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EARLY MISSION HISTORY OF THE SWATOW REGION
BROUGHT DOWN TO THE PRESENT
FOR THE
AMERICAN BAPTIST MISSION

BY
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of the South China Mission of the
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1946

FOREWORD

Dear South China Friends:

The accompanying historical sketch is a growth, though not like that of Topsy, for I have given a great deal of time and thought to a logical and orderly development of the subject. If I must give a "raison d'être" for perpetrating this piece of literature upon you, I may blame it on Edith Traver. Last July she wrote to me for some information about the early missionary occupation of Chacchowfu by the Roman Catholics and the English Presbyterians. My reply took the form of a 10-page single-space typed paper, with five pages of Catholic history, four pages of the Basel and English Presbyterian Missions, and, for good measure, one page of early Baptist history up to the occupation of Chacchowfu. Edith showed the paper to Marguerite Everham, who wrote me that she liked it and wished to have a copy. She wondered why I hadn't written more about the Baptist history!

When I was about to copy that paper, with a few additions, and to make some carbon copies for a few friends, Emily Miller visited us and offered to mimeograph the manuscript if I would out the stencils for it. Thus encouraged, I finally set my hand to the task. After making a few additions to the story of the E. P. Mission, I began to make more extensive additions to the Baptist history, but meant to stop at about 1900. Finding that I would then have to omit nearly all of the living missionaries, who would be likely to read the paper, I plunged in deeper and deeper, until there was no stopping before 1945.

It is my hope that you readers will exercise Christian charity if you find my history a little too sketchy about persons and achievements, remembering the purpose and scope of my undertaking. What I have tried to do is to bring together from many sources, most of them rather inaccessible, the pertinent but scattered and often confusing details of mission history in a compact, chronological, and, I hope, readable narrative that may serve as a useful compendium for ready reference. Much of the material has been like the shuffled pieces of a jig-saw puzzle, and it has been a headache at times to make the pieces fit! Yet it has also been a labor of love.

This sketch has further been written with the historian's eye for chronological sequence, rather than from the point of view of an appraiser of achievements. Not that I have lacked a sympathetic interest in such values, but because it was beyond the purpose and scope of my undertaking. In the case of our Baptist mission history I have attempted, in thirteen pages, to cover a vast panorama of 85 years of intensive, throbbing activity, and the movements of more than a hundred missionaries! At times the narrative has threatened to degenerate into a catalog of names and dates; but mission history is largely a matter of persons, or personalities, and to an historian this cavalcade of missionaries across the decades is an impressive spectacle. If some of you feel that too little has been said about you and your work, I would remind you of Methuselah who, having lived 969 years, got only three short verses in the Bible!

Many of you will say that more mention should have been made of our Chinese co-workers. My reply is that I am keenly conscious of that defect, but again that was beyond the scope of this paper.

Again acknowledging our joint indebtedness to my "printer", Emily Miller, I commend this historical sketch to your tender mercies.

Yale Divinity School,
409 Prospect Street,
New Haven, Connecticut,
February 20, 1946.

Fraternally yours,
E. H. Giedt

EARLY MISSION HISTORY OF THE SWATOW REGION

By E. H. Giedt, Ph. D.

I. THE ROMAN CATHOLICS. - As one result of the counter reformation in the sixteenth century within the Roman Catholic Church in southern Europe there arose in the University of Paris among the zealous disciples of Ignatius Loyola the Society of Jesus, or the Jesuit Order, a strongly missionary brotherhood. Francis Xavier, a charter member of the Society of Jesus and papal nuncio, had touched at Canton on his way to Japan. On his return in 1551 he stopped at the island of San-Shan (Shan-ch'uan) southwest of Macao and then took passage to Malacca. The following year he returned to San-Shan, built a temporary chapel, and gathered some children for religious instruction. He still hoped to find an opportunity to enter China and so detained the "Santa Cruz" after the trading season closed. But he fell ill on the ship, and being distressed by the notion thereof he was taken ashore to a temporary shed. There he was attended by a faithful Chinese, Antonio, whom he had brought from the Catholic college at Goa to act as interpreter. His desire to enter China was not fulfilled, for he died early in December, 1552, and was buried on San-Shan within sight of the unopened "Rock". Two years later his remains were removed to Goa where they received a beautiful shrine.

The honor of having established the first permanent Catholic mission in China belongs to Alessandro Valignani, an Italian Jesuit, who was appointed Society Visitor to the Indies in 1573. On his way to Japan he was detained at Macao and there made a study of the problem of entering China. He was quick to see that in order to be successful the missionaries would have to make a life-work of it and settle down to master the difficult Chinese language. At his summons Michael Ruggerius came from Goa to join him and arrived at Macao in July 1579. He had difficulty in securing a teacher but finally made some progress in the study of Mandarin. The prospects of being permitted to enter the Empire were still very dark, and at times both he and Valignani were thoroughly discouraged. As translated into the English of 1655, the Italian historian Semedo wrote:

"I have been told, that about this time, Father Valignani, looking one day out of a window of the college of Macao toward the Continent, the good old man called out with a loud voice, and the most intimate affection of his heart, speaking to China, 'Ah Rock, Rock, when wilt thou open, Rock?'"

