the living centre in God as made known to mankind by Jesus Christ.

Appreciation of Chinese Culture

Second, in the wake of a growing national consciousness there has come a deeper appreciation of
Chinese culture side by side with determined bombardments of old customs, moral codes, social institutions and their obsolete, bloodless philosophies. Under such circumstances, Chinese Christians have become keenly aware of their being the heirs, not only of western Christianity, but also, rightfully, of Chinese culture which, according to them, has bequeathed them a “spiritual inheritance” whose wealth has yet to be explored and calculated. Hence, the literature of their faith should be thoroughly Chinese, even at a time when all things Chinese are undergoing kaleidoscopic changes by being viewed through new perspectives.

Democratic Knowledge

Then, third, there exists a budding democracy. Through mass education and political propaganda there has bulged up in the consciousness of many types of people outside of the intelligentsia, a growingly sharp want for knowledge. This can best be driven home to those who take the trouble to go through China’s large and small book-stores; by so doing they will get a smattering of an idea as to the extent at present of printed matter for such folks. Obviously, the scope and extent of Christian literature should long ago have been enlarged! Finally, to be brief, new conditions have, without any reservation, placed the burden of producing Christian literature upon the shoulders of Chinese Christians.

Lack of Literature

But the blasting trumpet sound of the time has not as yet called forth, and may not succeed in calling forth, the needed ideas concerning Christianity and human life in appropriate literary forms. Why? Answers are not out of reach, though they may be very unsatisfactory. The first one may be: responsible Christians, missionaries and Chinese have an inadequate historical sense; their perspective being, perhaps, dimmed by the outlook of their constituencies.
About three years ago, some Cantonese Christians published a tiny booklet, called "Reformation," with the portrait of Martin Luther on it and with a significant note of impatience in its pages. It was significant because in China "Reformation" must be as small as the booklet and the expected Luther as vague and unimposing as his printed picture. There is, in our midst, no church door on which to put up the new Luther's theses nor are there princes, nobles and people to give staunch support to any budding Protestantism even if there existed a religious revolutionary.

**Protestantism's Danger**

The "broken body" of the western Christ is perfectly safe in China. But the immunity of Protestantism from effective protests is precisely its danger. People cannot but be indifferent to what is in itself indifferent, i.e. incapable of making any difference in their lives. Blessed are they who are either persecuted, ridiculed or placed under a never-sackening fire of anti-Christian activity. But woe to them if the fire slackens into a silence of indifference, if the intellect finds it beneath its dignity to recognize the existence of Christian thought in China and the will is unwilling to deal with it. When the cycle of Cathay is broken, there should be no more cycles in human history. The greatest mistake will be the conservation of the superstition that "history repeats itself." The repetition of history is never unaccompanied by novelties more significant than what is repeated!

**Lack of Vital World Contact**

Then it must be said that Christian literature manufacturers have lost contact with the world. By the world, is not meant here a fragment of it, for it possesses a past, a present, a future, an inner core and an external appearance. It is to be feared that literature-producing Christians have not been able to face the whole reality as it presents itself in its
changing and permanent aspects. Take Chinese culture. That which will continue in it from the past, through the present and to the distant future, is its anthropocentric faith with its emphasis on the primary importance of man and his network of moral relations. The core will continue while all the elements which do not conform to it will be amputated with ease—without the direct help of Christianity.

In so far as this is a fact, China has achieved a sort of unity of personality, able to maintain her own foothold on the earth for years and years to come. She will continue to do so. Just here the door is wide open and Christian literature can enter in, with its manly Christ who must become man in order to lead man to Reality beyond themselves.

**The New Spirit**

Where then is the literature? Furthermore, do Christian writers and translators know China’s new spirit? Have they anything to capture the imagination, the enthusiastic feelings of the young men and women of China to-day? The human being, waking up to find himself an individual as well as a social being, with numerous instincts, impulses and desires, demands an all-round satisfaction without, if possible, doing harm to others, and without, if possible, sacrificing anything that a human being should enjoy and continue to experience. This demand for full life is nothing short of the religious. But it has multiplied problems for the Christian thinker and writer, calling for a thoroughgoing reconstruction in theological, ethical and educational theories in the light of modern psychology and social philosophy.

**Situation Urgent**

But how much realization is there of this urgent situation? What corresponding preparation is being made for meeting it? Or are the literature people in the Christian Movement not in contact with the smell of the earth, just outside their gates or maybe, even
within their own hearts? How can the tantalizing efforts in this direction which lack a presentation of vital reality by real seers, be sufficient for this age?

Cry for Freedom

A wild cry for freedom can be heard everywhere in our land; for more freedom, although this most coveted thing is everywhere being checked in its natural flow. In Christian literature the one essential thing is freedom and not fear; freedom from innumerable organizing and executing committees and freedom from the judgment of the new covenant by the old covenant and the new spirit by the old spirit. But the freedom-loving soul must go the free way while checks thereupon must go on checking forever: so there comes the deadlock, which always counsels patience in the face of life which is short.

Anti-Christian Literature

The remaining fact is, that anti-Christian literature finds no Christian voice contradicting it and consequently plays havoc, first directly and then indirectly in a most subtle and permeating manner and in the most attractive literary productions—novels, essays, magazine articles, etc.—which our most intelligent fellow-believers, those who should have been reading Christian literature, are devouring and secretly appreciating as palatable nutrition for their minds.

A Deadlock

Like good parents, we Christians are only disciplining our own children without interfering with our next door neighbor's, whose activities are manifestly creating a peculiar turn and twist in the souls of our dearly beloved ones. No! Our own folks should not have full freedom! If they want it, they can go right ahead, but must not look for support, however, from the paternal income! A little reflection may lead one to wonder whether really free
anti-Christian literature does any serious harm to our Christian faith or whether free Christian literature might bring destruction to our Christian faith. Christian literature is wanted by all means; Christian literature will not, therefore, be produced by any means! There is the deadlock. Well, Christians! Most of us do not read anyhow!

**Christian Universities and Literature**

The pen moves very slowly and cautiously as there is behind it much hesitation over the question of the failure and success of the Christian universities in the production of Christian literature. What have the universities done? They are not organized literature agencies in the first place and then, they have been faced, in recent years, with numberless problems and difficulties. They are going through a period of busy, taxing transition, under the necessity of arranging government recognition and of transferring administrative authority to the Chinese. In consequence, a frightful rush of business, of meetings, of organization work, of the working out of academic standards, of all sorts of readjustments, is the characteristic of this generation, which is, therefore, more or less incapacitated for the production of creative literature. There are, indeed, a very few who have promised to write; but even these few are under the paralyzing influence of the disturbance of readjustments. In such a frantic inrush and onrush of activities, there is apparently an admixture of incapacitating forces, one of which, however, is worthy of mention, that is, dilly-dallying, a kind of mental state constituted in itself by quite a number of unnecessary as well as necessary elements.

**Creative Messages**

The hope for the future of creative Christian literature, in spite of this temporary phase of university life, lies with those institutions of higher learning,
where highly trained men and women of letters, in direct contact with the young, restlessly intellectual and spiritual generation, and in close touch with the ceaseless thinking of the world, should have vital things to say and say them in appropriate, attractive powerful ways. When these institutions, in order to perform this function, have a keener sense of burden and responsibility, they will be able to burst through incapacitating cobwebs that well-meaning followers of Christ have so far assiduously woven over His face, so that He may no longer be ineffectively and imperfectly revealed!

**New Christian Thinking**

It may be the day is already breaking for Christian literature. During 1928-29 many thinking brains have let their ideas flow together in regard to new needs—the need to stimulate reading among Christians of every class, the need to discover literary talents and actual writers, the need to promote the distribution of existent and prospective printed matter and the need to have a literature agency, on an adequate scale, entirely under the control of Chinese leaders. All the regional conferences of the National Christian Council have tackled the problem, with the result that a much keener sense of the needs exists than before.

**Practical Measures**

Practical measures will have to be taken, with financial support from organized Christian bodies, but without their interference and censorship, a thing fraught with insurmountable difficulties. Furthermore, the production of literature has its own special and peculiar characteristics. Churches employ pastors and evangelists; universities employ professors and instructors; hospitals employ physicians, surgeons and nurses—all for definite and good purposes, as through their employment their several objects are reached. But literature is both pervasive and evasive;
it loses its effectiveness if limited to one corner or phase of human life. Consequently it cannot be creative in the hands of employed writers and it never has been! It depends entirely for its growth upon the vitality of the Christian Movement as a whole! It synchronizes with the growth of the spiritual energies and experiences of Christ’s advocates and believers.

**Distribution**

The best thought on Christian literature for 1928-1929 is now in crystalized form in the findings of the Annual Meeting of the National Christian Council, May, 1929. The most significant part may be quoted as follows: “That the National Christian Council be asked to take the initiative in calling a conference of representatives of all Christian publishing houses and other interested bodies, for the express purpose of creating, if practicable, a permanent agency for promoting the nation-wide distribution of Christian literature.”

**Chinese Literature Agency**

Under the subject of “Special Projects,” the findings say: “Resolved:—that the National Christian Council place on record (italics mine) its conviction of the great importance and urgent need of a literature agency under the direct control of Chinese Christian leaders and that this organization should have complete freedom to develop its own type of service to the cause of Christian literature in China. Such an enterprise would require hearty support from the Christian Movement in China and from Christian friends abroad, while, in order to ensure success, financial provision should be made on a ten-year basis. In view of conditions in China at this hour and the urgent demand for Christian literature, such financial assistance would have to come, for the time being, largely from abroad. Further be it resolved, that
the National Christian Council be prepared to render to such an enterprise the same service as that recommended in this report to be rendered to other Christian literature agencies." Under such circumstances, China, Christians and non-Christians, especially the keen-eyed, eager-hearted youths, are awaiting Christian literature to read, to reveal to them the living and moving Christ.
CHAPTER XXXI

FORTY YEARS OF THE CHRISTIAN LITERATURE SOCIETY

D. MacGILLIVRAY

China's Renaissance

The founders of the Christian Literature Society in the year 1887 realized that sooner or later there would be a renaissance in China and that it was impossible permanently to exclude new types of thought. They decided, therefore, that Christians should be prepared with literature suitable for this eventuality. The Bible Societies and the Religious Tract Society welcomed the new Society and have been its good friends ever since.

Founders

Who were the giants standing around at its birth? Here are a few. Most of them have become household words in China: Sir Robert Hart, Dr. Alexander Williamson, Dr. W. A. P. Martin, Dr. Young J. Allen, Dr. Ernst Faber, Dr. Joseph Edkins, Mr. W. H. Poate and Sir Charles Addis.

The early death of the Great-heart of China, Dr. Alexander Williamson, of the Scotch Bible Society, was a great blow to the infant society and if a suitable successor had not been found, it might have died there and then. However, the Lord, who had watched over the founding of the Society, had ready a man, in the person of Rev. Timothy Richard, specially qualified to take up the work which fell from the hands of Dr. Williamson. He was ably seconded by his cultured wife and between them they prepared a great many books and aroused such enthusiasm as to set the Society firmly on its feet. They were persons of broad sympathies, adequate Chinese scholarship, deep faith and readiness for new adventure.
First Books

The following is a list of books first circulated:

Uncolored Calendars, 1889, (Anglo-Chinese) 41,400
Colored „ „ „ „ 400
Scripture Histories, 2,618
Birds and Animals of the Bible 130
Illustrated Gospels 1,140
Little Ones' Own 4,112
Civilization, Faber (Small foreign paper edition) 19,506
C. S. M. Illustrated 4pp Leaflets 27,500
Christian Girl's Classic 480
Life of Christ in verse 180
Review of the Times 10,529
Chinese Boy's Own 6,003
Miscellaneous works (for school, family, and church printed for friends' use, and mission book shops.) 18,700

132,698

Program

The Society's program from the beginning included literature for women and children, but its books and magazines were chiefly intended for the Literati, of whom 44,036 were selected as "the pupils" of the new movement. The method of reaching them was, first, by sales, second, by free gifts at the numerous provincial examination centers which provided a God-given opportunity for widespread propaganda. By this means literature went into the homes of every county in the Empire.

Problem

It was a vast problem, first, to produce a sufficient variety of literature and second, to reach the literati with that literature. Manifestly it was impossible without a large staff and increased revenue. Accordingly, Dr. Richard began to enlist the aid of cooperating mission boards, some of whom lent men and
women and others gave grants of money to the new Society. This policy has continued during the forty years. At present, ten boards cooperate with the Society in accordance therewith. The following is a list of foreign workers:

<table>
<thead>
<tr>
<th>Name and Denomination</th>
<th>Arrival in China</th>
<th>C. L. S. work period</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rev. Alexander Williamson, Scottish Bible Society</td>
<td>1855</td>
<td>1887-1890</td>
</tr>
<tr>
<td>Rev. Young J. Allen, Methodist Episcopal, South</td>
<td>1860</td>
<td>1887-1907</td>
</tr>
<tr>
<td>Rev. Ernst Faber, German Missionary Society</td>
<td>1865</td>
<td>1888-1907</td>
</tr>
<tr>
<td>Rev. Timothy Richard, English Baptist Missionary Society</td>
<td>1870</td>
<td>1891-1919</td>
</tr>
<tr>
<td>Mrs. Timothy Richard, English Baptist Missionary Society</td>
<td>1870</td>
<td>1891-1903</td>
</tr>
<tr>
<td>Rev. Evan Morgan, English Baptist Missionary Society</td>
<td>1884</td>
<td>1906-</td>
</tr>
<tr>
<td>Rev. W. A. Cornaby, Wesleyan Missionary Society</td>
<td>1885</td>
<td>1904-1912</td>
</tr>
<tr>
<td>Rev. D. MacGillivray, United Church of Canada</td>
<td>1888</td>
<td>1899-</td>
</tr>
<tr>
<td>Rev. W. G. Walshe, Church Missionary Society</td>
<td>1890</td>
<td>1900-1905</td>
</tr>
<tr>
<td>Rev. C. W. Allan, Wesleyan Missionary Society</td>
<td>1895</td>
<td>1929-</td>
</tr>
<tr>
<td>Pastor Paul Kranz, Independent</td>
<td>1892</td>
<td>1894-1902</td>
</tr>
<tr>
<td>Rev. J. Wallace Wilson, London Missionary Society</td>
<td>1886</td>
<td>1911-1912</td>
</tr>
<tr>
<td>Mr. Isaac Mason, Friends' Missionary Association</td>
<td>1892</td>
<td>1915-1925</td>
</tr>
</tbody>
</table>
The result of this policy was a great increase in production and the acquisition of a permanent home for the Society. This was made possible through the generosity of the late Sir Thomas Hanbury, also through gifts from the China Emergency Fund, various trusts and legacies.

Secretaries

The following have occupied the post of General Secretary: Dr. T. Richard, Pastor Paul Kranz, Dr. W. H. Rees, Dr. D. MacGillivray.
Methods

The present work of the General Secretary includes that of business manager, executive secretary and literary worker. Obviously there is need here for a division of labour which has not been carried out for want of money. During the forty years, while the fundamental aim remains unchanged, there have been considerable changes of policy, first, the constituency aimed at has been widened to cover all classes, including the mothers and the children, and also the merchant, the laborer and the farmer. Moreover, Wenli has largely been discarded in favor of the national language. Then again, we have discovered, after various experiments, that we ourselves are the best selling agents of our books. We have also largely extended the membership of our Society, and last of all we have a large number of Chinese on our staff and Board of Directors.

Lines of Work

We make use of the Press Bureau for circulating ideas through the secular press. Our books have shared the usual fate of productions of this sort. Some have lived short lives and others long; some have been issued for special needs only, as in 1910 when Halley’s comet blazed in the sky.


The present catalogue contains 513 titles and on an average thirty new books are added each year and as many dropped. In 1907 we produced the volume on the “Century of Missions” in connection with the Morrison celebration. As a logical sequence the Society began in 1910 to issue a Year Book covering
mission work in China. This series continues to the present day under the joint auspices of the C.L.S. and of the N.C.C.

The circulation for the first ten years cannot be ascertained. But figures exist to show nearly 400 million pages issued.


Chinese Workers

The Society has had the benefit, during forty years, of many valuable Chinese workers and its present policy is to add greatly to their numbers, especially such original workers as have been trained abroad or at institutions in China.
CHAPTER XXXII
THE PRINTED PAGE
Miss M. VERNE McNEELY

First Printed Page

While it has not yet been proved satisfactorily, there are those who maintain that the first printed page which ever appeared anywhere was the *Diamond Sutra* by Wang Chieh in 868. This seems to be the oldest as yet known, but the workmanship is so advanced that it seems evident that printing was done even before this time. It would be very interesting to know the history and work of the Uigurs, that Indo-European people who had a high civilization at the time when the manuscripts and printed works found at Tunhuang were in process of production. The “divine” revelation of the alphabet, which had been adopted by the early Syrians and Phoenicians had, in course of time, undergone changes and produced such languages as Sanskrit and later Uigur. It is an interesting speculation as to what would have happened had the descendants of Yao and Shun or the Japhetic and Semitic branches of the human race been predominant throughout the Far East. As it turned out, however, the influence of the sons of Ham has always been felt to a greater extent there than in Europe. The descendants of the rebellious and mighty Nimrod, who were responsible for the Tower of Babel and the consequent confusion of tongues may perhaps also be held responsible for the hieroglyphic language of the Egyptians and the ideographic script which became the adopted symbols for the communication of the Chinese people. Time and again attempts have been made to introduce the alphabetic system in China, but always the ‘character,’ that is, the medium used by the official or ruling class, has maintained its sway.
Confucian Classics

It is interesting to note that shortly after the printing of this Diamond Sutra of Buddhism the exponents of the cult of Confucius borrowed the idea of multiple production for the reproduction of the Confucian Classics. In the former case the reproduction was from wooden blocks while in the latter the characters were cut out in stone and rubbings of the same taken which were later bound up in books.

Early Coloured Print

The writer has seen a coloured print of Buddhist motive which bears the name of Wu Tao-tzu who lived previous to the time when the Empress Shotoku had the Buddhist charms printed off, about the year 770, which charms are claimed to be the oldest printing extant. If this print should prove to be genuine, and there is every reason to believe that it is so as it came from a very inaccessible temple and so escaped the robbery of the temples on the east of China which went on during the Japanese invasions in the Ming Dynasty, then it would appear that not only the oldest printed book but also the oldest colored illustration dealt with religious subjects. True, this religion was Buddhism, but it was the later or Mahayana Buddhism. The Nestorian Christians had been in China previous to the date of this print and while they left a monument in stone there do not seem to be any remains of a printed literature.

Christian Influence

This monument was erected about 500 A.D., and was it not 500 years B.C. when both Buddha and Confucius prophesied of the coming of the Great King in the West? So that at all times the Sun has been in the Heavens but the people have preferred to travel by the moonlight of Mahayana Buddhism (or Buddhism impregnated with the truths of Christianity derived no doubt from the teachings of the Wise Men
and of St. John the Apostle in his University at Ap­peans and of Thomas, the Apostle) or by the star­light of Confucianism, which was a starlight which had become rather dim, for while the Altar of Heaven would indicate that the Ancients of this land, being contemporaneous with the Ancients of other lands, were able to read the signs of the Heavens and the Gospel Story written therein, much of this ancient language had been forgotten.

And a history of the printed page has told the same story that is common to the whole human race, namely, that the Sun has ever and always tried to shine through and enlighten the minds and hearts of the people but the people have preferred the moonlight of Buddhism and the starlight of Confucianism. Thus we find that the writings of Mo Ti, which approach near to the heart of Christianity, are almost unknown while the Confucian Classics have been the ruling guide for the officials all down through the centuries until towards the end of the Manchu regime. And if the inner reason for this final capitulation were known, even though this reason might never be admitted by the present rulers in the domain of the intellect, it would probably be found in the fact that with the production of the Bible in the Chinese language, and especially in its production in the Mandarin or spoken language the minds of some of the rulers were at last opened to receive the light from its printed page and also the reflected light which appeared in the many books on the evidences of Christianity which were produced in such numbers in the early days of the Christian Literature Society and had such an influence with the literati of that day. And an indispensable agent for the production of this result is to be found in the mission presses.

First Book

In his book on *The Invention of Printing in China* Mr. Carter endeavours to prove that not
only was the first book ever printed a product of China, but also that the first use of movable type can also be traced to the same country. However, for some reason the use did not become general and block printing was the vehicle used until the mission presses introduced the use of movable metal type; and to-day the multiplicity of printing machines everywhere testifies to the foresight of those early pioneers. So much so that whereas in the early days practically all of the Christian literature issued was printed on the mission presses, to-day a great part of it is issued by presses such as the Commercial Press which in the beginning was a by-product of the Presbyterian Mission Press.

First Mission Press

The first mission press in China according to A Century of Missions in China was that established in 1818, by the first Protestant missionaries Drs. Morrison and Milne, in Malacca which was later moved to Hongkong. The London Missionary Society, under which Dr. Morrison labored, also had a printing press in Shanghai but this was given up when the American Presbyterian Mission Press became established in 1844. The chief output of these early presses was Bibles and New Testaments. At the latter Press was issued the Presentation Copy of the New Testament, presented to the Empress-Dowager by the Christian women of China in 1895.

Methodist Press

The Methodist Mission Press, Foochow, was established in 1862 and at the time when it was made a Branch of the United Methodist Publishing House in China the volume of its output was between 20,000,000 and 32,000,000 pages annually. It was a large factor in the evangelization of Fukien Province; but besides issuing the Scriptures and tracts it was the chief agent for the publishing of thousands of school-books.
Methodist Publishing House

In 1903 the United Methodist Publishing House was started in Shanghai and besides the bringing out of the Church Monthly and, The Chinese Christian Advocate, its presses were kept busy with the work of the Bible and Tract Societies, the Christian Literature Society and the Y.M.C.A. and various mission and educational institutions.

American Board Press

The American Board (Congregational) Mission started a mission press in Canton in 1832 and when this was destroyed by fire another press was established in Peking in 1858 and continued there until it was entirely wiped out in the Boxer troubles. In both cases the presses were instrumental in the introduction of movable type to take the place of block printing.

Romanized

Besides movable type the mission presses were also instrumental in the introduction of the use of the Roman letter for the issuing of books in Romanized, so that the churches which believed in this method of solving the illiteracy obtaining amongst their members might have the necessary books available. When the Romanized was used it was generally in connection with one of the dialects and the books issued were chiefly Bibles, Testaments, tracts, and books for the edification and nurture of Christian character. This was true of the Methodist Mission Press at Foochow already mentioned (although a large part of their work was also in the Wenli and Mandarin character) —of the English Presbyterian Mission Press in Swatow—of the Church Missionary Society College Press in connection with Trinity College, Ningpo.

Other Presses

In 1897 the Canadian Mission Press was started in Szechwan, first in Kiating, and then afterwards
in Chengtu. Up to the end of 1906 the output had been about thirty-five million pages.

The National Bible Society of Scotland had a mission press in Hankow which in 1907 had been in existence for twenty-one years and during that time had issued 8,625,000 Testaments and Scripture Portions and 18,000,000 Christian books and tracts. At one time the Society for the Diffusion of Christian and General Knowledge, later known as the Christian Literature Society, had a press in Shanghai, but this was afterwards sold and like other publishing houses their work is produced on local presses, both mission and commercial. About 1890 The Central China Press was begun in Kiukiang, but this was sold out in 1897. Other mission presses in existence in 1907 were: The China Inland Mission Press at Taichow and another at Wenchow—the Church of England Mission Press at Peiping—The Baptist Mission Press at Sianfu—The American Methodist Episcopal Mission Press at Peiping—The Methodist Mission Press at Hinghwa—The American Presbyterian Mission Press in Nodoa, Hainan—The Seventh Day Adventist Mission Press at Shangtsaihsien, Honan, and those of Mr. Case in Weihaiwei and Mr. A. Cameron with his Broadcast Press at Changsha, Hunan.

**Growth of Presses**

The *Century of Protestant Missions in China* was issued in 1907, and the next review of the mission presses and publishing Houses is to be found in *The Christian Occupation of China* which appeared in 1922, fifteen years later; and the information there recorded reveals what a tremendous impetus had been given to the production of literature in the intervening years. True, not many mission presses had been added to those already established for by this time the new education which superseded the old system of the Classics in 1905 made such headway that the commercial firms established to meet the needs of the
schools were found ready to undertake a great part of the actual printing of Christian literature for the organizations which produced it. So far as is known those already established were still carrying on, and in addition there had come into being the South China Alliance Press in Wuchow, Kwangsi, the Signs of the Times Publishing House in Shanghai, and the Arthington Press in Hankow. The first two of these would indicate that the different church families had become so strengthened that it had become necessary for each family to provide its own food in the way of doctrine, church discipline, etc., if such families were to continue to preserve the heritage which had come down to them through the ages. So the South China Alliance Press became the servant of the household of those of the family holding the tenets of the Christian and Missionary Alliance, and the Signs of the Times Publishing House, that of the Seventh-Day Adventists. The Arthington Press, on the other hand, may be reckoned as belonging to the class of public servants, for the Religious Tract Society, under whose management it is carried on, has been a purveyor of the class of literature which, next to the Scriptures, is most helpful in leading the masses of non-Christians to become members of the various families, just as it was one of the original purposes of the Christian Literature Society to reach out to the twos and threes of the literati.

Church Presses

Other servants of church families which had come on to the scene were the China Baptist Publication Society which started work in South China, the Lutheran Board of Publication, which established itself in Central China to serve the interests of the various Lutheran groups scattered North and South in the centre of the country—the Church Literature Committee, organized in connection with the Chung Hua Sheng Kung Hui, or the Anglican Church family, with headquarters in Shanghai.
General Presses

The American Board Publication Committee continued its work in North China so that in all quarters of the country there were presses busy at work sowing down the seed. And that great public servant, the Religious Tract Society also with its various sectional tract societies reached out its arms in all directions. The Arthington Press in Hankow, Central China was used by perhaps the largest of these divisions, namely that of the Central China Religious Tract Society which served North, and Central China, and also East China since the Chinese Tract Society of Shanghai became amalgamated with it; while the West China Religious Tract Society in Chungking, the North Fukien Tract Societ in Foochow, and the South Fukien Tract Society in Amoy, and the South China Religious Tract Society in Canton supplied the needs of the other sections of the country for the invaluable aids supplied by them for the work of evangelization.

Stewart Evangelistic Fund

Closely allied with the Religious Tract Society was the Stewart Evangelistic Fund which provided the means for the circulation of over 65,000,000 picture portionettes. This Fund was also of great help in the new experiment which had been started. By 1907 literature in Romanized had been produced in some quarters as a means of overcoming the illiteracy of the church members and also providing them with a sufficient guide for their enlightenment. Between that date and 1922 the Government, in its endeavor to standardize the pronunciation of the Chinese language throughout the length and breadth of the country, adopted certain symbols which were to be printed with the ‘characters’ to enable all to know just how these ‘characters’ were to be pronounced. These symbols were immediately seized upon by a group of enthusiasts, a Phonetic Promotion Committee was formed, and with funds largely supplied by the above-mentioned Stewart Evangelistic Fund, considerable
literature was produced including readers which enabled all those who did not have much time to spare for education of any kind, to master the symbols and then having mastered them to take up the other booklets provided, including short story books but chiefly gospel portions and the New Testament.

**Phonetic Literature**

While this phonetic literature was largely used in certain sections of the country to meet the needs of the adult church members, who had no opportunity of education when young, the most enthusiastic promoter of this type of literature was also devoting a large portion of his time in providing literature for the youth of the Church as a whole in the periodical production of material under the China Sunday School Union, which included everything that was necessary for the equipment of any Sunday school. In 1922 the annual sales of this organization were given as Mex. $13,000. By this time also the work of the Christian Endeavour Movement had grown and for this necessary equipment in the way of literature was also being produced.

**Y. M. C. A. Publication Department**

And by this time also the branches of those two great movements originated to act as right-hand helpers of the Church in the building up of a strong manhood and womanhood, namely, the Young Men’s Christian Association and the Young Women’s Christian Association, had developed to such an extent in China that they could support a publication department for the production of books, periodicals, etc., for the carrying on of their work.

**Medical Publications**

Since the very beginning of the efforts of the Christian Church to spread the light and truth of the Gospel in this country, the followers of the Master had not only endeavoured to follow the command to preach, but also that of to heal. Steady growth and
advancement had been made from the dispensary to the well-equipped modern hospital, and from the doctor's coolie to that of his right-hand helper in the form of a well-educated medical assistant. Much care and thought, time and money had been expended to bring about the latter result and not a small part of it was represented in the list of medical publications brought out by the publication department of the China Medical Missionary Association and issued from the Mission Book Company in Shanghai. And as well-equipped hospitals cannot be efficiently run without a well-trained nursing staff, the years covered by the survey above mentioned, witnessed the birth and growth of the Nurses' Association of China, one of whose aims was the establishment of schools of nursing in connection with the hospitals already established. Towards the end of the period a Translation Committee had started work on the much-needed text-books and the publication of the same had been put into the hands of the Kwang Hsüeh Publishing House. The welfare of the general public had also occupied much of the thought of some members of the medical profession and a result of their work is to be found in the publications of the Council on Health Education, which have always had such a large share in the education of numbers of people in matters relating to public health and hygiene.

**Educational Literature**

First the church and then the school, and for the school the millions of pages of textbooks that have been printed and circulated by the various publishing houses above mentioned,—and also the organization of the China Christian Educational Association. This organization also produced many textbooks of its own until the body politic was so filled with new blood that they could carry on their own life and the establishment of commercial publishing houses made it unnecessary for school textbooks to be brought out
by organizations supported by mission funds. Unfortunately, however, this same body politic drew from so many sources for its life-blood that this same life-blood is now rather thin and, therefore, not strong enough to provide the sinews and muscles necessary to wage the Christian warfare. Hence a leading Christian educator who at one time advised one of the leading Christian publishing houses not to push into the fields of educational textbooks, at one of their recent annual meetings suggested that it was possible for great service to be rendered to the Church if textbooks could be supplied by the same society embodying the ideals and viewpoint of Christianity.

**Student Literature**

For the advanced student such textbooks as are needed have sometimes been produced by the different theological and arts colleges. We have mentioned previously that of the Trinity College Press in Ningspo. The American Board Mission also had a press in connection with their college in Tungchow, and more recently the Shantung Christian College (Cheeloo), the Canton Christian College (Lingnan) and Yenching University (Peiping) have each their publication departments.

**Classified Index**

With the above activities going on constantly under Christian auspices, it is not surprising to find that a summary of the available Christian literature as listed in the *Classified Index of Chinese Literature of the Protestant Church in China*, (edited by G.A. Clayton and issued in 1918), revealed the fact that the total number of entries was 3,451. Making allowance for special books such as hymn-books, catechisms, etc. and the inevitable number of unsaleable books experienced by every publisher, there remains a total of 1,126 books and booklets available for the Christian public. These are classified in the Survey as follows: Religion in general—2, Natural Theology—3, Bible—
Authorship and Sales

As is well-known there are few missionaries who can give the time necessary to attain a mastery of Chinese style so that it may be said that every book published under Christian auspices has passed through Chinese hands, sometimes for the polishing of the style, sometimes for the shaping of the idea transmitted by the foreign translator and then the clothing of it in Chinese style, and sometimes the evolving of the idea itself. The Survey has given an interesting summary of the books in the Index with a comparison of the groups mentioned, and also a statement of the sales for an average of three years ending 1918. This summary is as follows:

Books and Pamphlets Sold

<table>
<thead>
<tr>
<th>Published in the name of:</th>
<th>A Chinese</th>
<th>A Foreigner</th>
<th>Chinese and Foreigner Jointly</th>
</tr>
</thead>
<tbody>
<tr>
<td>Classics; reference books</td>
<td>528</td>
<td>1,672</td>
<td>12</td>
</tr>
<tr>
<td>Philosophy</td>
<td>10,631</td>
<td>10,093</td>
<td>24,564</td>
</tr>
<tr>
<td>Religion—general</td>
<td>10,938</td>
<td>12,260</td>
<td>260</td>
</tr>
<tr>
<td>The Bible</td>
<td>4,478</td>
<td>7,398</td>
<td>242</td>
</tr>
<tr>
<td>Old Testament</td>
<td>310</td>
<td>6,392</td>
<td>98</td>
</tr>
<tr>
<td>Commentaries on Old Testament</td>
<td>210</td>
<td>8,349</td>
<td>328</td>
</tr>
<tr>
<td>New Testament</td>
<td>5,646</td>
<td>7,615</td>
<td>306</td>
</tr>
<tr>
<td>Commentaries on New Testament</td>
<td>1,527</td>
<td>6,553</td>
<td>825</td>
</tr>
<tr>
<td>Biblical History and Dictionaries</td>
<td>265</td>
<td>2,193</td>
<td>303</td>
</tr>
<tr>
<td>Doctrinal Theology</td>
<td>185,236</td>
<td>100,601</td>
<td>26,835</td>
</tr>
<tr>
<td>Devotional Works</td>
<td>43,340</td>
<td>237,812</td>
<td>23,701</td>
</tr>
</tbody>
</table>
POSSIBILITIES

Creeds, Catechisms, etc. 1,748 96,561 29,186
Hymnology 1,207 26,752 13,173
Homiletics 4,638 20,525 4,145
The Church of Christ 6,825 66,160 65,013
Church History 1,708 1,540 2,431
Sociology 61,815 49,614 13,586
Political Science 31 424 42
Science 1,835 11,423 991
Medicine 5,012 61,169 2,410
Fine Arts 1,127 4,336 1,017
Literature 20,955 36,479 12,778
History 1,283 1,483 297
Biography 3,060 4,071 2,988
Geography 1,993 1,955 363

Possibilities

That such a result could be produced when the Christian membership did not exceed 350,000 and the total Christian constituency (of the Protestant churches) did not exceed 654,658, and when the literacy of the general community stood at not more than 10% of the whole, and the literacy of the Christian constituency at not more than 20% of its membership, and when the mission boards had not yet recognized the place that literature might occupy in their fulfilling of the Great Commission so that their funds might be adjusted so as to make more use of it—only serves to show what might be the result when the Christian constituency is multiplied, when that constituency is 100% literate and raised above its present economic position, and when the missionaries are provided with funds to invest in literature as they have funds to carry on schools and hospitals. Even in present conditions one publishing house known to the writer was able to show a twenty percent increase in sales each year up to the serious outbreak of 1927, and since that time sales have come back to normal and it is expected that the same increase will continue.
National Christian Council

The organization responsible for the publication of the *Christian Occupation of China*, mentioned above, now known as the National Christian Council, has each year issued numerous books, pamphlets and booklets dealing with the Christian Movement in general. For the year ending March 31, 1929, the total number of titles came to 63, while the total number of printed pages involved amounted to 6,592,248. In this list are included the *Church Year Book* in Chinese, the *China Christian Year Book* in English, and the *Directory of Protestant Missions in China* in English.

Christian Publishers' Association

In April 1918, appeared the first issue of *The China Bookman*, the aim of which was to give information about books—and to be the organ of the Christian Publishers' Association of China whose object was to co-operate in ensuring a united and progressive policy in matters of production, printing, distribution, nomenclature, and other matters affecting Christian literature. Since that time it has appeared periodically up to the present and a perusal of its pages provides a good index to the work which is being steadily advanced. In the list of members of this Association we find most of the societies already mentioned and in addition appears the name of The Salvation Army and that of The Friends of Moslems in China Society. During recent years the latter society has devoted its attention to the needs of the Moslem community in China in the same way that The Tibetan Religious Literature Depot publishes suitable tracts and other Christian literature for free distribution throughout Tibet.

Christian Literature Councils

In recent years more than one attempt has been made by the non-technical literature enthusiasts to
solve what seemed to them to be the difficulties surrounding the question of Christian literature and evangelization and so we have seen the organization of the China Christian Literature Council, the Subcommittee on Literature of the National Christian Council and lastly the National Christian Literature Association. As these various organizations had the support of the Home Boards in that funds, which, if for medical or educational work would have been allotted to the missions or the individual missionaries on the field to be used at their discretion, were set apart for this central organization. That these organizations have not yet been able to solve the problem lies as much in the fact of their being non-technical as in anything else—that is, they were without the knowledge of the actual processes of production and distribution. Had they had this, the money received from the home boards would have been placed in the hands of the buyers of books, for the law of supply and demand would then work and the supposed difficulties would vanish overnight. According to the report of one bookstore, which has the sale of the books of the National Christian Literature Association and the Bible Truth Depot, both of which are supposed to be purely Chinese, there is practically no sale for the former books and a steady sale of those of the latter. There is, therefore, a demand for the books published by the latter as there is a demand for such books as the *Traveller's Guide from Death to Life* of which about a quarter of a million copies had gone forth by 1920 and of which there is a constant sale up to this day. It would seem the natural development, therefore, to push forward the sale of books of this kind, and with the funds received push forward to the publication of other literature of this kind or analogous, and it would then not be long before the whole question of literature production would be put on a self-supporting basis. Only then would it be possible to speak of it as being indigenous.
This question of distribution has been one of the most pressing problems before the Christian Publishers' Association. That much energy has been spent on the solution of this problem is well attested to by the records thereof as seen in *The China Bookman*. There is little doubt but that as the economic life of the Christian community improves this problem will gradually decrease. The same spiritual law which has been operative in other countries is also the rule here, namely, that spiritual things can only be understood and appreciated by the spiritually-minded and the Cross of Christ and everything pertaining thereto has always been a stumbling block to the ritualist and foolishness to the intellectual, so that the adherents of Christianity are to a large extent to be found amongst the poorer classes.

**Book Stores**

That some progress has been made, however, may be attested from the results of a recent enquiry which would show that while the centers for the publishing business may be said to be found in Peiping (North), Shanghai (East), Hankow (Center), Chengtu (West), and Canton (South), bookstores for the distribution of the Scriptures and Christian literature in general are to be found in nearly every province. The following is a list of those known to be in existence, and it is altogether likely there are many others of which the record has not come to hand.