Ruggerius was able to make occasional short visits to Canton, to give instruction to catechumens, and to win a few converts. In 1582 Valignani called to Macao the young Matteo Ricci, who had been at Goa since 1578 teaching and completing his theological course. He was an ardent student of mathematics, cosmology, and astronomy, and it was this scientific knowledge that later made him and his successors so popular and respected at the Imperial Court, and led to his becoming one of the most prominent Roman Catholic missionaries in China.

After Ruggerius had been at Macao four years and Ricci only one year, the two, in 1583, succeeded in establishing a permanent residence at Chaoh'ing, a city on the West River not far from Canton and then the capital of Kwangtung. It had been the policy of Ignatius Loyola to try to reach the upper classes of pagan society first. Ruggerius and Ricci faithfully adhered to this policy and before long they had won the friendship of some of the scholars and officials of the city. But they were not to escape serious difficulties and vile calumniation at Chaoh'ing. The death of their first convert (not one from the upper classes but an outcast) started superstitious rumors.

(p. 172.)

F. A. Semedo: History of the Great and Renowned Monarchy of China,

Ruggerius was accused of immorality, and they were threatened by a mob. Semedo reports that when a new Viceroy came to the capital they were summarily expelled from Chaoh'ing and commanded to retire to Macao. They were finally permitted to remain, but did so only to face renewed persecution. In consequence thereof they petitioned the Viceroy and obtained leave in August, 1689, to establish a residence at Ch'aozhou (Chaochow), the prefectural city thirty miles north of what is now Swatow. Because they dressed like Buddhist priests they were offered lodgings in a monastery of houses and had difficulty in securing other, more suitable, quarters. In the English translation of 1655 the Italian historian Semedo says:

"At length by Gods assistance they were admitted into the City, and were well looked upon by the Magistrates; they built a house and Church, and began to preach the Gospel with their whole endeavours. Notwithstanding that, they were ever accompanied with persecutions, contrasts (strife or opposition) and calumnies; and in truth, it is hardly to be believed, how many of these they did undergo. I did once reckon them up to satisfy my curiosities: counting those which are related in the History of Father Trigaultius, and others which are not set down there, till the persecution of Nankin, I found them in all to be fifty four, the greatest part were at the beginning, and in the Province of Canton, which, as it is a passage to the rest, may be called the 'Proematory of Torments' (in Dante's Inferno, ENG); so that as oft as we shall have occasion to mention it, there will always recur some new troubles and tempests....."

"The Christian Religion began to make some progress at our Residence of Xaozhou (Chaochow); and in another place neere unto it, named Nankin (Nan-king) whither Father Mattheus Riccius was gone, and had reduced some Gentiles to the sheepfold of Christ."²

Having discovered that the Buddhist priests were not generally well educated or respected, Ricci and his colleagues decided in 1594 to exchange their monastic garb for the long gown of the literati, the most respected social class in the Empire. The following year Ricci pushed on to Nanking, with the plan to proceed to Peking. He got only as far as Nanking and was finally expelled from that city in disgrace. On the way back he was able to establish himself at Nan-ch'ang, the capital of Kiangsi. Thus, in 1598, nineteen years after the arrival of Ruggerius at Macao, the Jesuit mission had only the one residence, Chaochow, in Kwangtung. Here Father Nicolas Longobardi and Francis Martinez, a Chinese, worked. In 1601 Ricci finally achieved his purpose of reaching Peking and was permitted to remain.

Of particular interest for the history of missions in Kwangtung is the advent of the French "Societe des Missions Etrangeres". In the middle of the seventeenth century the political pre-eminence which Spain and Portugal had thus far enjoyed was beginning to decline, and France was rapidly rising to first class importance in Europe. Like the former two, France was predominantly Catholic, and the new awakening found one outlet in religious zeal which also manifested itself in missionary activity. And this in turn synchronized well with the political and commercial ambitions of the French civil authorities.

The credit for launching the first movement towards the new mission enterprise belongs to the Jesuit Alexander de Rhodes, who had seen service in Cochina China. He believed that the success of planting the Church in China depended upon the raising up of a native clergy, for which supervision by foreign bishops would be necessary. In 1648 or 1650 Alexander submitted his plan for such an undertaking to the papal curia, which, through the "Propaganda", instructed him in 1655 to find suitable candidates for the enterprise. His quest led him to the University of Paris where he found a group of young enthus-

ists, clerical and lay, committed to a simple monastic rule under the leadership of the Jesuit Ragot. This group was quick to accept Alexander's project, and in 1658 two of them, Francois Fallu and La Motte Lambert, were consecrated vicars apostolic over Tongking and Cochinchina with administrative jurisdiction over most of China south of the Yangtze. By virtue of their office they ruled in the name of the Pope and were free from control by either the King of Portugal or the Archbishop of Goa.

In 1663 friends in the homeland secured royal and ecclesiastical authority to found a seminary "for the conversion of the infidels in foreign states". From this seminary, its supporters, and the work of the French missionaries abroad there developed what came to be known as the "Societe des Missions Etrangeres", whose extensive work is so well known in the province of Kwangtung. Professor Latour-ette has aptly said of its character and its purpose:

"The Society was not, as are so many of the religious orders, the prolonged shadow of a great founder. It was to be an evolution, with an organization whose form changed from time to time, the result of the labors of many men. Its basic rule was not formed until 1700. Always it was to be a society of secular, not regular, clergy, with the seminary at Paris as the training school of its missionaries and the home nucleus of its activities. Its goal was to be the carrying of the Christian message to non-Christians, the building of native churches, and the training of a native secular clergy which in time would be capable of self-maintenance."³

It is reported that in 1703 there were seven churches in Canton alone, the Portuguese Jesuits having one, the French Jesuits one, the Societe des Missions Etrangeres two, the Franciscans two, and the Augustinians one. However, not many literati and only a few officials had become Christians. But many women had been baptized and some were very zealous.