**Anhwei**
- Anking ..........Church Bookstore.

**Chekiang**
- Ningpo ..........C.M.S. Bookroom.
  A. P. M. Bookroom.
- Shaohing ..........A.B.F.M.S. Bookstore.
- Sungkiang .......Lauh Ung Bookstore.
- Tsingpomen .... Church Bookstore.
BOOK STORES

FUKIEN

Foochow .......Methodist Bookstore—North Fukien Tract Society.
                 Church Missionary Society Bookstore.
Hinghwa ........Hinghwa Press Bookstore.
Shaowu ..........Shaowu Bookstore.
Yenping ........Christian Bookroom.
Amoy ..........South Fukien Tract Society.

HONAN

Kaifeng ..........Southern Baptist Mission Bookroom.
                 China Inland Mission Bookroom.
Kalgan ..........British and Foreign Bible Society.

HOPEI

Peping ...........American Bible Society Sub-Agency.
                 Church of England Mission Bookroom.
Tibetan ..........Literature Depot.
Tientsin ..........British and Foreign Bible Society.
                 National Bible Society of Scotland.

HUNAN

Changsha ......United Evangelical Mission Bookroom.
                 Broadcast Tract Press.

HUPEH

Hankow .........American Bible Society Sub-Agency.
                 British and Foreign Bible Society.
                 National Bible Soc. of Scotland.
                 The Lutheran Bookroom.
                 Religious Tract Society.

KIANGSI

Nanchang ......British and Foreign Bible Society.

KIANGSU

Nanking ........Nanking Christian Council Bookstore.
                 New Heaven Bookstore.
Shanghai .......American Bible Society.
                 British and Foreign Bible Society.
                 National Bible Society of Scotland.
                 Mission Book Co.
                 Kwang Hsueil Publishing House.
                 Christian Literature Society
                 Christian Bookroom.
                 China Baptist Bookstore.
452 BOOK STORES

American Church Mission Bookroom.
Kiangsu Book and Periodical House.
Signs of the Times Publishing House.

Soochow ......... Baptist Bookstore.
Sutsien ........ Christian Bookroom.
Yangchow ...... China Inland Mission Bookstore.

KWANGSI

Kweilin ......... Southern Baptist Mission Bookroom.
Wuchow ........ Christian and Missionary Alliance
               Bookroom.
               Southern Baptist Mission Bookroom.

KWANGTUNG

Canton .......... American Bible Society Sub-Agency.
               British and Foreign Bible Society.
               South China Christian Book Co.
Swatow .......... Academy Bookstore.

SHANTUNG

Chefoo .......... British and Foreign Bible Society.
Hwanghsien ...... Southern Baptist Bookstore.
Laichow .......... Laichowfu Bookstore.
Tsinan .......... British and Foreign Bible Society.
Tsingtao ........ A. P. M. Bookstore.

SHENSI

Sian ............ Baptist Mission Bookroom.
               Scandinavian Alliance Mission Bkrm.

SZECHWAN

Chengtu .......... American Bible Society Sub-Agency.
               British and Foreign Bible Society.
               Canadian Mission Press Bookroom.
Chungking ...... American Bible Society Sub-Agency.
               National Bible Society of Scotland S.A.
               West China Religious Tract Society.
Wanhsien ....... British and Foreign Bible Society.

YUNNAN

Yunnanfu ....... British and Foreign Bible Society.
Harbin .......... Southern Baptist Mission Bookroom.
               British and Foreign Bible Society.
LITERATURE FOR WOMEN AND CHILDREN

MANCHURIA
Changchun ...... British and Foreign Bible Society.
Moukden ......... British and Foreign Bible Society.
Newchwang ...... British and Foreign Bible Society.

It is not known that there are any Christian bookstores in Sinkiang or Tibet.

HONGKONG ............ Bible, Book and Tract Depot.

As the Associations of Young Men and Young Women under the Y.M.C.A. and Y.W.C.A. are all distributing agencies for their literature these should be taken into account as well.

Divergent Emphases

If a careful examination of all of the advertisements which appear periodically in the China Bookman were made it would be found that such organizations as the Christian Literature Society aim to keep abreast of the Christian Literary World at large. Such books as Christ of the Indian Road have scarcely become familiar to the whole Christian family in the West though they have been translated and made available for the Christian public in China. True, this book has been spoken of as representing the so-called modernistic viewpoint. And in the Bible Union of China we have an organization which through the printed page is endeavouring to uphold the fundamental viewpoint which has been held by the Church down through the ages.

Literature for Women and Children

In another direction the Christian Literature Society may be said to reflect the general trend of thought of the West in the attention which has been given of recent years to literature for women and children, and especially in the attention given to books on the training of the child and the establishment of Christian homes. And in this connection it may be seen how keen the Christian publishing forces are to take advantage of every expedient available, for as soon as the commercial houses have installed plants so as to
make available the reproductions of colors we have
the flooding of the market, not only by the Christian
Literature Society but by others, of colored pictures,
colored posters, etc. etc: special mention might be
made of the posters prepared by the Visual Evangeli-
zation Committee and published by the tract soc-
cieties. These are large colored pictures with
Scripture texts printed in bold type. In two years
420,000 have been sold. That these have been of
inestimable aid in the creating of a Christian atmosp-
here in many homes, goes without saying. Another
invaluable aid for the same purpose has been in the
realm of music and here too of recent years the pub-
lishing houses have been kept busy trying to supply
the demand not only for hymn-books, but for music
in the school and home and for all occasions.

Private Publications

In addition to all the foregoing activities of the
Christian publishing houses, there has always been
the private individual who had books produced on his
or her own account. A regular advertisement ap-
ppearing in the Bookman is that of the books by
Mrs. Ada Haven Mateer. To this name might be
added many others such as Dr. Fenn of Peking, Dr.
Luce with his Commentaries, individuals who have
made themselves responsible for the books or
pamphlets they have published, and which, in most
cases, have been found to meet a definite need. The
most recent one which has come to the attention of
the writer is that of the special edition of The Gospel
of John the Apostle containing titles and divisions
of chapters emphasized and underscored and specially
prepared helps for Christian workers by T. C. Horton
translated by Pearl Weeks and published under the
auspices of the Reformed Presbyterian Mission,
Takching, West River, South China. This little book
in red covers is prepared for distribution to accom-
pany, if required, the English edition issued from the
Biola Book Room, Bible Institute of Los Angeles.
The helps include a summary of God’s plan for saving sinners and an appendix embodying the teaching concerning the fundamental doctrines in the Gospel of John.

**Tutorial Press**

Mention might also be made of the Tutorial Press in Peiping. Only the future will tell whether or not this may be classed as one of the forerunners of a new age in China. At any rate the object of the founder is in line with that of the great movements which have been inaugurated when the soul of a people has found its rebirth. The education of its people has always been one of the chief characteristics of an awakened Christian conscience, just as this awakened Christian conscience has been usually the result of the spread of the Scriptures in the vernacular of the people. This same process has been in evidence in China. First the Scriptures were put into Wenli or the classical language for the literati, that superior educated class who despised anything that might appear in the Mandarin or spoken language. But the Scriptures were put into this same Mandarin, and now we find after many years that the Mandarin is the language of the day. At the same time, in some places the Church had long realized the impossibility of overcoming its illiteracy by the use of the ‘character’ symbol and so the Romanized letter was used and in these places the resultant literacy is very marked and the use of the Romanized has become established. The use of the ‘phonetic’ symbol has been found to be limited, and dependent somewhat in later progress on the attendant use of the ‘character’. The advantage of the use of ‘character’ or ‘phonetic’ script as against the ‘Romanized’ script is that they are uniform throughout the country. The ‘Romanized’ being different for different sections of the country would eventually tend to establish different units resembling somewhat the different languages of Europe. If the leaders of
education in Japan have come to the conclusion that it is a physical impossibility to conquer illiteracy by means of the use of the 'character' symbol alone, the same conclusion may one day be reached by the leaders of education in China. And here again, if they wish to make use of it, they will find their remedy already at hand, having been wrought largely through the vision and foresight of the founder of the Tutorial Press mentioned above. For it was through his instrumentality that the leading Chinese commercial publishing house was induced to issue reading books in English with the Craigie system of marking which makes it possible for any child to obtain an easy and quick entry into the whole realm of literature. At the present moment the efforts along this line are being continued by the Tutorial press, which is under Christian auspices. It may be said that another publishing house tends rather to the use of the Jones' system of phonetic marking of English and this seems to be the one favored by the Japanese educators, but whether it will be that adopted in China in place of the one already in use to some extent remains to be seen. By the use of a language such as this the achievement of literacy comes within the realm of possibility, and furthermore the country would remain united with one language as its medium of communication. And as it has been possible for the English to retain the culture of the ancient Greeks even though a very small proportion of the people know anything of the written 'Greek' letter, so might it be just as possible for the Chinese to retain the culture of their ancient sages even though only a very few might know anything of the written 'characters.'

Receipts: 1928

If further proof were needed to show that all this literature was in some measure at least reaching out to those for whom it was intended, it might be recorded that a recent enquiry brought forth the information that the receipts from a number of these
publishing houses had reached the figure of over $350,000. for the year 1928, and in this figure the returns from some of the larger firms were not included.

**Future**

Future developments in the realm of Christian literature, as in every line of Christian activity, will depend on the spiritual life of the Church. It is very gratifying, therefore, to find the steady progress being made in the distribution of the Scriptures for in them alone is to be found the germ for the creation of the new life which will result in a greater and better production of Christian literature and its broadcasting throughout the length and breadth of the country.
PART IX
GOVERNMENT EDUCATION
CHAPTER XXXIII
GOVERNMENT EDUCATION, 1928-1929
SIDNEY K. WEI

In the spring of 1927 when the Nationalist Army took over the provinces of Kiangsu and Chekiang, the seat of the National Government was moved to Nanking. University districts were introduced into the educational system. All the provinces and the special municipalities were divided into a number of districts, in each of which there was to be a university. This new system was first introduced as an experiment in the provinces of Kiangsu and Chekiang. When the whole country was unified in 1928, the system of university districts was made to include Peiping, the center of Chinese culture and political activities. Owing to strong opposition from the provinces of Kiangsu and Hopei, the Second Plenary Session of the Central Executive Committee of the Party decided to discontinue experimenting with the university district system. The "Ta Hsüeh Yuan," then the highest educational authority in the central government, changed its name to the Ministry of Education.

As to the aims and policy of government education, they were carefully considered by the "Ta Hsüeh Yuan" and later by the Ministry of Education. The following is the general review of government education during the school year of 1928 to 1929.

(A) Changes in administration.

(a) Reorganization of the "Ta Hsüeh Yuan" to be the Ministry of Education. The important changes are: (1) the control of the Central Institute of
Research was transferred from the Ministry of Education to the National Government; (2) in the internal organization, instead of having a Secretariat, a Bureau of Higher Education, a Bureau of General Education, a Bureau of Social Education, and a Bureau of Cultural Education, the Ministry of Education has now a Business Department, a Department of Higher Education, a Department of General Education, and a Department of Compilation and Censorship which takes the place of the Bureau of Cultural Education; (3) in the present Ministry of Education, instead of having one vice-president as in the “Ta Hsüeh Yuan,” there are two vice-ministers.

(b) University District in experimentation in Peiping. The area of the Peiping University District corresponds to the territory under the control of the Peiping Political Council, namely, the two provinces, Hopei and Jehol, and the two special municipalities, Peiping and Tientsin.

(1) Organization of the Peiping University District.

i. The University has the following officers: the president, the vice-president, the general secretary, the head of the Bureau of Higher Education, the Head of the Bureau of General Education, and the head of the Bureau of Social Education.

ii. The University has a graduate school and the following colleges:—

a. the College of Arts—combining the former colleges of arts of the Peking University and the Hopei University at Paoting, and located in the first building of the Peiping University.

b. the College of Sciences—reorganized from the college of sciences of the Peking University and located in the second building of the Peiping University.

c. the College of Law—combining the departments of law of the Peking and Hopei Universities and the
college of law at Tientsin and located at the old Law School at Tai Pu Temple in Peiping and the old House of Representatives. The building of the College of Law at Tientsin was turned over to the Graduate School of the Peiping University.

d. the College of Engineering—combining the department of engineering of the Peking University and the Tientsin Technical College and divided into two divisions, one located at the Peking University and the other at the Peiping University at Tientsin. This arrangement was based on the difference in the courses of study in the two universities.

e. the College of Agriculture—combining the Peking Agriculture College and the Department of Agriculture of the Hopei University and located at Paoting. The building of the Peking Agriculture College was turned over to the Experimental station and the College was reorganized to be the Chung Hua Agriculture School.

f. the College of Medicine—combining the Peking Medical College and the Department of Medicine of the Hopei University and located at the site of the former Peking Medical College.

g. the College of Fine Arts—reorganized from the Peking School of Fine Arts and located at the said school.

h. the Teachers’ College—The first division of this College was located at the former Peking Normal University. The second division, the Teachers’ College for Women, was located at the former Peking Normal University for Women.

i. the Preparatory Department for the College of Arts. This department was located in the third building of the Peiping University.

j. Preparatory Department of the College of Sciences.

k. the School of Russian Language.
Each of the eight colleges mentioned above and the preparatory departments of the Colleges of Arts and Sciences had a dean. The School of Russian Language had a principal. For the College of Engineering and the Teachers' College, in addition to the deans, there were assistant deans, taking charge of the second divisions.

iii. The work for general and social education of the Peiping University was organized in accordance with the regulations governing the organization of the university districts.

iv. The president of the university was at the same time a member of the provincial government. The administrative department of the university was at Peiping. At Jehol there was a branch headed by a member of the Jehol Provincial Government.

(2) Readjustments in the new system.

i. The two colleges of arts of the Peking and the Hopei universities were moved to the first building of the Peking University. The building occupied by the Chinese Department of the Research Institute of the Peking University was turned over to the Graduate School while the Chinese Department moved to the old Senate House. The University Library temporarily occupied the first floor of the first building of the Peking University.

ii. The two Departments of Law of the Peking and the Hopei Universities and the Peking College of Law at Tai Pu Temple were combined. The College of Law at Tientsin, after its removal to Peiping, was reorganized to be a special department of law, belonging to the new Peiping University. This department was to continue till its present students completed their courses.

iii. The Agriculture College of Peiping was moved to the Hopei University at Paoting.
iv. The Department of Medicine of the Hopei University was moved to the College of Medicine in Peiping.

v. Those students of the Normal University for Women, who were unwilling to enroll in that school after reorganization, were allowed to transfer to other colleges.

vi. The old Senate House was to be occupied by the Institute of Research for Sinology and the Administrative Department of the Peiping University.

(3) Abolition of the University District System.

In carrying out the resolution of the Second Plenary Conference of the Central Executive Committee of the Party, the Ministry of Education decided that the Chekiang and Peiping University districts should be abolished at the end of July, 1929, and the Central University District at the end of the year. After a short time the Kiangsu Provincial Party Headquarters petitioned the Ministry of Education, urging that the Central University district should be also abolished during the summer. This was granted, and the national educational administrative system reverted to the old system of having one bureau of education for each province.

Independent Organization

The various colleges and departments of the Peiping University, on the abolition of the Peiping University district, all demanded independent organization. At once the educational system in Peiping underwent another change. The result of the readjustment was as follows: (1) Peiping College of the Peiping University became the National Peiping University; (2) the First Teachers' College of the Peiping University became the Peiping Normal University; (3) the Graduate School of the Peiping University became the National Peiping Institute of Research; (4) the Department of Fine Arts of the
Peiping University became the Peiping School of Fine Arts; (5) the old Peking University was reinstated with its former component colleges, leaving the other colleges in Peiping to be included in the National Peiping University; (6) the Hopei University and the Peiyang University were also restored as independent institutions.

(B) The Aims of Education.

(a) At the National Educational Conference which was held in May, 1928, the question of the aims of education for the Chinese nation was brought up for discussion.

The Conference passed a resolution to the following effect. As the Chinese Republic is established on the basis of Dr. Sun’s three principles, national education should be in accordance with these principles. Naturally the aims formerly adopted for Chinese education are no longer suitable. Accordingly the following aims were adopted.

1. In order to realize the principle of nationalism, we ought to restore our national spirit, to develop our civilization, to uplift our people to higher levels of morality, to improve the physique of our people, to popularize scientific knowledge, and to cultivate popular interest in art.

2. In order to realize the principle of democracy, we ought to disseminate political knowledge, to develop in our people ability to use the four political rights, to define the meaning of liberty, to form habits of obeying the law, to teach the true meaning of equality, to raise the moral standard of social service, to train for organizing ability, and to foster the spirit of cooperation.

3. In order to realize the principle of livelihood we ought to cultivate in our people habits of labor, to increase their ability for production, to widen the applications of science, and to harmonize economic interests.
4. We ought to advocate international justice and cultivate human sympathy, so that through self-determination of the nationalities we may approach the ideal of world unity.

**Objectives of Education**

(b) In addition to the above, the Central Party Headquarters submitted the following to the Third National Conference of Party Representatives in March, 1929.

1. Objectives of Education—Education on the basis of the three principles should aim at enriching the life of the people, maintaining the existence of society, developing the economical resources of the people, and perpetuating the life of the nation. All individuals must be healthy in body and mind and must also be united to form one group, so that each may use the maximum of his ability to contribute to the welfare of the whole country in the realization of the three principles.

2. Principles for carrying out these objectives:

i. The teaching of the three principles in all schools should be correlated with the whole course of study and the extra-curriculum activities. History and geography should be used to teach the true meaning of nationalism, student’s assemblies, to show the workings of democracy; and various kinds of productive labor, to lay the foundation for the realization of the principle of livelihood. All intellectual and moral training should thus be brought under the unifying influence of the three principles and realized in actual deeds.

ii. Our elementary and secondary education should aim at equipping our people with the necessary skills for life and increasing their productive ability. We should follow the teachings of Dr. Sun in training our children and adolescents for the following national virtues: loyalty, filial piety, benevolence, love, truthfulness, justice and peace. The whole plan for
elementary and secondary education, including curriculum, equipment, discipline, etc. should emphasize the possession of practical abilities for individual livelihood and public service on the part of the great majority of the people.

iii. Our social education should aim at giving the people common sense for modern urban and rural living, training them for the improvement of the home, developing their ability for self government, forming in them habits of supporting public enterprises, and arousing their sympathy for the aged, the poor, and the distressed.

iv. Our secondary education for women should aim at developing sound character, preserving their special fitness for motherhood, and building up good family life. While elementary and higher education should be co-educational, secondary education should be differentiated. There should be sufficient secondary schools for girls and their equipment should be as good as for boys' schools, so that girls may have equal opportunity with boys.

v. Our higher and professional education should emphasize the teaching of practical sciences. The curriculum should be enriched, special technical abilities should be thoroughly developed, and sound character for proper service to society and the nation should be cultivated.

vi. Our normal education, being the chief means for the realization of national education in accordance with the three principles should be carried on by independent institutions. Its objectives should be to give the most suitable scientific training and the most strict discipline for the body and the mind, so that the students may be perfectly qualified to be teachers.

vii. Schools of all types together with social education, should all aim at the development of the physique of the people. Secondary schools and colleges should give military training. The aim of
physical education is not only to increase the physical strength of the people, but also to develop the spirit of courage and to form habits of orderliness.

viii. Institutions for agricultural education should extend their work to cover all phases of agricultural production, increasing the farmers' agricultural technique, improving the life of rural communities, popularizing scientific agricultural knowledge, and establishing farmers' cooperative societies for production and consumption.