And now there broke upon the Roman Catholic Church in China a long continued controversy over the vexatious question of rites, a question in which not only the missionaries but also many theologians and scholars in Europe participated. And of course Catholic Missions in Kwangtung had a considerable share in this controversy. Three groups of questions were involved: First, what Chinese name should be used for God? Should it be Shang Ti, or T'ien, or T'ien Chu? Second, what attitude should be taken toward the ceremonies in honor of Confucius and toward ancestor worship? Third, questions in regard to community festivals in honor of pagan gods, masses for the souls of non-Christian ancestors of converts, deference to the Chinese sense of propriety in administering the sacraments to women, and the general question as to how far Chinese Christians should conform to Catholic customs and doctrines. For more than a century discussion of these questions disturbed the Missions in China and also ecclesiastical circles in Europe.

Nicci had adopted a policy of compromise and conciliation, and most of the Jesuits in China supported his view, but his successor Longebardi took the opposite attitude and he also had many supporters, especially the Jesuits in Japan. With the exception of most of the Dominicans nearly all other missionaries in China had rallied to the Jesuit position. In Europe even the Protestant philosopher Leibnitz entered the lists with a defence of the Jesuits. But the theological faculty of the University of Paris, in 1700, formally opposed the Jesuit compromise.

The controversy progressed from bad to worse. Yielding to an appeal by the Jesuits, the Emperor K'ang Hsi in 1700 intervened by issuing a public declaration in support of their position. When

a copy of this reached Rome the "Inquisition", with the Pope's endorsement of November 20, 1704, issued a decree permitting only the use of T'ien Chu as the name of God, forbidding participation in sacrifices to Confucius and in ancestor worship, and prescribing ancestral tablets if dedicated to the spirits of the deceased. Tablets bearing only the names of the dead might still be set up to honor the ancestors. Pope Clement XI also sent de Tournon as a special legate to try to persuade the Emperor to accept his decrees, but K'ang Hsi could not be persuaded to retreat from the position he had taken in the controversy. The situation grew more complicated from year to year and in 1710 the Pope's legate died. Ten years later a second papal legate, Mezzabarba, arrived on the scene, but his reading of the papal bull "Ex illa die" is said to have angered Emperor K'ang Hsi to the point of concluding that the preaching of Christianity had best be forbidden in China, and in March, 1721, Mezzabarba took his departure for Canton and Macao.

In the meantime Clement XI had died, and Mezzabarba had to report to a new Pope, Innocent XIII, who took up the quarrel with the General of the Jesuit Order, charging him and his Society with disobedience to the papal decrees. But Innocent died in 1724 and passed on the controversy to his successor, Benedict XIII, who was succeeded in 1730 by Clement XII who, in 1740, left the entire question to Benedict XIV. The latter, in his bull "Ex quo singulari" of July 1742, rehearsed the entire history of the controversy, sanctioned the recent anti-Jesuit findings of that early "foreign missions inquiry", reaffirmed the bull "Ex illa die", ordered all disobedient missionaries to be returned to Europe for punishment, and required an oath of obedience to papal decrees from all loyal missionaries.

Thus ended, officially, the long protracted rites controversy. In the meantime (1723) K'ang Hsi had died and his successors, though strongly anti-Christian, were not disposed to continue his active opposition to the Pope. While this long and acrid wrangling, accompanied by petty jealousies between the several orders and nationalities, undoubtedly contributed much towards the retardation after 1707 of growth in the Catholic Church in China, it was by no means the only cause of this decline. The very presence at this time of so large a body of foreign missionaries aroused intense opposition throughout the Empire and brought on intermittent persecution for a century and a quarter. Yet most of these persecutions had little, if any, causal relation to the rites controversy. Thus in 1716 and 1717 trouble arose in Kwangtung when an official denounced the presence of European traders at Canton and of the missionaries in the provinces because of the danger of foreign aggression as witnessed in the Philippines and Java. This memorial moved the Emperor to command that all Chinese Christians should renounce their faith, and that all but the forty-seven missionaries who had received the imperial permit should be conducted to Macao and deported to their homelands.

Other contributing causes to the retarded growth of Catholic missions were the dissolution, in 1773, of the Society of Jesus, the political and commercial decline of Spain and Portugal, the lapse of religious zeal in France under Louis XV, and the aftermath of the French Revolution from 1789 to 1815. The combined effect of all of these causes was so disastrous as to leave the numerical strength of the Catholic Church in China about the same in 1833 as what it had been in 1707 when these tribulations began to operate. As no exact statistics are available for this early period of Roman Catholic missions in China, that figure can only be approximated by inference. Of a total of 131 churches known to have been distributed over fifteen provinces in 1722, 26 were found in Kwangtung outside of Macao. A Catholic authority states that all missionaries were expelled in 1732 and, except a few in disguise, did not again enter Kwangtung till 1844.