(C) Educational Policies of the National Government.

The following is an outline of the educational policies during the period of Tutelage drawn up by the Central Government:

(1) Educational Funds.

**FIRST YEAR**

i. An exact percentage of educational funds in the total expenditure of the nation should be fixed.

ii. Standards for the classification of educational funds should be set up.

iii. Regulations for maintaining the independence of educational funds should be drawn up.

iv. Regulations for the collection of a number of special taxes for educational purposes should be drawn up.

v. Plans for developing Chinese education with the Boxer Indemnity Fund should be made and a Committee on the said Fund should be organized.

vi. Regulations for the encouragement of private contributions and endowments for education should be drawn up.

vii. Regulations for school accounting should be drawn up.

viii. Current salary scales in all types of schools should be investigated.
ix. Local educational authorities should be instructed to pay special attention to the increase of salary for elementary school teachers.

SECOND AND THIRD YEARS

x. Educational funds should be increased.

xi. Regulations for government support of compulsory education should be drawn up.

xii. Regulations for the punishment of principals using school funds uneconomically should be drawn up.

(2) Kindergartens and elementary schools.

a. Compulsory education.

FIRST YEAR

i. The number of children of school age in the whole country should be found out.

ii. The number of required elementary school teachers in the whole country should be estimated.

iii. The exact amount of expenditure for all elementary schools should be investigated.

iv. Plans for carrying out compulsory education in all provinces and special municipalities should be made.

SECOND YEAR

v. The plan for carrying out national compulsory education should be experimented with and gradually improved.

THIRD YEAR

vi. The work of developing compulsory education should continue so that in every two years the number of illiterate children may decrease by twenty percent till illiteracy is entirely eradicated.

b. Elementary school curriculum and discipline.

FIRST YEAR

i. The elementary school curriculum should be reconstructed by the committee on elementary and secondary school curriculum.
ii. A new plan for elementary school discipline should be made.

SECOND YEAR

iii. The new curriculum and the new plan for discipline should be experimented with and gradually improved.

THIRD YEAR

iv. The new curriculum and the new plan for discipline should be put into practice.

c. Kindergartens.

FIRST YEAR

i. Kindergartens should be established in all experimental schools and elementary schools for the normal schools.

ii. All kindergarten practice and equipment should be carefully considered so that they may meet Chinese needs.

iii. Subject-matter for the kindergarten should be compiled.

iv. A department of kindergarten education should be established in all provincial normal schools.

d. Common equipment.

FIRST YEAR

i. Special common equipment such as physical and chemical laboratories for the common use of all schools at the new capital should be set up.

SECOND YEAR

ii. Common equipment should be provided for schools in all leading cities and ports.

THIRD YEAR

iii. Common equipment for school use should be provided for small cities.

e. Standards for equipment.
FIRST YEAR

i. Standards for buildings and areas of kindergartens and elementary schools should be fixed.

ii. Standards for elementary school teachers' qualifications and salary should be set up.

iii. Standards for teaching and general equipment for kindergartens and elementary schools should be set up.

iv. Standards for elementary school administration should be set up.

SECOND YEAR

v. The unfinished work of the first year should be continued.

vi. The various standards mentioned above should be experimented with and gradually improved.

THIRD YEAR

vii. All the standards mentioned above should be put into practice.

f. Certification of elementary school teachers.

FIRST YEAR

i. Regulations for the certification of elementary school teachers should be drawn up.

ii. Regulations for the certification of elementary school teachers should be tried out and gradually improved.

SECOND YEAR

iii. The said regulations should be put into practice.

iv. The work of the second year should be continued.

g. Private elementary schools.

FIRST YEAR

i. The number of private elementary schools and their pupils, the equipment, the qualification of teachers, etc. should be investigated.
ii. All private elementary schools should be registered.

iii. Regulations for the control and encouragement of private schools should be drawn up.

SECOND YEAR

iv. The said regulations should be put into effect.

THIRD YEAR

v. Elementary schools conducted by foreign nationals should be strictly limited.

h. Old-type private schools.

FIRST, SECOND AND THIRD YEARS

i. The number of old-type private schools, their pupils and teachers, the subjects taught, etc. should be investigated.

ii. Regulations for the improvement of the old-type private schools should be drawn up.

SECOND YEAR

iii. The said regulations should be tried out.

THIRD YEAR

iv. The said regulations should be put into practice.

(3) Secondary Schools.

a. Secondary school curriculum and discipline.

FIRST YEAR

i. The secondary school curriculum should be reconstructed by the committee on elementary and secondary school curriculum.

ii. Military training should be given in senior middle schools. (Courses in nursing should be given to girl students.)

iii. Standards for secondary school discipline should be set up.
SECOND YEAR

iv. The new curriculum and the standard for discipline should be experimented with and gradually improved.

THIRD YEAR

v. The new curriculum and the standards for discipline should be put into practice.

b. Standards of equipment.

FIRST YEAR

i. Standards of secondary school equipment should be set up.

SECOND YEAR

ii. Standards for equipment for vocational and normal departments of senior middle schools should be set up.

THIRD YEAR

iii. These standards should be put into practice.

c. Vocational education.

FIRST YEAR

i. Vocational courses should be given in middle schools.

ii. The existing vocational schools and vocational departments of secondary schools should be investigated.

iii. Standards of the curriculum for vocational schools should be set up.

iv. Standards of the equipment for vocational schools should be set up.

SECOND YEAR

v. The existing vocational schools and vocational departments of secondary schools should be put in order.

vi. The work of setting up standards for the vocational school curriculum should be continued,
vii. The work of setting up standards for vocational school equipment should be continued.
viii. The various standards mentioned above should be experimented with.
ix. Vocational schools and vocational departments of senior middle schools should be increased to supply the needs of different localities.
x. Departments of vocational guidance should be organized in all types of school.

THIRD YEAR

xi. The standards of curriculum and equipment for vocational schools should be put into practice and gradually improved.

xii. The increase of vocational schools and vocational departments of senior middle schools should be continued.

xiii. The organization of departments of vocational guidance in all types of schools should be completed.

d. Normal education.

FIRST YEAR

i. Standards for the normal school curriculum should be set up by the committee on the curriculum of elementary secondary schools.

ii. The existing normal schools and normal departments of senior middle schools should be investigated.

iii. Normal schools for rural school teachers and departments of kindergarten education should be established at proper centers.

SECOND YEAR

iv. The standards for the normal school curriculum should be experimented with.

v. More normal schools, normal departments of senior middle schools, normal schools for rural school teachers and a department of kindergarten education
should be opened to supply the needs of different localities.

vi. The standards for the equipment of normal schools should be fixed.

THIRD YEAR

vii. The standards for the normal school curriculum should be put into practice.

viii. The standards for normal school equipment should be experimented with.

ix. The work of developing normal education along all lines should be continued.

e. Teacher training for secondary schools.

FIRST YEAR

i. The number of secondary school teachers, their qualification, service, salary, etc. should be investigated.

ii. The standards for secondary school teachers' qualifications should be fixed.

iii. Standards for the curriculum and practice teaching should be set up for the training of secondary school teachers.

SECOND YEAR

iv. The standards for secondary school teachers' qualification should be experimented with and gradually improved.

THIRD YEAR

vi. The standards for secondary school teachers' qualification should be put into practice.

f. Private secondary schools.

FIRST YEAR

i. The number of students, the curriculum, the equipment, the qualification of teachers of all private schools should be investigated.

ii. All private secondary schools should be registered.
iii. Regulations for the control and encouragement of private secondary schools should be drawn up.

SECOND AND THIRD YEARS

iv. The regulations for the control and encouragement of private secondary schools should be put into effect.

(4) Technical schools.

FIRST YEAR

i. The condition of all technical schools should be investigated.

ii. The existing technical schools, both governmental and private, should be put in order.

iii. More technical schools should be opened to supply the needs of different localities.

iv. Standards for the technical school curriculum should be set up.

v. Standards for technical school equipment should be set up.

vi. Strict regulations for examination in technical schools should be drawn up.

vii. Military training should be given in technical schools.

viii. The standards for the technical school curriculum should be put into practice.

ix. The standards for technical school equipment should be put into practice.

x. Regulations for examinations in technical schools should be put into practice.

SECOND YEAR

xi. All technical schools should be improved and expanded.

xii. More technical schools should be opened to supply the needs of society.
(5) Higher education.

**First Year**

a. The present condition of all universities should be investigated.

b. All government and private universities should be put in order.

c. University districts should be fixed.

d. Standards of the curriculum for universities should be set up.

e. Standards of the equipment for universities should be set up.

f. Regulations for examinations and the conferring of degrees in universities should be drawn up.

g. Military training should be given in universities. (Courses in nursing should be given to girl students.)

**Second Year**

h. The standards of the curriculum for universities should be put into effect.

i. The standards of the equipment for universities should be put into practice.

j. Regulations for examinations and the conferring of degrees in universities should be enforced.

**Third Year**

k. All government and private universities should be improved and expanded.

l. Universities for different districts should be established.

m. Graduate schools should be established in some of the universities.

(6) Chinese students abroad.

**First, Second and Third Years**

a. The present condition of Chinese students abroad should be investigated.
b. Regulations for sending students abroad and their supervision should be drawn up.

c. A number of graduates with the bachelor's degree from our own universities should be selected for further study in foreign countries.

d. Definite funds should be appropriated by provincial authorities for sending students abroad.

(7) Publications.

a. Textbooks.

**FIRST YEAR**

i. Unsuitable textbooks should be prohibited.

**SECOND YEAR**

ii. Desirable types of textbooks for elementary schools which are not yet available should be compiled.

**THIRD YEAR**

iii. Desirable types of textbooks for secondary schools which are not yet available should be compiled.

b. Science and art publications.

**FIRST, SECOND AND THIRD YEARS**

i. Science and art publications should be encouraged.

ii. Great works of art should be encouraged.

c. General reading material.

**FIRST, SECOND AND THIRD YEARS**

i. Books and pamphlets on national humiliation should be written.

ii. Books teaching our people how to apply the four-power constitution should be compiled.

(8) Civic education.

**FIRST YEAR**

a. The condition of national civic education should be investigated.
b. The organizations for civic education in the whole country should be investigated.

c. Standards for carrying out civic education should be fixed.

d. Methods for civic training in all schools should be devised.

e. Publicity materials on civic education should be published.

f. All kinds of social superstition and unsound habits should be stamped out.

SECOND YEAR

g. Standards for national civic education should be enforced.

h. Methods for civic training should be carried out.

i. Publicity and lecture organizations for civic education should be established and developed.

THIRD YEAR

j. The work of the publicity and lecture organizations for civic education should be continued.

k. Local organizations for civic education should be increased.

(9) Mass education.

FIRST YEAR

a. The condition of national mass education should be investigated.

b. Regulations for the expansion of mass education should be drawn up.

c. Teacher training for carrying out mass education should be given.

d. People's schools should be established in different localities.

e. Public reading rooms should be opened in all localities.

f. Plans for giving vocational courses in people's schools should be made.
SECOND AND THIRD YEARS

g. Teacher training for mass education should be continued.

h. People's schools should be increased.

i. Public reading rooms should be increased and better organized.

j. Plans for people's vocational schools should be made.

(10) Museums and libraries.

FIRST YEAR

a. All museums, libraries, people's libraries, children's libraries, and other kinds of people's educational organizations should be investigated.

b. All the existing museums, libraries, etc. should be put in order.

c. Regulations for museums, libraries, etc. should be drawn up.

d. The establishment of a central museum, a central library, a central children's library and a central people's educational building should be planned.

e. Social educational institutions in all localities should be formed.

SECOND YEAR

f. Training for librarians and workers for people's educational organizations should be carried out.

g. Regulations for museums, libraries, etc. should be put into practice.

h. Social educational institutions in the whole country should be improved.

i. The central educational building and the central children's library should be opened.

j. Social educational institutions in all localities should be increased and developed.
THIRD YEAR

k. The work for developing the central museum and library should be continued.

1. Social educational institutions in different localities should be increased.

(11) Public physical education.

FIRST YEAR

a. Public physical education in the whole country should be investigated.

b. Physical examination in different localities should be given.

c. Standards for physical education should be set up.

d. Training for leadership in physical education should be given.

e. Physical activities such as joint athletic meets and Chinese boxing tournaments should be promoted so as to encourage leadership in physical education.

f. Magazines and books on physical and health education should be published.

g. Public playgrounds and children’s playgrounds should be founded.

SECOND YEAR

h. Standards for physical education should be put into practice.

i. Public playgrounds and children’s playgrounds in different localities should be increased.

j. Training for leadership in physical education should be continued.

k. Physical examination and lectures on hygiene should be given in different localities.

THIRD YEAR

1. Public playgrounds and children’s playgrounds should be increased and developed.
m. The rate of adults’ physical progress should be made the subject of a special research.

(12) Public aesthetic education.

**FIRST YEAR**

a. Establishment of the central museum of Fine Arts should be planned.

b. A national exhibition of Fine Arts should be held.

c. Regulations for the censorship of theatrical plays and motion pictures should be drawn up.

d. Special musical training should be given.

**SECOND YEAR**

e. Local museums of Fine Arts should be planned.

f. Concerts should be held in different localities.

(13) Special education.

**FIRST YEAR**

a. The present condition of national education for the feeble-minded and the physically defective and the work of the reformatories should be investigated.

b. The present education for the feeble-minded and the physically defective and the work of the reformatories should be put in order.

c. Standards for special education should be set up.

**SECOND AND THIRD YEARS**

e. Standards for special education should be put into effect.

f. Special educational organizations in all localities should be developed.

(14) Mongolian and Tibetan education.

**FIRST, SECOND AND THIRD YEARS**

a. The condition of Mongolian and Tibetan education should be investigated.
b. Regulations for government support of Mongolian and Tibetan schools should be drawn up.

c. Teacher training for Mongolian and Tibetan schools should be given.

(15) Education for Chinese emigrants.

**First Year**

a. The condition of education for Chinese emigrants in foreign countries should be investigated.

b. Regulations for the encouragement of Chinese emigrants to establish schools abroad should be drawn up.

c. Teacher training for education for Chinese emigrants should be given.

**Second and Third Years**

d. Regulations for the encouragement of Chinese emigrants to establish schools abroad should be put into practice.

e. Regulations for the encouragement of Chinese emigrants to send home their children to study should be enforced.

f. Teacher training for education of Chinese emigrants should be continued.

(16) Educational statistics.

**First Year**

a. Statistics of educational funds in the whole country should be compiled.

b. Statistics of Chinese school education should be compiled.

c. Statistical workers should be trained.

**Second and Third Years**

d. Statistics of research should be compiled.

e. Statistics of national social education should be compiled.

f. Chinese educational year books should be compiled.
(D) **Provincial education.**

(a) Collegiate education:—According to statistics published in the Bulletin of July, 1929, by the Ministry of Education, there are seventy universities in the whole country: thirteen supported by the Central Government, twelve by provinces, and forty-five by private sources. Of the forty-five private universities ten are registered at the Ministry of Education and thirty-five are not registered.

(b) Secondary education:—According to Bulletin No. 7, published by the Ministry of Education, the number of secondary schools in all provinces and municipalities, including all registered senior middle schools, are indicated in the following table.

<table>
<thead>
<tr>
<th>TABLE 1.—Senior Middle Schools in different Provinces.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Municipal</strong></td>
</tr>
<tr>
<td>---------------</td>
</tr>
<tr>
<td>Nanking Special Municipality</td>
</tr>
<tr>
<td>Central University District</td>
</tr>
<tr>
<td>Shanghai Special Municipality</td>
</tr>
<tr>
<td>Anhwei</td>
</tr>
<tr>
<td>Kiangsi</td>
</tr>
<tr>
<td>Fukien</td>
</tr>
<tr>
<td>Kwantung</td>
</tr>
<tr>
<td>Kwangsi</td>
</tr>
<tr>
<td>Hupeh</td>
</tr>
<tr>
<td>Hunan</td>
</tr>
<tr>
<td>Honan</td>
</tr>
<tr>
<td>Shantung</td>
</tr>
<tr>
<td>Peiping Special Municipality *6</td>
</tr>
<tr>
<td>Shansi</td>
</tr>
<tr>
<td>Shensi</td>
</tr>
</tbody>
</table>

*Two of which, one for boys and the other for girls, belong to the Peiping University.
(c) Elementary education:—No exact account of Chinese elementary education can be given for the time being. The only article that we can refer to is "Education in Chekiang Province during 1928," published in the Central Daily News, October, 1929.

The following gives a general summary of education in Chekiang Province for the years 1927 and 1928 made from the said article.

**Table 2. Education in Chekiang Province for 1927-28.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Type of School</th>
<th>No. of schools</th>
<th>No. of pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>1927</td>
<td>Elementary Schools</td>
<td>972</td>
<td>59,199</td>
</tr>
<tr>
<td></td>
<td>Primary Schools</td>
<td>10,105</td>
<td>450,054</td>
</tr>
<tr>
<td></td>
<td>Kindergartens</td>
<td>24</td>
<td>747</td>
</tr>
<tr>
<td>1928</td>
<td>Elementary Schools</td>
<td>989</td>
<td>57,541</td>
</tr>
<tr>
<td></td>
<td>Primary Schools</td>
<td>10,207</td>
<td>462,620</td>
</tr>
<tr>
<td></td>
<td>Kindergartens</td>
<td>34</td>
<td>1,009</td>
</tr>
</tbody>
</table>

**No. of teachers Amount of educational funds**

<table>
<thead>
<tr>
<th>Year</th>
<th>No. of teachers</th>
<th>Amount of educational funds</th>
</tr>
</thead>
<tbody>
<tr>
<td>1927</td>
<td>4,826</td>
<td>$899,578</td>
</tr>
<tr>
<td></td>
<td>23,024</td>
<td>$2,095,442</td>
</tr>
<tr>
<td></td>
<td>47</td>
<td>$5,436</td>
</tr>
<tr>
<td>1928</td>
<td>4,913</td>
<td>$741,427</td>
</tr>
<tr>
<td></td>
<td>23,175</td>
<td>$1,834,417</td>
</tr>
<tr>
<td></td>
<td>70</td>
<td>$9,206</td>
</tr>
</tbody>
</table>

(d) Training and certification of teachers—A Report of Two Years' Work published by the Central
University District says that schools which give teacher training include the normal department of all middle schools and the rural normal departments of Shanghai, Soochow, Wusih, Nanking and Yangchow Middle Schools. As a matter of fact, the demand for teachers for the enforcement of compulsory education in this University district is much greater than these schools can supply. For this reason more local normal schools were established. Up to the present time, there are eighteen local normal schools for boys, two for girls. Half of these twenty normal schools were established in 1928. Besides these twenty normal schools, the cities of Chingpu, Quinsan and Tai-chang cooperatively run a rural normal school, following the organization of Hsiao Tchang Normal School, Nanking.