He adds that the bishops of Macao had meanwhile regained jurisdiction over the province, but that the number of Christians tended by native priests had fallen from about 30,000 in 1732 to 7,000 or 8,000 in 1844.⁴

According to Marchini's map presented to the Bishop of Macao in 1810 there appear to have been no Roman Catholic missionaries in the province of Kwangtung at that time, but only five native priests. The number of Christians was given as 7,000 for Kwangtung (including Hainan) and Kwangsi, the great majority naturally being in the former province. By 1833 the number of Roman Catholic Christians in the twin Kwang provinces is reported to have risen to 13,000, but this number appears to be altogether too high, as no such phenomenal growth is known to have taken place in those years. At the same time only seven native priests shepherded the Christian communities.⁵

As to the condition of the faithful Roman Catholic remnant at the beginning of Protestant missions, Professor Latourette says:

"The spiritual tone of the Church was a cause for anxiety. Christians often went for years without an opportunity for confession or instruction and as a result were conforming to the non-Christian environment. Frequently they were poverty-stricken and some had apostatized. Even in Macao the Chinese Christians were sometimes neglected and were said by one (Roman Catholic) observer to be religiously in a deplorable condition."⁶

On September 30, 1848, the "Propaganda" placed the Kwangtung mission entirely under the supervision of the Societe des Missions Etrangeres, but without removing all jurisdiction from the Bishop of Macao. I am not informed as to whether the recent (1918) entrance of the American Maryknoll Mission has changed that arrangement, but I presume it did. At first the Vicar Apoc. of Canton had jurisdiction.

Thus we see that Roman Catholic missions have been continuous in China since the arrival of Ruggerius at Macao in July, 1579, and the occupation of Chaochowfu since the entrance of that city by Ruggerius and Ricci in August, 1589, or 356 years now (1945).⁷

II. THE PROTESTANT MISSIONS.

1. The German Basel Mission. - The first Protestant missionary to work in the Swatow region was Rudolf Lechler of the Basel Mission. He arrived at Hongkong in March, 1847, and after several brief visits at Namoa his Chinese assistants (taken over from Göttilaff) finally effected an entrance for him, in February 1849, into the large market town of Yam-tsoo about twenty miles northeast of Swatow. There he was permitted to remain and preach for three years, and he was also able to reach outlying villages from this center. At Yam-tsoo he found a convert who had been baptized by Dr. Dean of the Baptist Mission in Bangkok, Siam, but he died in October of the same year, and Lechler was permitted to give him a Christian funeral. His efforts were attended by a measure of success for on October 21, after only eight months, he baptized two men at Yam-tsoo and a week later five more at Tien-Kang. In the course of time he also baptized three

⁴ Catholic Encyclopaedia Article "Kwangtung" by Montanar, based on

Launay's "Histoire de la Societe des Missions Etrangeres".

⁵ W. H. Medhurst: China, Its State and Prospects, pp. 244-6.

⁶ K. S. Latourette: A History of Missions in China, p. 182.

⁷ The above brief account of Roman Catholic missions is condensed from my book, "A History of the Planting of Protestant Christianity in the Province of Kwangtung, China", pp. 22-40, and that fuller account is for the most part derived from Latourette's "History of Missions in China", pp. 65-182, and Julius Richter's "Das Werden der christlichen Kirche in China", pp. 44-58, except as noted in text.

others: a farmer and a doctor or druggist at Yan-tsoo and a leper boy at Namoa. However, on returning from a three-weeks' preaching tour the latter part of January, 1852, Lechler was informed that the Prefect of Chaochowfu had issued a proclamation against him and that it was posted in public at the county seat of Tinghai.

Thoroughly discouraged with the prospects, Lechler now departed for Hongkong, fully resolved to abandon the difficult Haklo field and to join his colleague Hamberg in the Hakka work. But in obedience to the mandate of the Basel Society, Lechler, in August 1852, made a last attempt to return to his station at Yan-tsoo. On arriving, however, he found the people unwilling to receive him in violation of the government proclamation against him. He then returned to Hongkong and joined in the Hakka work, in which he remained until February 1899, with 52 years in service. He had prepared the material for a Romanized dictionary in Haklo and this he bequeathed to the English Presbyterian Mission which edited and published it.⁸

2. The English Presbyterian Mission. - The next Protestant to attempt mission work in the region of Swatow was William C. Burns of the English Presbyterian Mission. He arrived at Hongkong in November, 1847, only half a year after Lechler and at first attempted to work around Hongkong and Canton, but in June, 1851, he joined the E. P. Mission at Amoy until his first furlough in 1854. On his return he accepted an offer of a free passage from Shanghai to Swatow and arrived there in March, 1856. Through the courtesy of some Cantonese agents of the foreign traders he secured a lodging place in a flat over a shop and there set to work acquiring the Swatow dialect, which was not difficult after having acquired a working knowledge of the Amoy dialect. This was, of course, before Swatow became a treaty port in 1858.

After three months of futile attempts to secure a suitable place for preaching, Burns accompanied A-sun and A-ee, two native assistants whom Johnson of the American Baptist Mission at Hongkong had sent him, to their native village of Nan-yang (Nam Yeⁿ) in the Tinghai district, where Lechler had labored, and they still found traces of his work in some of his converts. They moved from village to village, preaching the Gospel wherever they found any listeners, but they met with little encouragement. On reaching Tang-Leng they were well received. They found there two native Christians who had been baptized by Dr. Dean of the American Baptist Mission at Bangkok, Siam, and who appeared to have remained steadfast in their new faith.