Certification of teachers:—In 1928, certification of teachers was done by the Central University. Six hundred and seventy-three out of one thousand seven hundred and seventy-three teachers, who took the examination, were passed. The other one thousand and one hundred teachers were required to have a six months' training. After this, if they should succeed at another examination, they would be treated as regular teachers.

Teachers in Party Principles:—Teachers in Party Principles must be certified by the Committee on Certification. Only those who are members of the Kuomintang are allowed to apply for certification to teach Party Principles in various schools. This regulation came into effect at the beginning of 1928.

(e) Courses of study for the elementary and secondary schools—New courses of study for elementary schools were worked out by the committee on courses of study.

(1) Courses of study for the normal department of senior middle schools.
**GENERAL REQUIREMENTS**

<table>
<thead>
<tr>
<th>Subject</th>
<th>Credits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese</td>
<td>16</td>
</tr>
<tr>
<td>National languages</td>
<td>1</td>
</tr>
<tr>
<td>Foreign languages</td>
<td></td>
</tr>
<tr>
<td>Advanced mathematics</td>
<td>10</td>
</tr>
<tr>
<td>Biology</td>
<td>6</td>
</tr>
<tr>
<td>Medical Common Sense</td>
<td>2</td>
</tr>
<tr>
<td>Sex education</td>
<td>3</td>
</tr>
<tr>
<td>Chemistry</td>
<td>8</td>
</tr>
<tr>
<td>Physics</td>
<td>8</td>
</tr>
<tr>
<td>Political Geography</td>
<td>2</td>
</tr>
<tr>
<td>Philosophy</td>
<td>6</td>
</tr>
<tr>
<td>History of Chinese Civilization</td>
<td>4</td>
</tr>
<tr>
<td>History of the World</td>
<td>6</td>
</tr>
<tr>
<td>Chinese History of the last hundred years</td>
<td>3</td>
</tr>
<tr>
<td>Geography of the world</td>
<td>4</td>
</tr>
<tr>
<td>Civics (to be decided upon)</td>
<td></td>
</tr>
<tr>
<td>Introduction to social sciences and social</td>
<td>6</td>
</tr>
<tr>
<td>problems</td>
<td></td>
</tr>
<tr>
<td>Music</td>
<td>2</td>
</tr>
<tr>
<td>Physical education</td>
<td>6</td>
</tr>
<tr>
<td>Introduction to education</td>
<td>3</td>
</tr>
<tr>
<td>Educational Psychology</td>
<td>4</td>
</tr>
<tr>
<td>School and Educational Administration</td>
<td>4</td>
</tr>
<tr>
<td>Teaching of elementary school subjects</td>
<td>6</td>
</tr>
<tr>
<td>Subject-matter for elementary schools</td>
<td>8</td>
</tr>
<tr>
<td>Educational statistics and measurements</td>
<td>4</td>
</tr>
<tr>
<td>History of Education</td>
<td>3</td>
</tr>
<tr>
<td>Practical drawing and music for elementary</td>
<td></td>
</tr>
<tr>
<td>school teachers</td>
<td>6</td>
</tr>
<tr>
<td>Principles of Education</td>
<td>3</td>
</tr>
<tr>
<td>Classroom observation and practice teaching</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>136</td>
</tr>
</tbody>
</table>

The credits for Party Principles and military training will be indicated later. Besides these 136 credits, each student ought to finish forty credits for elective courses. Out of the forty credits, eight must be taken from one of the following groups of subjects:
(1) Teaching of primary grade subjects.
(2) Chinese and social students.
(3) Education and natural science.
(4) Arts and physical training.
(5) Classroom observation and practice teaching.

(2) Courses of study for junior middle schools.

<table>
<thead>
<tr>
<th>Subjects</th>
<th>Contents</th>
<th>Hours per week</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1st year</td>
</tr>
<tr>
<td>Party principles</td>
<td>Civics, Party principles.</td>
<td>2</td>
</tr>
<tr>
<td>Chinese</td>
<td>Penmanship, public speaking, composition and reading.</td>
<td>6</td>
</tr>
<tr>
<td>History</td>
<td>(1) General history for two years and Chinese history for one year, or</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(2) Chinese history for three semesters and world history for three semesters.</td>
<td></td>
</tr>
<tr>
<td>Geography</td>
<td>(1) Geography of the world for two years, geography of China for one year, or</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>(2) Geography of China for three semesters and geography of the world for two semesters.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Arithmetic, algebra, plane geometry.</td>
<td>5</td>
</tr>
<tr>
<td>----------------</td>
<td>-------------------------------------</td>
<td>---</td>
</tr>
<tr>
<td><strong>Science</strong></td>
<td>Unified teaching of botany, zoology, chemistry and physics.</td>
<td>2</td>
</tr>
<tr>
<td><strong>Hygiene</strong></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td><strong>Drawing</strong></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td><strong>Music</strong></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td><strong>Physical training</strong></td>
<td>Theory and practice</td>
<td>3</td>
</tr>
<tr>
<td><strong>Foreign language</strong></td>
<td></td>
<td>5</td>
</tr>
<tr>
<td><strong>Practical Arts</strong></td>
<td>For both sexes</td>
<td>3</td>
</tr>
<tr>
<td><strong>Vocational courses</strong></td>
<td>To be decided upon by individual school</td>
<td></td>
</tr>
<tr>
<td><strong>Morning exercise</strong></td>
<td></td>
<td>3</td>
</tr>
<tr>
<td><strong>Extra-curricular activities</strong></td>
<td></td>
<td>5</td>
</tr>
<tr>
<td><strong>Self-study</strong></td>
<td></td>
<td>10</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td>34</td>
</tr>
</tbody>
</table>

**Note.**—(1) Those who do not take foreign language in the third year must take vocational courses; (2) Boy scouts, morning exercise, athletic sports, and outside preparation are considered as regular work of junior middle school students, but they are not included in the regular class hours.
(3) Courses of study for elementary schools.

**Table 4.—Courses of study for elementary schools.**

<table>
<thead>
<tr>
<th>Grades</th>
<th>First &amp; Second Minutes</th>
<th>Third &amp; Fourth Minutes</th>
<th>Fifth &amp; Sixth Minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chinese</td>
<td>330</td>
<td>390–420</td>
<td>390</td>
</tr>
<tr>
<td>Social studies</td>
<td>90</td>
<td>120</td>
<td>150</td>
</tr>
<tr>
<td>Nature study</td>
<td>120</td>
<td>120</td>
<td>180</td>
</tr>
<tr>
<td>Arithmetic</td>
<td>120</td>
<td>150</td>
<td>180</td>
</tr>
<tr>
<td>Manual work</td>
<td>150</td>
<td>180</td>
<td>210</td>
</tr>
<tr>
<td>Drawing</td>
<td>60</td>
<td>90</td>
<td>90</td>
</tr>
<tr>
<td>Physical training</td>
<td>150</td>
<td>150</td>
<td>180</td>
</tr>
<tr>
<td>Music</td>
<td>120</td>
<td>90</td>
<td>90</td>
</tr>
</tbody>
</table>

(4) Courses of study for kindergartens.

**Table 5.—Courses of study for kindergartens.**

<table>
<thead>
<tr>
<th>Grades</th>
<th>Lower Minutes</th>
<th>Middle Minutes</th>
<th>Higher Minutes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Party Principles</td>
<td>(30)</td>
<td>(60)</td>
<td>(90)</td>
</tr>
<tr>
<td>Chinese</td>
<td>330</td>
<td>360</td>
<td>390</td>
</tr>
<tr>
<td>Social studies</td>
<td>90</td>
<td>120</td>
<td>150</td>
</tr>
<tr>
<td>Nature study</td>
<td>90</td>
<td>120</td>
<td>150</td>
</tr>
<tr>
<td>Arithmetic</td>
<td>120</td>
<td>150</td>
<td>180</td>
</tr>
<tr>
<td>Manual work</td>
<td>150</td>
<td>180</td>
<td>210</td>
</tr>
<tr>
<td>Drawing</td>
<td>60</td>
<td>90</td>
<td>90</td>
</tr>
<tr>
<td>Physical training</td>
<td>150</td>
<td>150</td>
<td>180</td>
</tr>
<tr>
<td>Music</td>
<td>120</td>
<td>90</td>
<td>90</td>
</tr>
</tbody>
</table>

Total | 1140         | 1320           | 1530           |

Notes.—(1) The term and number of minutes for Party Principles are tentative. (2) The time in this table includes only regular classroom work. Playground activities of kindergarten children are not included. (3) The number of minutes for each course can all be divided by 3, so that each class period can be made to last 15, 30, 45 or 60 minutes. (4)
For each child there should be two or three hours' physical training daily. (5) There should be a weekly assembly of sixty minutes. (6) There should be a morning assembly of ten minutes daily.

In addition to the above courses of study the Ministry of Education has published regulations governing the organization of higher education. There are three kinds of institutions of higher learning. First, we have the university which should consist of at least three colleges. Secondly, any institution of collegiate grade that has less than three colleges should be called "college"; this differs from a university, not in standard of scholarship, but in organization. Finally, we have the technical school which although it admits graduates of the senior middle school, gives technical training of two to three years’ duration. A technical school gives, therefore, short and specialized courses in contrast with a university or a college which, excepting the medical college which requires five years of study, provides four-year courses of study.

As it has been stated, a university must have at least three colleges. It can, however, have as many as eight colleges. They are the college of arts, the college of sciences, the college of law, the college of education, the college of agriculture, the college of engineering, the college of commerce, and the college of medicine. The minimum requirement of initial operating expenses and the annual current expenses for the different colleges have also been fixed by the Ministry of Education.

**Table 6.—Minimum financial requirements of different colleges.**

<table>
<thead>
<tr>
<th>College or faculty</th>
<th>Initial operating expenses</th>
<th>Annual current expenses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arts</td>
<td>$100,000</td>
<td>$80,000</td>
</tr>
<tr>
<td>Sciences</td>
<td>200,000</td>
<td>150,000</td>
</tr>
</tbody>
</table>
In a university the courses of study in each college are grouped under different departments. For instance, the college of arts has the department of Chinese language, the department of foreign languages, the department of philosophy, the department of history, the department of philosophy, the department of sociology, and the department of music. A college consists of one or two faculties. A faculty corresponds to a college in a university. The courses of study are also grouped under different departments. As it has been pointed out, the difference between a college and a university lies in organization. A university is a larger organization composed of at least three colleges, while a "college" is a smaller institution consisting of one or two faculties. Both university and college can give short technical courses. The minimum requirements of initial operating expenses and the annual current expenses for the different technical schools have also been fixed by the Ministry of Education. A school of law or of medicine is not allowed to be established on the basis of a technical school. Schools of law or of medicine must be of collegiate grade and must meet the requirements stipulated in the regulations governing the organization of a university.
PART X
APPENDICES
APPENDIX I
DOCUMENTS ON "CHURCH AND MISSION"
In connection with Chapter XIV


I. General basis of co-operation.

"Go ye into all the world and preach the Gospel to the whole creation," is the command of Jesus to His disciples. Zealous believers have obeyed this command, going into all parts of the world preaching the Word and establishing the Church. Morrison and many others came to China from the West, preaching Christ and founding the Church in this country. By the grace of God the enthusiasm, the prayer, the service and the sacrifice of brethren of the older Church of the West have had a very large part in the making of the Chinese Church what it is to-day.

The purpose of establishing missions and of sending missionaries was the preaching of the Word, until Christ's spirit of sacrifice and service should inspire the men of new churches, until these churches should become self-propagating, self-governing and self-supporting, until they in the abundance of their strength should preach the Gospel to the regions beyond, until all men should know the saving grace of God and earth should become like heaven. In order to carry out the command of Christ and hasten the coming of the Kingdom of Heaven, the Kwangtung Synod of the Church of Christ in China, and the South
China Mission representing the Board of Foreign Missions of the Presbyterian Church in the U.S.A. agree to work together on the basis outlined in these articles.

1. Autonomy of the Church

In accordance with the principle of the voluntary fellowship of believers and in the spirit of self-propagation, self-government and self-support, Christians of the province of Kwangtung have united in a church for mutual exhortation and for seriously meeting the common responsibility of preaching the Gospel of Christ, of realising the life of Christ and of extending the kingdom of Christ. The Synod thus established is, by its very nature, autonomous and free. In this the Kwangtung Synod (hereinafter called the Church) and the South China Mission representing the Board of Foreign Missions of the Presbyterian Church in the U.S.A. (hereinafter called the Mission) are agreed.

2. Transfer of Work

The chief objective of the Mission is the establishment and development in Kwangtung of a responsible church. It is the desire of the Mission that all its work should contribute to the furtherance of this object. The time having now come for the Church to bear responsibility, the Mission desires gradually to transfer all forms of work to the Church. When, after conference and mutual agreement any work is permanently transferred it shall become a part of the Church’s work and responsibility. The Church shall thereafter be entirely free at all times to exercise its authority over this work and it shall take responsibility for all plans for its future. If in the case of any institution the time for full transfer does not seem to have come by mutual consent of Church and Mission, transfer for a specified number of years may be made.
3. Relation of Schools and Hospitals to the Church

The Church and the Mission are convinced that the institutions of the Mission, such as schools and hospitals, should have a close and definite relation to the Church in order to insure their Christian character and permanence. In the transfer of an institution its special character and its present relation to the Mission shall be taken into consideration and conference had with those most interested. The Church shall be responsible for the organization of Boards of Control in accordance with agreements of transfer. The Church shall act for the institution in requests to the Mission for aid in personnel, finance or property. In regard to union institutions the Church may take action in conference with other churches concerned.

4. Aid in Personnel

In building up the Church when the work is but begun and the boundless future lies ahead truly “the harvest is plenteous and the laborers are few.” To maintain the present work and to undertake the responsibility of future development, the younger Church asks for missionary workers from the older Church. The older Church has a responsibility for supplying such workers to aid in the development of the younger Church.

1. All missionaries entering the service of the Church do so at the invitation of the Church.

2. Missionaries may become members and officers of the Chinese Church.

3. Allocation of missionaries to the work of the Church shall be made by the Mission in accordance with the Special Allocation of Workers’ Agreement.

4. Assignments of work and field of service to allocated missionaries shall be made by the Church after consultation with the Mission and the individual missionaries concerned.
5. A new missionary coming to China for service in the Church shall be recognized as a Junior (Kei Ming) Missionary during his first term of service. On the expiration of this term and on his return to China being determined upon in conference with all concerned, he shall be given a permanent opportunity for service in the Church. A missionary on this permanent basis shall retain his status in the Church during furlough, but the disposition of his time during that period shall be determined in conference with the Board of Foreign Missions and in accordance with the Manual rules.

5. Financial Aid

The Younger Church, although it put forth its utmost effort, has but limited means in carrying unlimited responsibility for extending the Christian Church. It is right, therefore, that the younger Church should ask and the older Church grant continued aid in the Heaven-appointed task of extending the one Christian Church.

1. In all financial grants it is essential to keep in mind the encouragement of the church's self-reliance and sense of responsibility, so that the aid given may inspire the Church and individual believers to ever greater service and sacrifice.

2. In making requests for aid the Church shall present estimates and plans based on the needs, opportunity and progress of the work in the various centers. The Church shall annually make a report to the Mission.

3. The terms of aid shall be mutually agreed upon and on the basis of these terms the Church shall be entirely free to administer the funds so granted.

6. Use of Mission Property

1. Property connected with any work transferred and regarded by Church and Mission as necessary to it will still be available for this work. But each request for the use of such property shall be
determined upon its own merits and be subject to special agreement.

2. The following conditions shall obtain with reference to Mission property in the use of the Church:
   (a) The transfer of the use and control of property shall be effected according to customary formal process.
   (b) Such properties shall be used for distinctly Christian purposes.
   (c) There shall be an adequate staff for the work to be carried on in these properties.
   (d) Those who have the use of the property shall be responsible for keeping it in good repair.

3. The transfer of ownership of property shall be effected only upon mutual agreement of the two parties to the contract that such transfer is for the highest and best interest of the Christian work in China, and also that such action is taken under a sense of the guidance of God.

II. The transfer of evangelistic work to the Church:

The Church in Kwangtung has been established many years. That in this time it has become what it is today is due to the blessing of God and the zealous labors of Chinese and Western Christians and their love of the Truth. The evangelistic work of the Mission has fostered the development of the Church that it might become indigenous through being self-governing, self-propagating, and self-supporting. The Synod and the Mission are convinced that the time is opportune for the Church in Kwangtung to take a further step in advance. It is agreed, therefore, that the evangelistic work of the South China Mission representing the Board of Foreign Missions of the Presbyterian Church in the U.S.A. be transferred to the Kwangtung Synod of the Church of Christ in China and that the Synod exercise full authority and control over this work as provided in the following articles:
1. Field of Work Transferred

The evangelistic work now carried on by the Presbyterian Church in the U.S.A. in the Shuntak, Tungkong, Yeungkong, Kochow, and Sz Yap districts is hereby transferred to the Kwangtung Synod of the Church of Christ in China. When the Linchow District Association becomes a part of the Synod, its evangelistic work shall be included in the terms of this agreement.

2. Permanence of Transfer

After its formal transfer, this evangelistic work shall become in all its phases an integral part of the work of the Synod.

3. Authority and Responsibility

After the transfer of evangelistic work, the Synod shall be free to exercise authority over it and shall take responsibility in making all plans for the future.

4. Aid in Personnel

1. The Synod may request the Mission to allocate missionaries to the Synod for service in the Church. Such requests shall present the need and opportunity for such service.

2. The desirability of at least one missionary in the evangelistic work of each district is recognized. The Mission should make every effort consonant with the needs of all their work to provide a total of at least eight.

3. Assignments to work and field of service of a missionary allocated to the Church shall be made by the Synod after consultation with the Mission and the missionary concerned.

4. Further details for arrangements for missionaries working under the Church shall be determined in the Special Allocation of Workers’ Agreement.
5. **Financial Aid**

1. The plans and estimates for evangelistic work based on the needs, opportunity and success of the work in each district and chapel shall be prepared by the Synod. With these plans and estimates the Synod shall submit a report of the previous year's work to the Mission and a statement of all the receipts and expenditures.

2. The total annual grant from the Mission for evangelistic work shall not be decreased over a period of five years. At the expiration of this period the amount may be increased or decreased as determined by the new agreement. (In case of a general reduction in appropriations from the Presbyterian Church in the U.S.A. in any given year, the reduction shall be applicable to the above amount.)

3. The aid of the Mission may be requested in meeting the needs and opportunities for the extension of evangelistic work in old fields or for opening of new fields.

4. Chapels established by the Mission, which have plans leading to self-support, should be encouraged by the Synod in their efforts to attain self-support. Those which are weak and without hope of progress may be closed by the Synod.

6. **Use of Mission Property**

After the transfer of evangelistic work, the property in use by it shall be loaned to the Synod which shall be responsible for its care. Through the Synod this property shall be entrusted to local congregations which will be responsible for its upkeep and its use in evangelistic work. All matters of purchase, rent, or loan of Mission property shall be determined by a special property agreement.

7. **Duration of Agreement**

This agreement shall be for a period of five years. At the expiration of this period, its renewal for a
further period shall be considered by the two parties in the light of the conditions then existing. During the period of this agreement either party, desiring to change the terms of articles four or five, shall give at least one year’s notice.

8. Date of Agreement

This agreement shall be effective from January 1, 1929 (the 18th year of the Republic of China) until January 1, 1934 (the 23rd year of the Republic of China). Until formal ratification can be secured the Mission and Synod agree to observe it tentatively.

III. The allocation of missionaries to work in the Church.

1. Allocation of Regular Members

Members of the Mission may be allocated to the Divisional Council for assignment to its work under special work agreements. This may be initiated either through Church invitation or through the missionary’s application to the Divisional Council. In either case the Mission shall be the channel of communications.

2. New Missionaries

The Divisional Council may request the Mission to secure new members for allocation and assignment.

3. Designated Types of Service

The types of service for which Mission members are available shall be determined through mutual consultation between the Divisional Council and the Mission.

4. Provisional Quotas

On the basis of designated types of service and on the request of the Divisional Council, the Mission shall from time to time indicate the number of missionaries it will endeavor to provide.
5. Status of the Allocated Worker

a. Allocation to the Divisional Council for assignment to its work does not change the relation of the missionary to the Home Board: abrogate membership in the Mission: change basis of maintenance by the Mission and Home Board: modify furlough or retirement provisions: or thereby obligate Mission or Home Board financially, other than for maintenance.

b. Allocation does, however give to the Divisional Council the full time of the worker unless exceptions are made at the time of the allocation: give to the Divisional Council oversight of work done for it: give to the Divisional Council right to direct worker under the general terms of the work agreement in each case.

6. Terms of Allocation

The allocation of a worker by the Mission is to enable the Divisional Council to make definite assignment to work, such assignment to call for a Work Agreement which will clearly specify the nature and place of work, the duration of the service, and the method of review or termination of the Agreement. Work agreements to be effective must be signed by the missionary and by a representative of the work to which assigned and ratified by the Divisional Council and the Mission. The termination of the Work Agreement unless the Division Council and the Mission have already begun negotiating looking toward another assignment, automatically terminates the assignment and allocation of the missionary.

7. Method of Procedure

The method of procedure in the allocation of missionaries shall include the following:

Request from the Divisional Council to the Mission indicating worker desired and definite work to be done. Approval by the Mission and
acceptance by the missionary. Ratification of the Work Agreement.

8. Provision for Modification, Cancellation, or Renewal

a. Modification of a Work Agreement may be made at the end of a current year at the request of the Divisional Council or the Mission.

b. Termination of allocation and assignment may be secured through:—mutual consent of Divisional Council and the Mission: official allocation of “cause” by either Divisional Council or Mission: furloughs or retirements approved by the Mission and Home Board: the request of the allocated missionary at the end of a current year, provided a written notice of at least six months has been given.

c. Renewals shall be on the same basis as original allocation and assignment.

In the case of furloughs the renewal is expected to be made before the furlough.

The furlough year is to be a part of the time of assignment.

9. Date of Becoming Effective

This agreement shall become effective as from July 1, 1928, provided it has been ratified by the Kwangtung Divisional Council of the Church of Christ in China and by the South China Mission, the China Council, and the Board of Foreign Missions of the Presbyterian Church in the U.S.A., or at such later date as the ratification is completed.

10. Change of Procedure

This agreement may be modified at the suggestion of either party, and through mutual consultation, such change to be subject to the same notification as the original agreement.

Relation of mission and missionaries to the Chinese Church.

Appointment to the mission. It is the practice of the F.M.B. and the W.M.S. to appoint all missionaries to the Mission in North Honan. If Synod so request, certain of these missionaries may be allocated by the Mission Council to work under the control of Synod.

Church membership: Should the missionary of his own initiative become a member of the Chinese Church, the Council does not consider that this membership affects in any way his membership in the Canadian Church, or his relationship to the Mission or the Mission Board.

Allocation to Synod: Members of the Mission may be allocated to the Synod for assignment to its work under special Work Agreements. This may be initiated either through invitation from the Synod or through the Mission’s application to Synod.

New missionaries: The Synod may request the Mission to secure new missionaries for allocation and assignment.

Types of service: The types of service for which missionaries are available shall be determined by mutual consultation between the Mission and the Synod.

Provisional quota: On the basis of the designated types of service and on the request of the Synod, the Mission shall, from time to time, indicate the number of missionaries it will endeavor to provide for each type of service.

Failure to accept missionaries available. When the Synod fails to accept the missionary available for any particular work such failure shall free the Mission
from any obligation to otherwise increase the quota of workers for that particular type of service.

**Status of the Allocated Worker.**

1. Allocation to Synod for assignment to its work does not:
   a. Change the relationship of the missionary to the Home Board.
   b. Abrogate membership in the Mission.
   c. Change the basis of maintenance by the Mission and the Home Board.
   d. Modify furlough and retirement provisions.
   e. Thereby obligate the missionary, the Mission or the Home Board financially other than for maintenance.

2. Allocation does, however:
   a. Give to Synod the full time of the worker unless exceptions are made at the time of the Work Agreement.
   b. Give to Synod oversight of the work done for it.
   c. Give to Synod the right to direct the worker under the terms of the Work Agreement in each case.

**Terms of allocation:** The allocation of a worker by the Mission is to enable Synod to make a definite assignment to work. Such assignment is to call for a Work Agreement which shall clearly specify the nature and place of the work, the duration of service and the method of review or termination of the Agreement. Work Agreements to be effective must be signed by the missionary and by a representative of the work to which the missionary is assigned, and ratified by the Synod and the Mission. Termination of the Work Agreement, unless the Synod and the Mission have already begun negotiations looking toward another assignment, automatically terminates
the assignment, and the allocation of the missionary to Synod.

In the event of the missionary being requested by Synod to remove to a place in which the Mission has no residence available, the provision of a suitable house shall be the responsibility of Synod and not the Mission.

*Method of procedure:* The method of procedure in allocating a missionary shall include the following:

a. A request from the Synod to the Mission, indicating the worker desired and the definite work to be done.

b. Approval by the Mission and acceptance by the Missionary.

c. Ratification of the Work Agreement by the Mission and the Synod.

*Provision for modification, cancellation or renewal:*

1. Modification of a Work Agreement may be made at the end of a current year at the request of the Synod or the Mission.

2. Termination of the allocation and assignment may be secured through:


   b. Official Statement of adequate “Cause” by either the Synod or the Mission.

   c. Furloughs or retirements approved by the Mission and the Home Board.

4. The request of the allocated missionary at the end of a current year, provided a written notice of at least three months has been given.

3. Renewals shall be on the same basis as the original allocation and assignment. In case of furloughs, the renewal is expected to be made before the furlough. The furlough year is to be considered a part of the time of assignment.
Date of becoming effective: These proposals of the North Honan Mission can only become effective when they have been ratified by the Hopei Synod of the Church of Christ in China and the Foreign Mission Board of the United Church of Canada.

Change of procedure: This agreement may be modified at the suggestion of either party and through mutual consultation, such change to be subject to the same method of ratification as the original agreement.

Finance: In all countries in which it has established Missions, the Foreign Mission Board of the United Church of Canada gives money to those Missions, only for certain specific purposes for which detailed estimates must be made in advance. The Board must be informed beforehand as to how much money is estimated for evangelistic, for educational, or for any other kind of work at any particular place; and money given for one kind of work cannot be arbitrarily used for some other kind of work. Therefore, each Mission can give out this money only on the same principle.

Moreover, the Foreign Mission Board requires a strict account to be afterwards given as to how these sums have been spent. It also requires that money be drawn only as expended, and that balances remaining unexpended at the end of each year shall be returned to the Board. Therefore, it is necessary that this Mission, in giving help to evangelistic, educational or any other work, shall also require others to adhere to these rules.

Resolved: That Council interprets Sec. XVII of the Cooperation Scheme to mean that Estimates presented to the Foreign Mission Board for work in North Honan shall, as heretofore, be compiled by the Mission Council, and that whatever foreign funds are required by Hopei Synod for the work shall be secured by Synod from the Mission through definite estimates submitted by Synod to the Mission, and approved by it.
3. STATEMENT OF POLICY
of the
CHINA INLAND MISSION
(English version of Chinese Text.)

I. Church Organization

1. With a view to the more speedy carrying out of the Mission's policy of establishing self-supporting, self-governing and self-propagating Churches, we urge the importance of Churches, which have not been already duly organized, proceeding without delay to the nomination, election and appointment of Chinese Church Officers, including, where practicable, the setting apart of honorary or supported pastors.

2. When a Church has been organized, the oversight of all Church matters will be handed over to it, including responsibility for (a) the arrangements for public worship, (b) the reception, discipline and spiritual oversight of Church members, (c) the conducting of baptisms, the Lord's Supper, as well as marriages and funerals, (d) the choice and appointment of Church officers and workers, (e) and the administration of all funds used in connection with its work. The doctrinal position of the Churches thus organized should be in accordance with the fundamental doctrines of the Holy Scriptures as held and propagated by the Mission, which include the following:

(a) The Divine inspiration and authority of the Old and New Testaments.
(b) The Trinity in Unity of the One God, the Creator and Upholder of heaven and earth and all things; the Three Persons being the Father, the Son and the Holy Spirit.
(c) The fall of man and his consequent moral depravity and need of regeneration.
(d) The Atonement of our Lord Jesus Christ, Who died on the Cross for the sins of man,
offering Himself as a Sacrifice to God on account of those sins.

(e) The forgiveness and justification of sinners by faith in the Crucified and Risen Lord Jesus Christ.

(f) The bodily resurrection of all men, both the just and the unjust.

(g) The eternal life of the saved, and the eternal punishment of the lost.

It would be a grave breach of trust on the part of the Mission to assist with workers, funds or use of property any Church departing therefrom.

3. We would strongly recommend that the Churches in each provincial district adopt some means for promoting intercourse and fellowship with each other, so as to afford opportunities for united devotional gatherings, and mutual conferences on common problems and difficulties. We suggest that arrangements for the periodic convening of such conferences be in the hands of standing committees elected by the conferences.

II. Chinese Workers

1. It is clear from the New Testament that the work of the early Church was mostly carried on by voluntary workers. Moreover, Scripture teaches that it is the duty and privilege of all Christians to witness for Christ and engage in voluntary service as the natural expression of their faith in Him.

2. All Chinese workers, wholly or partly supported by the Mission, for whom the Church is willing to assume responsibility on a gradually increasing scale to be agreed upon between the Church and the Mission, shall be transferred without undue delay from the Mission to the Chinese Church, which will be responsible for their appointment, oversight and discipline,
3. Chinese workers connected with the Mission, not engaged in Institutional work, for whose support the Church does not assume any responsibility, shall be retired, but, if acceptable, they may be appointed to assist in the evangelization of unreached areas outside those for which the Church is responsible.

4. A district or provincial committee of church leaders shall be associated with the missionaries in the selection and, where possible, oversight of those Chinese workers who will be cooperating in forward evangelistic efforts.

5. No Chinese should be invited to leave his or her ordinary avocation to engage permanently in evangelistic or Church work without consultation, and the approval of the Chinese Church authorities.

III. The Missionary’s Future Ministry

1. The transfer of the administrative oversight of existing churches to Chinese leaders will set free a number of missionaries to take part in a forward movement with a view to reaching with the Gospel the many cities and great tracts of country still unevangelized in the spheres for which the C.I.M. is considered responsible. At the same time we realize that many missionaries may be required to serve the existing Churches “in prayer and ministry of the word,” also in the evangelization of the many towns and villages surrounding existing mission stations which still have no living witness for Christ. Others will be needed for institutional and other special work.

2. In establishing churches in new districts it will be our aim from the beginning to develop them along self-supporting, self-governing and self-propagating lines. After new churches are established the missionaries will, as soon as possible, pass on to other spheres.

IV. Institutional Work

1. The appointment of the Staff of Mission Hospitals and Bible Institutes is, as heretofore, in the
hands of the Mission, but with a view to securing a large measure of cooperation and assistance on the part of Chinese Christians in mission institutional work, we recommend that small committees composed of Chinese leaders and foreign missionaries be invited by the Superintendent, in consultation with the person in charge and the Provincial Council, to advise regarding the appointment and discipline of the Chinese members of the Staff and other important matters connected with the work. These committees shall not have any voice in the internal arrangement of the institutions unless by invitation. The persons in charge of such institutions shall be ex-officio members of the committees. It is also considered desirable that, where practicable, regular meetings of the Chinese and foreign members of the staff be held in connection with each institution for the consideration of internal arrangements.

2. The Mission will continue to encourage and assist the Church in establishing and developing Lower and Higher Primary Schools for the sons and daughters of Christian parents and where, in the judgment of the Mission authorities, the Christian life and other resources of the Church justify such action, the control of such schools as have already been established by the Mission will be transferred to Chinese educational committees elected by the Church.

3. Where schools are in charge of Christian teachers, daily Christian worship maintained, the definite teaching of the Scriptures as a required subject included in the curriculum, the educational standards conform to the requirements of the Chinese educational authorities, and providing, that at least fifty percent of the scholars come from Christian homes, the Mission will continue to grant the use of buildings, and, if necessary, give financial assistance, on the understanding that this assistance be periodically reduced, until it ceases entirely. So long as schools are conducted in mission buildings or
mission grants are received towards their support, the Mission shall have a representative on the school committee.

4. With a view to securing teachers and other Christian workers who will be in hearty sympathy with the Mission's policy and doctrinal position, the objective of the Mission is the development of a few central schools of Normal Training or Middle School grade, the cooperation of the Chinese churches being encouraged. In the event of our Christian schools being closed because of inability to comply with government regulations, joint consideration by the churches and Mission should be given to the provision of hostels for Christian boys and girls.

5. An Educational Board entirely Christian, on which the Chinese shall have a majority of one, shall be appointed in connection with each Middle or Normal School. Where a district or provincial church organization exists the Chinese members of the Board may be elected by this church body, the missionary members being chosen by the Missionary Provincial Council or Missionary District Conference. The Principal and Vice-Principal shall be ex-officio members of the Board. Whilst the chief function of this Board will be to promote the general interests of the school, it will also seek to create and deepen interest in Christian education throughout the district. It will sustain no responsibility in questions of discipline, or in matters concerning the internal arrangements of the school, unless by the invitation of the Principal.

6. In view of current erroneous teaching in many of the textbooks in use in Chinese schools, vigilance should be exercised to guard against anything detrimental to the spiritual interests of our students. To this end it is of the utmost importance that those responsible should give careful attention to the selection of teachers and to the examination of textbooks.
7. In order that believers may be well instructed in the Scriptures, attention should be given to the development of Sunday school work in all our stations; Chinese and missionaries with the requisite gifts should be set apart for work amongst the young and to conduct Bible classes in stations, lasting from a few days to a month at each centre; short term Bible schools should be established in each province or provincial district, the course covering from four to six months, divided into two or more periods; and young Christians of promise should be encouraged by the Church to avail themselves of the more thorough training of the Bible Training Institutes.

V. The Use of Foreign Funds

1. The funds of any organized Church receiving financial assistance from foreign sources, shall be administered by the Church, but the Mission shall be entitled to appoint a representative or representatives on any Committee or Council, Church or educational, having power to administer such funds.

2. Such financial assistance shall be rendered in the form of a mission grant on the understanding that these funds can only be used for the purposes for which they have been given, and that they be periodically reduced with a view to early elimination. The proportion provided by each Church towards the support of the workers or work transferred to its control, should be arranged between Church and Mission representatives with special reference to the membership and ability of the Church. Yearly statements of the accounts showing the proportion from Chinese and foreign sources should be regarded as a condition of the continuance of such grants.

3. Foreign funds may also be used for: (a) intensive and extensive evangelization, including colportage work; (b) Bible Training Institutes and Schools; (c) support of hospitals, dispensaries, etc., where such use does not hinder the development of self-support and self-government.
VI. Mission Property

1. In districts where the Chinese Church authorities desire mission property, used for distinctly Church purposes, to be transferred to their control, the Mission will give sympathetic consideration to their request, and, where necessary safeguards can be secured regarding its use, may mortgage or lease the property for a specified period, the rental being sufficient to provide for the necessary repairs and upkeep. If at any time in the judgment of the Mission authorities the property is neglected or used for purposes other than those specified in the deed, the lease shall automatically terminate and the property revert to the control of the Mission.

2. When a Church has become self-supporting and self-governing, has satisfied the Mission authorities that it is able and willing to undertake the evangelization of the surrounding district, and promises that it will remain loyal to the doctrinal standard of the Mission, the Mission may, when desired, consider the transfer of the property to a central Board of Trustees under suitable safeguards as to its future use and upkeep, to be held in trust by it for the local Church.

3. In connection with this transfer, a committee of Chinese and foreigners shall be appointed who shall determine what sum the Church should pay for the property. In making the appraisement, due consideration should be given to the cost of the property, including improvements, the ability of the Church to pay and any contributions which it may have made in connection with the property. The proceeds of such transfer should be used at the discretion of the Mission Executive, preference being given to needs in the same province.

4. In the drawing up of deeds in connection with the lease or transfer of Mission property, the following stipulations will be included:—
(a) Adherence to the doctrinal standards of, and maintenance of fellowship with, the Mission.

(b) The property to be used only for Church and evangelistic purposes. No one teaching doctrinal views contrary to the recognized standards of the Mission should be invited to speak on the property, nor should it be used for political purposes.

(c) The property must not be leased, mortgaged or sold, in whole or in part, without the approval of the local church authorities and the Board of Trustees. In the event of difference of judgment the matter shall be referred to the Mission Executive for decision.
APPENDIX II

GENERAL PRINCIPLES OF PROPOSED LABOR UNION LAW APPROVED BY LEGISLATIVE YUAN*

In connection with

Chapter XX. "Labor Organization in 1928".

With a view to allaying the industrial unrest consequent upon labor strikes and in order to facilitate arbitration of industrial disputes, the Legislative Yuan, after lengthy and careful deliberations lasting over a period of two months, has finally laid down the General Principles governing the proposed Labor Union Law now being drafted by the Labor Law Committee of the Yuan. Following is a translation of the General principles upon which the proposed Labor Union Law is based:—

1. The proposed Labor Union Law shall not be applicable to staff-members or other employees of Government administrative, communications, military and industrial organs; nor shall it be applicable to those in the employ of Government-managed, educational and public utility enterprises.

2. A labor union may be organized by industrial workers or employees of any other concern.

3. The object of all labor unions should be to promote the efficiency of the workers and improve their living and other labor conditions.

4. A labor union shall accept the highest local Party Headquarters as its advisory organ; and the provincial, municipal or district government authorities concerned as its supervisory organ.