Hindered in their work by continued rainfall, Burns decided to return to Swatow, and as the water route led to within five miles of the prefectural city of Chaochowfu he determined to visit that place. To avoid giving offense to the authorities, Burns chose to make the boat his headquarters. On July 19, 1856, he went on shore and met unusually good opportunities to sell books and distribute tracts, but his presence was reported to the officials and in the evening he and his two assistants were arrested. The latter were treated with cruel severity and then imprisoned for four months:

"Beaten forty blows on the cheek with an instrument resembling the sole of a shoe, they adhered unflinchingly to their testimony to the truth and preciousness of the gospel....and returned to their prison only to pray and sing praises to God."

There being no consulate at Swatow, Burns was sent to Canton with an escort of mandarins who stopped for business at many places, and so the overland journey took a whole month. Once free, his concern for his imprisoned assistants drove him back to Swatow, and after many efforts they were finally released.

On this second arrival at Swatow (in Oct. or Nov. 1856) Burns met with a cordial welcome and was thus enabled to effect a permanent settlement at Swatow and to resume his interrupted work with better prospects of success. By engaging the co-operation of the English Wesleyan doctor De la Porte, who was then "port doctor" to the foreign shipping at Double Island (outside the harbor of Swatow) it was easier to win the confidence and regard of the native population. About this time Lord Elgin visited Swatow and his conversation with Burns probably contributed towards the result of including Swatow among the open ports in the treaties that were soon to be made. A terrible epidemic of cholera again interrupted mission work.

Already Burns was reaching the interior to the west of Swatow with the Christian message. He reported that a large number of visitors from the district of Puning (Hou-leng), both men and women, came to his mission and Dr. de la Porte's clinics, some of them from distances varying from thirty to fifty miles. These visitors were always well supplied with tracts and Scripture portions to take back to their villages. In June, 1858, the doctor left for England. Burns remained four months longer and made visits to the village of Tat-ha-pou, where he was given a hospitable reception. Swatow, was, however, a hard field to cultivate, and after two full years there

"he could not count one single decided convert from amongst all the multitudes to whom he had here declared the Word of life; but he had thoroughly broken up the ground, and had plentifully sowed the seeds of the harvest, to be gathered in by those that should come after him, and enter into his labours."

Burns' work at Swatow came to an end the middle of October, 1858, when he sailed for Amoy. On November 13 of the same year George Smith arrived from Amoy to establish a permanent station at Swatow. In January, 1861, Burns returned once more to Swatow to assist Smith, but in July of the same year he removed to Foochow. He was a roving spirit, albeit an effective preacher, and did not remain long in one place. He found it hard to work with his colleagues, as he refused to be tied down to anything and would spend as much time working in other missions as in his own. The E. P. Mission, while bestowing much honor upon Burns, the very first missionary of their Society, chose to date the founding of the Swatow Mission from the arrival of Smith in 1858. The reason given being that Burns' work was too brief and desultory to leave any permanent results. Early in 1868 Burns made a missionary journey to New-chwang and died there of dysentery.⁹

Smith labored on amidst many difficulties and discouragements till in 1859 he had the privilege of baptizing his first convert, Tan Khai-lin, the son of a petty military mandarin whose family lived in Chaochowfu. When Khai-lin was only 12 years old his extravagant father died, leaving only a little over a hundred dollars! But his mother managed to keep him in school till the age of 16, when he was apprenticed to the husband of an elder sister to learn the trade of a silver smith. Six years later a paternal uncle had to flee from Chaochowfu on account of a shooting affair in which a man was killed and he took Khai-lin with him to Swatow. Being at leisure there, Khai-lin heard Smith preach, came again, stayed after a meeting, and was engaged by Smith as a writer for his dictionary. He lived in the mission house and after a few months requested baptism and was accepted. To his great surprise his mother, instead of showing displeasure and opposition, bowed her head in token of assent and approval and some years later also became a Christian. Twenty-three years after his conversion Tan Khai-lin became the first E. P. ordained minister and pastor of the Swatow church. That was in 1882.

⁹ Islay Burns: Memoirs of William C. Burns, pp. 167-306.

Jas. Johnston: China and Formosa, pp. 68-113; 145-147; 185-190.

Smith followed up the remarkable opening at Tat-hau-pou, a town of 50,000 inhabitants about twelve miles south of Swatow, and before the end of 1858 planted a station there. Throughout the year 1860 there was much excitement in connection with the Taiping Rebellion, but Smith was already employing six native Christians as evangelists. During Burns' brief visit the first half of 1861 another station was opened at Yam-teao, twenty miles northeast of Swatow. Early this same year Har Mackenzie arrived at Swatow to join Smith, and his coming probably determined the departure of Burns in July. In 1866 two new stations were opened at Am-pou and Ungkung, nine miles north and forty miles northeast of Swatow respectively. Two more stations were opened in 1869 at Kityang and Chacypag, forty miles west and twenty miles southwest of Swatow. In each of these places previous efforts to establish stations had been vigorously and even violently resisted, but finally peaceful occupation was effected. As early as 1868 Dr. Gauld's medical report mentions "our station in Kway-tham" (Kwae Than) fifty-seven miles southwest of Kityang on the border between the Kityang and Nam-S fields.