*Taken from “Chinese Affairs,” published by International Relations Committee, Nanking, undated. A few minor changes in English have been made by the Editor.
5. One and the same industry or concern shall have one labor union only. If no such labor union therefor has been established and if the local administrative authorities concerned consider it necessary to have such established, the highest local Party Headquarters may be requested to take charge of the organization thereof in accordance with the Labor Union Law.

6. A labor union shall submit a report to the responsible administrative authorities upon its establishment. A labor union which fails to report, or, though having reported, has not been approved and confirmed by the authorities concerned, may not exercise the rights and enjoy the privileges provided for in the Labor Union Law.

7. All workers in the same industry or employees of the same concern shall belong to the same Union which shall admit them without any discrimination as by levying excessive initiation fees or in connection with annual or monthly membership dues.

8. A labor union may not compel workers to join it and, especially, may not prevent any of its members from withdrawing from membership.

9. A labor union may organize cooperative or profit-sharing societies, employment bureaus, children's nurseries and create a sinking fund for the purpose of relieving the unemployed as well as other cooperative enterprises.

10. When a labor union has not yet instituted such cooperative enterprises as specified in their constitution and when administrative authorities consider the institution thereof as necessary, the highest local Party Headquarters may appoint a number of deputies to assist the Union in organizing such societies.

11. All disputes between labor and capital shall be settled by mediation of a third party or by
arbitration; the workers shall not wilfully declare a strike in violation of the law and Government orders.

12. A labor union shall not declare a strike due to its failure to obtain demands for increase of wages above the standard wage scale.


14. A labor union shall be responsible for any damage which may have been inflicted on a third party by its staff-members when performing their duties.

15. No employers shall demand of their employees that they must withdraw, or refrain from joining, a labor union.

16. A labor union shall be regarded as a juristic person, its dissolution, amalgamation and liquidation shall all conform to the provisions governing a juristic person as defined in the Civil Code.

17. Labor unions of the same nature may unite to organize a General Labor Union; the requirements and procedure for its organization being similar to those for the organization of a labor union.

18. Unless with sanction from the Government, no labor union shall affiliate itself with any labor union of a foreign country.
APPENDIX III

Local Reports on
“Christian Medical Work in 1928”, Chapter XXVI.

I. Manchuria

The year was an exceptional one for most of the hospitals in regard to medical work and finance. None were closed down. Hospitals centrally placed are assured of a steady supply of patients as communications are now much improved. Railways have eliminated the rainy season drop in the number of patients. Owing to the change of customs, patients no longer hesitate to be in hospitals at New Year. While finance does not present a great difficulty it falls largely on the families of those who are sick. There must be many whose cry for help is not heard. Not nearly enough is being done to call forth the nascent liberality among the rich and healthy. Our work has an appeal of its own; constant and effective; and it is a pity that pressure of work compels us to take the easiest method of meeting our budgets—asking it from our patients. The proportion of serious cases in all departments steadily increases. While many of us feel we are on the eve of a great ingathering, at the moment the number of inquirers on our lists is small.

II. Anhwei

Outside of Wuhu, there have been very few hospitals open in Anhwei. That at Hwaiyuan has carried on. The Anking Hospital was looted and closed during the troubles of 1927. There is now a Chinese doctor there who has repaired the dispensary building, and is receiving a few patients. Dr. Taylor is expected back this year to re-open the hospital proper. At Luchowfu, to the best of our knowledge, the Christian hospital has been carrying on with a
Chinese doctor in charge. This hospital received favorable comment for its services to wounded soldiers during the northern expedition. The Chaohsien Hospital was already closed before the 1927 affair: the buildings have been badly looted and there is no plan at present to re-open it.

III. Chekiang

1928 found the province still largely upset, from the missionary standpoint, as a result of the Nationalist occupation of 1927. During the early part of the year a large number of missionaries were unable to return to their posts owing to consular orders, and many mission buildings were still unlawfully occupied; notable examples being the C.M.S. Hospital at Hangchow, and the Methodist College at Ningpo.

With the successful termination of the Northern Campaign the province rapidly returned to more normal conditions, and at the end of the year practically every station was reoccupied.

Hangchow city presented one of the most difficult problems owing to the continued occupation of the C.M.S. Hospital. This was originally seized by the Communists early in 1927, but after they were evacuated a group of Japanese and German trained doctors remained in the hospital under the auspices of the Provincial Government; these were finally ejected at the direct request of General Chiang Kai-shek, and the hospital restored to its lawful owners on July 1st. Dr. H. Gordon Thompson, the former Medical Superintendent of the hospital, deserves a large measure of praise for his patient and tactful dealing with this serious situation, and it is largely owing to his quiet efforts that the hospital was ultimately restored.

The hospital was reopened on July 14th, and gradually expanded its work until by the end of the year practically every department was functioning normally. It has been impossible to re-open the C.M.S.
medical school, and it is doubtful whether this will ever be re-opened as such. Hangchow College also had a pre-medical school which was to have fed the C.M.S. medical school with students, but since it was forced to close this project failed.

Medical mission work has, to some extent, been opposed by the so-called Hangchow Hospital, which was opened by the Japanese and German trained doctors who were expelled from the C.M.S. Hospital.

The Hangchow Municipality has also set up a Municipal Hospital, but this is in no way opposed to mission work, and is always ready to cooperate; some of the principal members of its staff are Christians.

STEPHEN D. STURTON

IV. Kwantung

A questionnaire sent out late in 1928, by the executive Secretary of the China Medical Association, obtained information from twenty-seven hospitals in Kwantung. In the Swatow area there were reports of seven hospitals which were open during the year: in two of these there were only Chinese doctors in charge.

On the island of Hainan there are three medical centers. It is understood by us that in only one of these is regular medical work being carried on; the foreign doctor now in charge there is due to leave in a few months.

From Canton and vicinity there were reports from five hospitals in the city and ten from outlying towns. Eight of the latter had a foreign doctor associated in the work. Of the five Canton hospitals one has no foreigner connected with it. The Canton Hospital, which was forced to close in 1926, remained in status quo, and the Kerr Refuge for the Insane, which was loaned to the local government authorities in 1927, has not been returned to the mission. The hospitals connected with the Hackett Medical School
and Lingnan University were satisfactorily maintained through the year.

The hope that Chinese doctors would be forthcoming to take over the running of mission hospitals has not been realized in most places. The temptation is too great for well qualified Chinese medical men to go into private practice, where large financial returns may be counted on. It is the general opinion that the foreign doctor must be counted on to do the work of the mission hospital for some years to come. This fact is emphasized by institutions now entirely under Chinese control. Unless more missionaries can be induced to come to the field it would appear to be inevitable that some of the hospitals must be permanently closed down.

During the year plans were considered for the transfer of the Canton Hospital to the Chinese Board of Directors of Lingnan University. It is hoped that thus this old and famous institution may again be restored to a place of usefulness and become a nucleus around which will centre all the medical missionary work of Canton.

On the whole medical work in the mission centers of the province may be said to have improved during the year and the hopes for 1929 are still more promising.

V. Honan

Most of the medical missionary work in Honan came to a standstill in April 1927, a little work being continued in charge of Chinese medical men. This state of affairs continued in 1928; some hospitals, that had weathered the previous year, suffered severe looting by Nationalist armies. In North Honan, the armies of Marshall Feng Yu-hsiang completely looted both men's and women's hospitals, of the United Church of Canada at Changteho and the fine new general hospital at Weihwei. Besides the looting of medical stores, the buildings also suffered very severe
damages, doors and windows having been largely demolished. The hospital of the same mission at Hwaking, however, came through with very minor losses. At Kaifeng, the capital, the hospital of the China Inland Mission was completely looted, and was unable to open again during the year. The hospital of the Canadian Anglican Mission at Kweiteh, left in charge of a Chinese practitioner was looted badly, and the wife of this doctor and her children had to live in the cellar for several days at that time; but the work was not long interrupted. The work at Hwaking was reopened early in October, and with gratifying results both from a medical and evangelistic point of view. The work of the American Baptist Mission at Chengchow remained closed during the year. The Augustana Synod Mission medical work at Loyang was, we understand, kept going through this period of disturbance.

The tremendous shock that came to medical missionary work in Honan in April, 1927, was felt largely throughout the year 1928. A beginning, however, was made towards reestablishment during the last three months of the year. The staffs of various hospitals have been scattered to the four winds, and it will take much time and a great deal of money to make good the great losses sustained. Both medical and spiritual needs are very great.

VI. Hunan

Conditions in this province were so varied at different times in 1928 and in different places that a generalized statement as to the status of missionary work is impossible. In some of the more favored sections, where the government was able to restrain the opposing elements, Christian work flourished. In other sections the churches were in worse condition at the close of the year than at its beginning. In some of the border districts where the Communists have made repeated attacks, driving the citizens from their
homes, forcing religious workers to flee, destroying church property—there has been a gradual decline in the work done and the interest shown. However, in few places did the organized opposition to Christian work reach the strength which marked it in 1926 and 1927; and in no place was Christmas marked by anti-Christian demonstrations. The gratitude and the enthusiasm with which the Christian people celebrated the birth of the Founder of the Church manifested a depth of spiritual power made perfect through suffering. In the central portions of the province interest in Christianity has increased steadily throughout the year, and there have been many baptisms and accessions to the Church. Therefore we might say that, taking the province as a whole and under existing circumstances, evangelistic work has made very satisfactory progress.

Medical work, on the other hand, has not been reopened to any great extent. Few medical missionaries have returned. Mission hospitals which were not closed during 1927, with the exception of those operated by the Germans and Norwegians, have continued to be run almost entirely by Chinese staffs. There is a growing tendency to operate these institutions under boards of control made up entirely of Chinese. One hospital, which weathered the storms stirred up by Communism and labor unions, has been forced to close because of difficulties with the military. Another hospital which had been closed and left undisturbed by Communists, was looted completely by soldiers; other hospitals have been partly looted during the year.

The people have suffered greatly where the hospitals have been closed. They are no longer satisfied to depend upon Chinese drugs, as is evidenced by the numerous medicine shops carrying stocks of western drugs, dispensed by nurses who received training in mission hospitals, many of which do a thriving business. The provincial government is
making an attempt to standardize and bring all forms of medicine under its control. In Changsha registration of all doctors, Chinese and foreign, who desire to practice medicine, has been required. And in some cases the registrants were compelled to take examinations. Licenses and "shingles" have been issued to those who met the requirements. Registration was urged in some of the outlying places also, but was not required. Western medicine and medical standards have, therefore, been brought to the attention of the people more and more. But the medical work carried on in this way lacks a great deal of the missionary motive which it had when sponsored by the Church.

WALTER P. ULMER

VII. Wuhu

The Wuhu General Hospital passed through the difficult months of 1927 without the necessity of closing down. The wave of revolutionary radicalism passed over with only a temporary period of disaffection among certain members of the staff. The new plant was under construction at the time, and that work was pushed right through to completion in December. Nineteen twenty-eight is, therefore, the first year of operation in the new plant.

The year was one of uninterrupted peace and growing service to the community. The country-side has had its bandit scares, but within our immediate environment there has been no untoward incident. The hospital has always stood high in the esteem of the community, and this friendliness was greatly deepened and strengthened during the year. One evidence of this was the ease with which two thousand dollars was, in a few weeks time, raised from local officials and business men for the purpose of building the main gate house and completing the south wall. Local Chinese hospitals are increasing in number and efficiency, several of the best being headed by men who have worked with us. But our own field of service
has not been thereby reduced, rather it seems increased, for our in-patients have increased twenty-four per cent over the average of the four preceding years: the number of operations fifteen per cent, and even the out-patients have shown a slight increase in the same period. We seek every opportunity for cooperation with the local hospitals; some of them have availed themselves of our services.

This year has enabled us to compare costs of operation with other years in the old dilapidated buildings, and we are greatly encouraged to note that total maintenance expenditures have increased only seventeen per cent over the average of the four preceding years, while the local receipts have increased forty-five per cent in the same period. If we compare 1928 with 1927 we find an increase of 130 per cent in ward fees received; 740 percent in laboratory and X-ray fees; and 68 percent in surgical fees. These figures suggest that we are able to render a larger and better service than formerly, and that our constituency is willing to share heavily in the expenses of operation.

Our offices, engine room, and operating room are all vital to the success of the plant, but the heart of the institution is the chapel. It is not only built into the architectural center of the building, but its atmosphere governs our staff members in their approach to patients. Chapel services are held three times a week and ward services three times a week. There is no compulsion upon our staff members to attend and participate in these Christian efforts, yet there is almost complete cooperation. Personal work in the wards and private rooms has resulted in several decisions for the Christian life.

VIII. Szechwan

To give an accurate report on medical conditions in Szechwan for the period of 1928-9 is extremely difficult. In only one city of the province was medical work carried on with foreign doctors continuously
present during the period 1927-8, and this was in the city of Chengtu, at two of the hospitals associated with the Medical School of West China Union University. These were the United Church of Canada hospital, and the dispensary of the Methodist Episcopal Mission hospital. Reports from various hospitals and dispensaries that were open and working during that period, according to those in charge, indicate that the quality of the work done varied; its success, also, is variously interpreted. So far as the medical sciences are concerned progress is practically nil because, in the minds of the population, there is almost entirely no conception of the benefits of public health and modern medicine. A striking testimonial to the Medical School of Union University is evidenced by the fact that with two exceptions the hospitals and dispensaries that were run during the period under discussion, were all under the supervision of graduates of this school. At Chungchow and Fowchow efficient work was carried on. In Chungking the management of the hospitals and dispensaries was successful, although a very disquieting incident was engineered by enemies at the M.E. hospital; one of their hospitals was burnt down. At Luchow the military took possession of the hospital and destroyed the furniture and furnishings and much of the internal woodwork. In spite of repeated requests the hospital was not returned till June, 1929, and then in a very wretched condition. At Suifu there was carried on quite successfully a dispensary in connection with the men's hospital; the women's hospital was opened in the spring of 1928. At Kiating the work has been carried on but not with much vigor. At Tzeliutang and Jenshow good effort has been made, especially at the latter place. At Yachow the work went on well. At Chengtu very efficient work was done at the men's hospital of the U.C.C., the University hospital, and a dispensary at the M.E. hospital, where at the present time a high specialist work is being done. The
Women’s hospital of the U.C.C. is also being run very efficiently, although it was closed entirely until the women physicians were allowed to return. At Suining and Tungchwan work was successfully carried on by Chinese physicians, as was also the case at Tsechow.

Financially, the situation has not been in every case favorable. One hospital in the two years under review had a deficit of $20,000. From another hospital a considerable amount of instruments have disappeared. Deficits are not uncommon. At Luchow the losses have been large. Twice, at least, an organized effort was made to destroy the work; in one case this was successful and the work was temporarily closed down.

On the whole, and after due consideration, the writer thinks that the net result is a progressive step forward, but there is much that requires attention, before medical work will run smoothly and effectively under Chinese direction and control. The placing of power and funds in the hands of the Chinese has, however, resulted in some really brilliant exhibitions of Christian medical work; in other cases the exact opposite is true. Under Chinese direction expenditure has differed quite materially from what it was formerly.

W. R. Morse

IX. Nanchang

Our report this year, unlike that of last year which told of excitement, chaos and disappointment, shows a period of peace and comparative satisfaction. Although there has not been any new achievement of which we can boast, the policy of holding steadfast the aims of the institution and the maintenance of the traditional confidence of the community has not failed us. The comparative quietness of the political situation together with the helpful cooperation of the members of the staff were the outstanding factors that led to the stabilization and strengthening of our
standing. Had our missionary colleagues, Dr. Blydenburgh, Dr. Libby and Miss Pennepacker been with us and had the new hospital building been finished the prospects would have been far more brilliant than what has hitherto been reported. We have certainly missed them and their absence has been keenly felt both in professional and administrative problems.

During the early part of this year political disquietude continued to prevail and in several instances we were bothered by soldiers who tried to occupy the hospital. Fortunately, they were persuaded to turn away each time except on Feb. 15th, when heavy pressure was brought to bear upon us and we had no other alternative but to give to the soldiers the lower floor of our staff residence which was a leased property just outside of the hospital compound. The staff members had to move into the hospital to fill every vacant space, thus rendering the hospital premises practically immune to the occupation of soldiers. About one month after this, the soldiers vacated the property, and it was immediately leased for $200.00 a year for fear of a further occupation. So, throughout the year, the hospital proper has not in the least been molested by any soldiery.

The only doctor I had with me from last year was Dr. S.P. Tsen who left here at the end of April. It was fortunate that just shortly before he left Dr. S. S. Au, a graduate of Hunan-Yale Medical College, came to join me. His cooperation and steadiness in work has given me great help. When the work began to grow heavier, Dr. K. C. Wen was secured from Shanghai. Dr. Wen is very enthusiastic in his work and loyal to the hospital. Among other changes of personnel was the departure of Miss Hu, hospital matron, who left us in April. Her work was taken care of by Mrs. Wu who helped to supervise the kitchen for about two months.

As to the professional side, we might say that the record is about what we could expect. As was done
in the beginning of every semester, we examined about 220 students of Nanchang Academy and Baldwin School for girls in January, and a majority of them received vaccination. Trachoma clinic for students was held as a routine. As has been true almost every year, our number of in-patients began to rise from March, and the highest number we reached during the past ten months was during August when the daily number of in-patients usually ran over forty and in the clinic the attendance was kept up fairly well. Because of the limit of our present accommodation and due to lack of sufficient nurses to carry on the work, we had at times to refuse to take in cases. Were the new building finished to meet the need of those who sought admission, it might have been possible to fill all hospital beds during the summer. This is further brought out by the fact that there were times when patients came and visited our ward and left here untreated because of dissatisfaction with our inadequate facilities. In spite of these regrettable happenings, patients kept coming in continually with the result that the average number of beds and rooms occupied was greater than that of the corresponding months of any previous year. It was obvious that many more would have sought our help were these difficulties removed.

The new phase of work which we have already undertaken to do is the treatment of lepers under the auspices of the Chinese Mission to Lepers of Shanghai. During my past four years of experience in Nanchang I had treated only about thirty lepers altogether. But from June we began to treat forty lepers at one time. This was possible through the arrangement made between the hospital and the Chinese Mission to Lepers, whereby the latter agreed to pay us $144.00 a year and to supply the drug.

Another thing worthy of report was a grant of $2,500.00 made to us by the Famine Relief Commission of Kiangsi, designated for the charity work to
poor patients and for the medical care of the staff and coolies of the Famine Relief Commission. This has given us unusual opportunities in our service to the poor and the needy who are without means to pay. During the past ten months we have treated 1,540 free patients, admitted into the hospital 82 free in-patients, given 29 free vaccinations, done 300 free operations and given 402 free prescriptions.

S. C. Wu

X. Nanchang, Kiangsi

During the greater part of the year the hospital continued without its foreign doctors. But under the direction of Doctor S.C. Wu it never missed a day of service to the community. Due to his tact and resourcefulness, each attempt to use the building by soldiers was frustrated. And the reputation the hospital gained by its long and strenuous period of Red Cross service during the Kiangsi campaign of the war helped Doctor Wu to carry on. For a while a committee form of administration was necessary, but when it was learned that this also carried responsibilities, members soon dropped out leaving Doctor Wu to take full charge again. The number of out-patients dropped a good deal, but strange to say the number of in-patients continued about the same.