The English Presbyterian medical work at Swatow began with the arrival of Dr. William Gauld in 1863. He gave a modest but important account of his hospital work in 1866, when he treated 2,538 cases (in comparatively rudimentary quarters) at Swatow, 1,607 cases at Am-pou, and 1,318 cases at Tat-hau-pou. The first small hospital at Swatow was built in 1865, but in 1878 Dr. Gauld "was privileged to open a new General Hospital of a most commodious character. It had ample accommodation for one hundred in-patients, and under pressure could receive double that number.... Medical attendance and medicines were given gratis." Dr. Alexander Iyall arrived in 1879 and took over when Dr. Gauld retired in 1881.

In his report for 1868 Dr. Gauld tells of his ministering to the chief magistrate of Chaochowfu. "He had long suffered from dysentery, and was at last given up as lost by his native physicians." The magistrate then consented to send for the mission doctor at Swatow. Dr. Gauld spent two nights with him and then, observing that the progress of the Tau-tai's disease seemed to be checked, he left some medicines and returned to Swatow, "where the Communion was to be held the following day" (not by him but by Messrs. Smith and Mackenzie). The patient, prefect of the three departments of Tie-chiu, Kaying-chiu, and Hui-chiu, gradually recovered without further need of the foreign doctor, but his cure seems to have opened the way for the gradual mission occupation of Chaochowfu.

In 1877 the Synod of the Presbyterian Church of England approved the employment of unmarried women missionaries, and in the spring of 1878 Miss C. M. Ricketts was so touched by the great needs of the women in China, as described by William Duffus (who had sailed for China in 1869) that she devoted herself and her means to seek their good. She sailed for China before steps were taken in the autumn of 1878 for the formation of the Women's Missionary Association of the E. P. Church, and she was still in the service of the Swatow Mission in 1896. We are told that the first effort of the W. M. A. was "to build a Bible-women's house at Swatow, which was completed in November 1881, and Miss Ricketts opened her first class of seven women under its roof". She was assisted by Miss Nellie, who arrived in China in 1861. It appears that this Bible-women's house and first class of women in training constituted the formal opening of the E. P. station in Chaochowfu. James Johnston, E. P. author of "China and Formosa", says, "We shall have occasion to notice the setting up of an important centre in the capital city of Chaochowfu, with its population of three hundred thousand inhabitants (p. 262) and then (p. 263) introduces Miss Ricketts' first class of Bible-women, quoting from her letter:

"On Tuesday, November 8th (1861), I went up with Hui-pi (Phoabe) to open the Bible-women's house. Six women have willingly left their respective homes to come and study for a term of four months, and we have been at work for ten days.... When the old ladies arrived, one of them had fever, and the dear old Hakka had dysentery... This morning I asked the Hakka to 'sueh' (or explain), and she gave some foolish answer, poor old body. Ung-nan laughed (and was promptly rebuked by Miss Ricketts, EHO).... When the 'sueh' (explanation) is over, I relate a Bible story to Phoabe; she then tells it, using my words; then they tell it in succession."

In "China and Formosa" (1897) Johnston quotes at length from Donald MacIver's annual report apparently for 1896, and writing about the Chaochowfu Hospital, MacIver says:

"What changes some of us have seen wrought by God in this wonderful China! Chaochowfu at one time proudly defied the foreigner. The entrance has been made, and the hands of our brother, Dr. Cousland, are more than full. The number of his patients is so large that some limit has to be put on their admission. The number is fixed at a hundred a day, and more than the number come. The first hour is spent by the doctor and native helpers in preaching the Gospel of the Kingdom, and thus the knowledge of it is spread through the large city and the immense country beyond. Then comes the work of healing, and from morning till evening the time is spent in this Christlike way. 'In due time we shall reap, if we faint not.'"

Dr. Philip B. Cousland arrived at Swatow in 1863, but he at first assisted Dr. Lyall in the Swatow Hospital. Apparently the first regular hospital at Chaochowfu was opened in 1895. Chaochowfu was made a residence station of the American Baptist Mission in 1894, and on page 67 of Mrs. Ashmore's "Historical Sketch of the South China Mission" she makes this reference to the E. P. Mission:

"Mr. Kemp was designated to Chaochowfu and rented a shop to live in. Later he rented the 'monkey den', a house that the Presbyterian Mission had used for a dwelling, before they bought ground outside the wall on the river front, and made their compound and located their hospital there. The den got its name from the monkeys a former occupant had kept when he lived there."

If Kemp rented the "monkey den" immediately or soon after the E. P. Mission made their new compound on the river front then their hospital could not have been opened much before 1895, which seems to be indicated also in MacIver's report quoted above. Dr. John M. Dalziel arrived at Swatow in 1895 and seems to have joined Dr. Cousland at Chaochowfu and to have taken over from him when the latter was transferred to Amoy after 1896.

Of the evangelistic missionaries William Duffus (arrived 1869) seems to have been the first to be designated to work in Chaochowfu. He retired from the Mission in 1892 and appears to have been succeeded by John Steele, who arrived at Swatow that same year. John C. Gibson (1874-1919) and Patrick J. MacLagan (arrived 1888) probably also served some time in Chaochowfu.

With the extension of the Hakka work into the interior contact was early made at Kmu-than, Mi-ou, and other outposts with the Hakka-speaking highlanders, and in 1871 the first Hakka station was opened at Hopo. In 1879 Donald MacIver arrived and the following year was sent to occupy Wukingfu, 23 miles northwest of Kityang, as a residence station. He was joined, in 1882, by Rev. William Riddell, M. D.

In June, 1881, the Swatow Mission completed its organization by the formation of a Presbytery, "giving a large preponderance of power in the management to the native elders, while the foreign missionaries sat more in the character of advisers or assessors" (44 years before the organization of the Ling Tong Baptist Convention). Messrs. Gibson and Steele, in November 1894, planted a new

Hakio station at Swatow, on the coast half-way between Swatow and Hongkong. This was to develop into a strong residence station.

In 1877 Gibson founded in Swatow a boys' boarding school, which, in 1898, headed up in the Luk Hwai Middle School which by 1919 had developed into the Anglo-Chinese College.¹⁰

3. The American Baptist Mission. - In the summer of 1858 William Ashmore, Sr., then stationed in Hongkong, visited Swatow, being the first of the Baptist Missionary Union to enter that port. In May of the following year the Missionary Union voted to send Ashmore to establish a mission at Swatow, but before he could carry out this action he was stricken down with tropical dysentery which nearly ended fatally. Mrs. Ashmore had accompanied Mr. and Mrs. John W. Johnson going on furlough, but she had died at sea. On December 24, 1859, the Johnsons returned from furlough, and the following January Ashmore's health necessitated his return to the homeland.

It was thus left for Johnson to carry out the orders of the Missionary Union to begin work in the Tse Chiu field at Swatow. Early in 1860 he made a preliminary visit to that port and succeeded in renting a house on Double Island outside the harbor. In June of the same year Mr. and Mrs. Johnson, with four Chinese assistants, took up their residence at Double Island. As we have seen, two of his native helpers, A-sun and A-ee, had been there since 1856, working under much persecution with William C. Burns of the English Presbyterian Mission. Soon after his transfer Johnson had, with his Chinese helpers and a few others, organized the first Baptist church at Double Island. After Johnson left Hongkong the mission property there was sold, and that city became an out-station of Swatow.

Because of the American Civil War, Ashmore was detained at home till 1863. He married his second wife, Eliza Dunlevy, and in July returned to Swatow, living for some time with the Johnsons at Double Island. In 1864 Ashmore bought the first few acres of the rocky hills of Kak-chieh across the bay from Swatow for Mex. \$800. He then rented a "low squat house" in the back street of Kak-chieh and some time that same year moved up from Double Island. In the meantime he had a small house built just north of the present Woman's School and facing the baptismal pool. This became the temporary home of the senior Ashmores until later they built what came to be known as the Capen house when the final Ashmore house was built on top of the hill just above the Capen house.

The Johnsons continued to live at Double Island, where periodical baptisms and Communion services were held. On November 6, 1865, Johnson reported his last communion service at Double Island. Some of the members came from Tat-hau-pou and other villages. Sixty-two Chinese partook of this last Communion, thirty-four men and twenty-eight women. Of this number fifty had been baptized on Double Island at different times. Soon after this Communion the Johnsons also moved to Kak-chieh. They first bought a Chinese house for temporary use and then built the first permanent house on the Middlemarch site, now the front lawn of the Memorial Church. The house was subsequently occupied for many years by Mr. and Mrs. S. B. Partridge, who had served five years in Siam and arrived at Swatow in March, 1873.

As early as 1863 Johnson reported an out-stations: Hongkong, Chaochowfu, Tat-hau-pou, Teng Lim, and Teng Leng. At Chaochowfu the Mission had an upper room rented for the native helpers to live in,

¹⁰ Donald Matheson: Our Mission in China, a Narrative, (1882) pp. 61-128.
Jas. Johnston: China and Formosa, (1897) pp. 1-113; 149-186; 191-217;
259-287; 343-363; 308-309.
P.J. MacLagan: J. Campbell Gibson, A Biographical Sketch, pp. 5-30.

but little work could be done. "The brethren had visited the city a number of times, but the way to enter in had not yet opened. Nothing could be done at Swatow, but opposition was dying down." At Chaochowfu a suitable house was secured in 1864, and religious services were begun. Swatow was made an out-station with a preacher in 1865, and Am-pou was similarly occupied in December of the same year. (The E. P. Mission occupied Am-pou a year later). In 1866 the chapel at Tang Leng was attacked and leveled to the ground. Thereupon a larger building in a better location was secured, and the following year Tang Leng and Chaochowfu "were set apart as independent churches", the former with twenty-eight and the latter with eight members. A-sun was ordained as pastor at Tang Leng, and A-se as pastor at Chaochowfu.

In 1867 Johnson and Ashmore divided the field, the former assuming responsibility for the older stations, while the latter took over the new stations of Swatow and Ampou and added to these Chaoyang and Kityang, the last two being mentioned as stations for the first time in reports for 1867. Ill health forced Johnson, in 1869, to go on furlough. This left Ashmore alone in charge of all the stations for nearly two years. Johnson returned to the field but died suddenly in October 1872. Mrs. Johnson retired from the Mission in 1874.

During the year 1870 forty persons were baptized, a large proportion being old people. This same year the churches were led to undertake some elementary home mission work by employing two preachers at intervals of a few months. In 1873 Ashmore reported eleven out-stations, two of which were sustained by the home mission project. There were forty-one baptisms in 1871, and a total of 246 for the first twelve years of the Mission.

The Johnsons and Ashmores were alone in the Swatow Mission until the arrival of Miss Adele M. Fielde in February 1873, and Mr. and Mrs. S. B. Partridge in March of the same year. These three had served their first terms in Siam, where they had acquired the Swatow dialect and so were ready to begin work at once.