In October, two mission doctors and an American nurse returned. They received a big welcome, and have had hearty support continuously since. There has been a big drop in the discipline of the institution, but we feel that this is due to a large extent to the fact that we are occupying an uncompleted building that is in the process of completion. Doctor Wu takes a keen interest in the development of the work, and readily seeks help and advice from us. He has organized a hospital council, made up of the American staff. To this he refers most of his problems. We like his spirit and are satisfied with the arrangement.

The work in general is doing very well. There is an interest in Christianity that seems more sincere
and real than ever before, and just now an evangelistic campaign is under way, organized and run by the Chinese themselves.

GEO. T. BLYDENBURGH

XI. Shantung

American Presbyterian Mission (North).

Chefoo. Temple Hill Hospital. 4 foreign and 4 or 5 Chinese doctors. 3 foreign nurses and a Nurses’ Training School. 70 beds. Modern equipment. X-Ray. Work has not been interrupted.


Ichowfu. White Memorial Hospital. Two foreign doctors, 1 Chinese doctor. One foreign nurse. 70 beds. The work has been interrupted to some extent.

Yihsien. There has been much confusion in this region and the hospital was practically closed. A dispensary was running for a time. Two Chinese doctors.

Tsiningchow. Rose Buchanan Memorial Hospital. One foreign doctor for half the year and one Chinese doctor. 40 beds. A large out-patient clinic. One Chinese woman doctor. Chinese nurses only. Work has gone on uninterruptedly. 

Tengchowfu. One Chinese doctor.

Tenghsien. Leper Hospital in charge of a foreign nurse. Never closed.


Southern Baptist Mission (American)


English Baptist Mission.

Chowtsun. Foster Hospital. Two foreign doctors, one Chinese doctor. Two foreign nurses. Hospital not closed.

Tsingchowfu. One Chinese doctor. Hospital not closed.

American Board Mission.

Tehchow. One foreign doctor during part of the year, and one Chinese doctor. Hospital not closed.

Lintsing. Two foreign doctors and one Chinese. Work not interrupted.

Methodist Episcopal Mission.

Taian. Two Chinese doctors. Work not interrupted.

Church of England Mission.

Pingyin. One Chinese doctor. Hospital not closed.

United Methodist Mission (English)

Chuchiatai. Laoling Hospital.

Cheeloo University Hospital. 13 foreign doctors, 8 Chinese doctors, 6 foreign nurses, 10 Chinese nurses. Hospital not closed.

XII. Wuhan

In the early part of 1928 the Hankow Union Hospital was opened by Mrs. L. N. Chang, wife of the Director of the ex-British concession, the military Governor of Wuhan and the Governor of Hupeh sending representatives. This new hospital, an attractive building standing in spacious grounds, is the result of the union of forces of the London and
Wesleyan Missions and of twenty-five years of collecting and planning.

With five foreign and three Chinese doctors, a visiting ear, nose and throat specialist, a good nursing school and an I.H.T., there is hope for greater scope than was possible in former years. After forty-six years in Hankow and just before retiring to the home country, it was a special joy for Dr. Thomas Gillison to be present at the opening of this Union Hospital, which in many ways seemed the crowning of his years of work and planning.

The I.H.T. has already begun the training of laboratory technicians and of one business manager; it hopes soon to add other departments such as pharmacy and anaesthetics.

Medical mission work in other hospitals in Hupeh has been well maintained. The Church General Hospital in Wuchang is still run by a Chinese Medical Superintendent and is still the pioneer in having girl nurses in both men's and women's wards. The Hodge Memorial Hospital has been running smoothly under the superintendency of Dr. F. C. Chiang and the Jubilee has a Chinese woman doctor, Dr. Joy Hua, as Superintendent.

Considerable building extension in the medical equipment of this center is taking place.

The London Mission country hospitals at Siaokan and Tsaoshih, which were kept going through all the troubles of 1927 by the Chinese doctors (graduates of the former Hankow Union Medical College) were maintained during 1928, all medical and evangelistic work being done by Chinese, and though they keep asking for a return of foreign help, they have shown well their ability to stand alone.

In Wuchang Dr. K. S. Yeh, another graduate of the former Hankow Union Medical College has made a very successful superintendent of the Ren Chi I
Yuan. He has won the confidence of patients and supporters of the hospital and his report for the year shows that he not only manages, without any grant or salaries paid from abroad, to make his hospital meet all expenses, but he is even able to give a handsome subscription to the local church, of which Dr. Yeh has long been a leading member.

KEITH H. GILLISON
APPENDIX IV
ANNOTATED BIBLIOGRAPHY OF RECENT BOOKS ON CHINA

In connection with Chapter XXIX, "Recent Books on China".

BY MRS. R. R. SERVICE.

1. Biography

_Eminent Asians_, by J. W. Hall; Appleton's, New York, 1929. Lives of six personalities moulding modern Asian thought.


_Genghis Khan_, by Harold Lamb; McBride and Co., New York, 1928. A fascinating story of the vigorous "Emperor of All Men" and his impelling deeds.


_Lottie Moon_, by Una Roberts Lawrence; Sunday School Board of Southern Baptist Convention, 1928. The biography of one of the early lady missionaries in Shantung.

_Old Buddha_, by Princess Der Ling; Dodd, Mead and Co., New York, 1928. Interesting facts made vivid in the telling.

_The Road to Cathay_, by Merriam Sherwood and Elmer Mantz; decorations by William Seigel; Macmillan Company, New York, 1928. Stories of five great travelers in the Orient told for
young people. The men are Friar John of Plano Carpini; Friar Odoric, the Bohemian; William of Rubruquis; Ibn Batuta, the Moor; and Marco Polo of Venice.


_Sun Yat Sen's Vermachtnis_, by Gustav Amann; Kurt Vowinckel Verlag, Berlin, 1928. An intimate account of the life of Dr. Sun, but faulty as to other topics.

_Tamerlane, the Earth Shaker_, by Harold Lamb; Robert McBride and Company, New York, 1928. Even more colorful than Genghis Khan; a student of Oriental history should find it fascinating.

**II. History and Politics**

_Ancient Chinese Political Theories_, by Kuo-cheng Wu; Commercial Press, Shanghai, 1928. 340 pp. An attempt to relate old Chinese thought to modern needs.


China's Millions, by Anna Louise Strong; Coward, McCann, Inc., New York, 1928. 413 pp. illustrated. China's recent history from the viewpoint of a sympathizer with Russia's Bolshevik regime.

China Yesterday and Today, by Edward Thomas Williams; Thomas Y. Crowell and Co., New York, 1929. A fourth revision of Dr. Williams' excellent book, dealing with early history, the family, customs, religions, contacts with the West, and allied topics.


The Confucian Civilization, by Z. K. Zia; Commercial Press, Shanghai, 1928. This gives an illuminating insight into permanent values in Confucianism. It is a reprint.

Contemporary Thoughts of Japan and China, by Kyosan Tsuchida; Alfred A. Knopf, New York,
1928. Interesting account of the development of modern thought in the East.

*Decline of the West, Vol. II, Perspectives of World-History*, by Oswald Spengler, translation from the German by Charles F. Atkinson; Alfred A. Knopf, New York, 1928. 539 pp. with index. A work of penetrating insight, treating world history in its trends and cycles. China and Chinese culture are frequently mentioned.

*The Development of China*, by Kenneth S. Latourette; Houghton, Mifflin Co., New York, 1929. 4th edition. This is a standard book revised and brought down to events of the summer of 1928.

*The Far East, a Political and Diplomatic History*, by Payson J. Treat; Harper and Bros., New York, 1928. 549 pp. including 14 maps, bibliography and index. China and Japan treated together to 1895 and separately thereafter. Also recent politics.


fact of civil war following every dynastic overthrow in China.


*An Outline of Universal History*, by George E. Sokolsky, Introduction by Dr. Hu Shih; Commercial Press, Shanghai, 1928. A universal history containing adequate mention of China. Modern world history also very skillfully presented.


*A Short History of Shanghai*, by F.L. Hawks-Pott, D.D.; Kelly and Walsh, Shanghai, 1928. 336 pp. with maps and illustrations. A story of the city from its "mud-flat" days to the present, showing
how 1925 was the end of foreign dominance without Chinese participation.


III. Economics and Sociology

Farm and Factory in China, by J. B. Tayler; Student Christian Movement, London, 1928. Presents the traditional economy of farm and industry in China in order to help one to understand the modern situation.


study of Chinese guilds in Peking, with an introduction to guilds in general, and special reference to trends in guild life.

*Humanity and Labor in China*, by Dame Adelaide Anderson; Student Christian Movement, London, 1928. 266 pp. also 4 appendices, bibliography and index. A survey of China's industrialism, showing that the troubles of labor are not all due to foreign industrialists. A story of a visit to China's industries and its sequel.

*Livelihood in Peking*, by L. K. Tao; Social Research Department, China Foundation for the Promotion of Education and Culture, Peking, 1928. An analysis of the budgets of 60 families; only 28 of which are able to be self-supporting.


*The Social Teachings of Meh Tze (Mo Tzu)*, by L. Tomkinson; Asiatic Society, for Japan, Tokyo, 1928. The story of the Chinese social reformer, Mo Tzu.

*Some Bigger Issues in China's Problems*, by Julean H. Arnold; Commercial Press, Shanghai, 1928. Foreword by Dr. Hu Shih. Brief text with three elaborate charts showing China's economic needs.

*Survey of 101 Servants and Employees at Shanghai College*, by H.D. Lamson; Shanghai Baptist College publication, 1928. This shows the actual
living conditions of servants, and how such a study might be conducted elsewhere.

IV. International Relations


*Far Eastern International Relations*, by Hosea Ballou Morse, LL.D. and Harley Farnsworth MacNair, Ph.D.; Commercial Press, Shanghai, 1928. 1128 pp. with bibliography and index. An exhaustive and comprehensive study into all the ramifications of the Eastern situation—particularly in reference to China, with an American stand point. Affairs are brought up to 1928.

*Foreign Diplomacy in China, 1894-1900, A Study in Political and Economic Relations with China*, by
Philip Joseph, LL.B. (McGill), Ph.D. (Lond.),
Introduction by Sir Frederick Whyte, K.C.S.I.,
LL.D.; George Allen and Unwin, Ltd., London,
1928. 458 pp. with bibliography and index.
Predominantly British, showing the feeling of
England regarding not only China but the
relations of other countries to China.

*International Rivalries in Manchuria, 1689-1922,*
by Paul Hibbert Clyde; Ohio State University Press,
Columbia, Ohio, 1928. 2nd edition, revised.
322 pp. with bibliography and index. A book
showing the extent and importance of the Man­
churian question. The author, in spite of saying
he is impartial, seems to have a pro-Japanese
bias.

*The Interpretation of Treaties,* by Tsune-chi Yü, Sc.D.,
Ph.D.; Columbia University Press, New York,
1927. 288 pp. including bibliography and index.
A thorough and technical study.

*Oriental Exclusion,* by R.D. McKenzie, Ph. D.; Univer­
book dealing with the effect of American Im­
migration Laws, Regulations, and Judicial Deci­
sions upon the Chinese and Japanese on the
American Pacific Coast.

*Resident Orientals on the American Pacific Coast,*
by Elliott Grinnell Mears; University of Chicago
pathetic study of Oriental migration in reference
to America's Pacific Coast at the present time.

*Russo-Chinese Diplomacy,* by Kan Shen Weigh, Ph.D.;
Commercial Press, Shanghai, 1928. An informa­
tive and well documented historical treatise on
Russo-Chinese political relations since the 16th
century. A few inaccuracies.

*Sino-Foreign Treaties;* issued by British Chamber of
Commerce, Shanghai, March, 1929. 72 pp. Text
of 12 recent treaties.


V. Religion

According to the Legends of Ancient India, by A. Ferdinand Herold, translated from the French by Paul C. Blum; Albert and Charles Boni, New York, 1928. Legends about the life of Buddha, some of them not the most pleasing. Poetic language with artistic "get-up", presenting the background of Chinese Buddhism.

Buddhism and the Science of Life, by Alice Leighton Cleather and Basil Crump; China Booksellers, Peking, 1928. The Buddhist theory of life.

China Christian Year Book, 1928, edited by Dr. Frank Rawlinson; Christian Literature Society, Shanghai, 1928. 446 pp. with index. The usual comprehensive year book with excellent critical and constructive articles on topics pertinent to Christianity in China.


103 pp. A short survey of the land and people of China: history of Christianity in China from the standpoint of one who regards science as opposed to the appeal of the missionary.


*Das Werden der Christlichen Kirche in China (The Coming into Being of the Christian Church in China)*, by Dr. Julius Richter; Scholarly history and some very interesting conclusions.

*Der Gegenwartige Geistes Kampf Um Ost-Asia (The Present Spiritual Struggle in East Asia)*, by Theodor Devarrane; Leopold Klotz Verlag in Gotha. The views of a German Protestant mission inspector.


*A History of Christian Missions in China*, by Kenneth Scott Latourette; the Macmillan Company, New York, 1929. 930 pp. with index and map. A very scholarly work broad in sympathies and
scope, treating of Christianity, Catholic Protestant and other varieties, and really making a history of China’s religious contacts with the West.


*The Missionary*, a compilation by a dozen or more Christian leaders; Cokesbury Press, Nashville, Tennessee, 1929. Missionary problems from various angles, with a chapter on China as well as other references to it.


*Nuncium Summi Pontificis Pii P P Xi ad Sinenses; Commission Synodalis in Sinis, Peiping, 1928.* Pope’s Message to China in the original text and as translated into various languages, together with numerous comments.


VI. Philosophy

The Creative East, by J.W.T. Mason; John Murray, London, 1928. A thought-provoking book, attempting to sum up spiritual and philosophical values in India, China and Japan in terms of their creativeness.


The Philosophy of Lieh-Tzu, by Baen Lee; reprint from the China Journal, Shanghai, 1928. An interesting sketch.


Ta-hio—the Great Learning, by Ezra Pound; University of Washington Book Store, Seattle, Washington, 1928. This treatise gives the gist of China’s moral philosophy.

VII. Arts and Crafts


Chinese Rugs, by Gordon B. Leitch; Dodd, Mead and Co., New York, 1928. 167 pp. with bibliography. Illustrated. A wealth of information about rugs, their history, designs, dyes, etc.

Guide to the Later Chinese Porcelain, by W.B. Honey; Board of Education, London, 1927. 123 pp. including index, bibliography and in addition to the text 120 full page plates. The history and description of the later Chinese porcelains.

VIII. Fiction

China's Crucifixion, by Putnam Weale; Macmillan Company, New York, 1928. A novel of unscrupulous Chinese militarists: some of the characters are the same as in "Her Closed Hands."


The Dream of the Red Chamber, by Tsao Hsueh-Chin and Kao Ngoh, translated and adapted from the Chinese by Chi-Chen Wang, with a preface by Arthur Waley; Doubleday, Doran and Company, New York, 1929. A charming translation of one of the greatest Chinese novels.

Elegant Infidelities of Madame Li Pei Fou, by Charles Petitt; Horace Liveright, New York, 1928. 192 pp. Reactions of a modern Chinese wife to the restrictions the conventions of the past lay on her conduct. Written with the rarest satire.


Forgotten Tales of Ancient China, by Verne Dyson; Commercial Press, Shanghai. 1928. Numerous illustrations chosen for their quaintness. Tales, not forgotten but living, written in the style of Chinese history.

The Kingdom of Lu, by Maurice Magre; Cosmopolitan Book Corporation, New York, 1929. A tale of Confucius, translated from the French, being the story of a philosopher, a tramp, a yellow dog and a dancing girl.


The Passion of Yang Kwei Fai, by George Soulie de Morant, rendered into English by H. Bedford-Jones; Covici-Friede, New York, 1928. 200 pp. The story of the chief character at the court of Ming Huang, told in a romantic way.


Shanghai Nights, by Tasman Ile; published by the author, Shanghai, 1928. The sordid tale of a young Eurasian woman.


IX. Miscellaneous


The Desert Road to Turkestan, by Owen Lattimore; Little, Brown and Company, New York, 1929. An adventurous journey to Chinese Turkestan in 1926 when China was in turmoil.


The Dragon Awakes, by Krarup-Nielson; John Lane, London, 1928. A journalist's account of prominent persons and events in China immediately following the affairs of March, 1927.


Enter China, by George C. Barnes; Edinburgh House Press, London, 1928. This contains glimpses of daily incidents in interior China, also travel sketches.

An Eventful Year in the Orient, by Richard H. Pousma, M.D.; William B. Erdmann's Publishing

*Gods Who Dance*, by Ted Shawn; E. P. Dutton and Co., New York, 1929. Illustrated. 208 pp. The story of the fifteen months spent by the Denishawn Dancers in the Orient, with the author’s beliefs concerning the dance and its relation to the life of countries such as China and others in the East.

*The Great Wall of China*, by L. Newton Hayes; Kelly and Walsh, Shanghai, 1928. The history of this world’s wonder, its extent, structure, builder and purpose.


*The Imperial Dragon*, by Judith Gautier; Brentano’s, New York, 1928. 319 pp. A talented handling of a theme; often given a ridiculous turn; rather gruesome.


*Journal of the North China Branch of the Royal Asiatic Society, Vol. LIX.* 1928; Shanghai, 1928.
Interesting and scholarly articles on a wide range of research topics.


*Modern Manchuria and the South Manchuria Railway Company*, by Henry W. Kinney; Japan Advertiser Press, Tokyo, 1927. 91 pp. Illustrated and with map. The story of the recent history and achievements of that semi-government institution—the S.M.R.

*New Journeys in Old Asia, Vignettes of Indo-China, Siam, Java and Bali*, by Helen Churchill Candee; Frederick A. Stokes Company, New York, 1927. A pleasing travel book with delightful illustrations.

*The Pacific: a Forecast*, by P.T. Etherton and H.H. Tiltman; Little, Brown and Co., New York, 1928. An attempt to prophesy what may happen, with the Pacific “the ultimate area of power” and Australia “a world-center.”


Conference of Pacific Relations at Honolulu in 1927.


*Songs of the People*, compiled by T. Z. Koo; Commercial Press, Shanghai, 1928. Harmonized Chinese melodies of interest to all music lovers.


*Tu Fu*, translated by Edna Worthley Underwood and Chi-Hwang Chu; Thomas Bird Mosher, Portland, Maine, 1929. Translations of Tu Fu’s poetry with chronology and life of the poet.


What China Wants, by A.M. Chirgwin; Livingstone Press, London, 1928. An attempt to answer some of the present-day questions about China, especially about Christianity.

Within the Walls of Nanking, by Alice Tisdale Hobart; Jonathan Cape, London, 1928. 229 pp and two appendices. An account of the happenings in Nanking in March, 1927.

Wong's System for Arranging Chinese Characters, by Y.W. Wong Commercial Press, Shanghai, 1928. The revised four-corner numeral system adopted by the National Conference of Education.

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