Women's Work. - Much work for women was done from the beginning by the missionary wives, but in February 1873, after a furlough, Miss Adele M. Fielde arrived at Swatow with fixed plans for the training and employment of Bible-women. The first three years she had to devote much time to building a house (Hillcrest) for herself, a house with living and class rooms for twenty Bible-women, and a summer bungalow at Double Island. The employment of Bible-women was not a new idea. Mrs. Johnson had already made use of an embryonic Bible-woman to work among the women on Double Island, and the report for 1871 states that "the Woman's Baptist Mission Society of the East was supporting one of the three or four Bible-women Mrs. Johnson had under her oversight". Of the Woman's Bible Training School at Kak-chieh Mrs. Ashmore says: (Historical Sketch, p. 93)

"This school was opened in 1873 by Miss A. M. Fielde. It was the first school of its kind in all China, if not in the world. The Baptist Training School of Chicago, organized under the Woman's Baptist Home Mission Society in 1881, claims to be the first school ever organized to train women for Christian work, but the school here antedates that by eight years."

While the comparison with the Chicago school is perfectly correct, my research has compelled me to question the seniority of Miss Fielde's school in China. I find that the American Presbyterians were a jump or two ahead in the introduction of a number of innovations in mission work. They employed a Bible woman in Canton as early as 1866, and on June 16, 1872, Miss Harriet M. Noyes, who arrived in Canton in January 1868, opened the True Light Seminary (for girls and women). (If this school we learn that

"Late in 1872 several women were received in the True Light Seminary who were Christians, and special instruction was given to

prepare them to take up work as Bible-women. These had, all in different ways, already acquired some education and were able to read the Christian books when they came to the school, and in 1873 six women commenced work as Bible-women. The work at that time involved enduring much hardship and persecution."¹¹

This does not seem to leave any doubt that Miss Noyes' Bible training school was at least a year ahead of Miss Fielde's school. The fact is that the employment of Bible women preceded the founding of schools for their systematic training, and no Mission had a monopoly of the idea.

In its early history the Woman's School did not continue in session for nine months. Instead, the women came into the school for two or four months at a time and were then sent out to practice what they had learned, and Miss Fielde accompanied them in this work. She traveled up and down the entire Tie Chiu field in her houseboat, directing and helping the Bible-women. In 1877 Miss Sophia A. Norwood came to the Mission and was associated with Miss Fielde in the women's work, but she withdrew in 1885 to marry Dr. Lyall of the E. P. Mission. She remained in the service of that mission till her death in 1918. Miss Fielde retired from the Mission in 1889. For a few years Miss Clara Hess, who had arrived two years before, had charge of the Woman's School. In 1889 she married John M. Foster, a recent arrival, but continued to give her time to the women's work. The following year Miss Mary K. Scott (daughter of Dr. Anna K. Scott) arrived and soon took over the care of the Woman's School. By 1894 the school was in session nine months of the year and had a four years' course. In her report for that year Miss Scott said:

"The women's class has been in operation twenty years. It may be interesting to some to know a few of the facts since the opening. Two hundred and twelve women have received instruction. Of this number, 175 have been baptized; 53 have served as Bible-women, and three others have been employed as teachers in mission work."

In 1901 Miss Scott married George H. Waters, who had arrived in 1899. Miss Melvina Sellman arrived in 1902 and soon took over the care of the Woman's School. In 1906 Miss Edith Traver came to the field and was associated with Miss Sellman in the work of the school and supervision of the Bible-women in the country. After the death of Dr. R. E. Worley in the spring of 1907, Mrs. Worley also joined the staff of the Woman's School. Mrs. Waters continued part-time teaching in the school. Each of these four women gave a long term of service to the Woman's School and to the work among women, having retired respectively in 1936, 1941, 1936, 1935, and all four still living! In more recent years Miss Elsie Kittlitz and Miss Edna D. Smith, who both arrived on the field in 1921, have rendered equally distinguished service in the Woman's School and have added music and kindergarten work as specialties to the curriculum. Miss Dorothy Hare joined the staff in 1936. On her first furlough in 1941 she married Mr. A. R. Mundhenk.

In the forty-seven years from the founding of the school to 1920 a total of 866 women had studied in its halls. The first thirty-one years their tuition and rice were furnished free; the next sixteen years they paid Mex. \$30 to \$40 a year for board and tuition. In the first period all had bound feet and averaged 40 years in age; in the second period all had natural feet and averaged 26½ years in age. An ever increasing number of the graduates have become preachers' wives, and a decreasing percentage Bible-women. The present commodious 3-story building housing the school was completed about 1920, and a fifth year has been added to the course.

Since 1925 Miss Alice Chen (Tang Tek Kuan) has been principal of the Woman's School and one of several well-trained Chinese teachers. But that is another chapter outside the scope of this sketch.

The Hakka Work. - In the autumn of 1875 Mr. and Mrs. W. K. McKibben arrived at Swatow. For six years they shared in the work among the Tiu Chiu people of the Swatow region, but in 1882 they were, at their own request, set apart for work among the Hakka highlanders, the first missionaries of the Baptist Board to work in that dialect. As in the case of the E. P. Mission, they already found small groups of Hakka converts, speaking both dialects, in a few market centers on the border of the Tiu Chiu work. The McKibbens first established a modest residence station at Mun-keu-liang only about seven miles from the Kityang out-station of Peh-thah. Here they were joined by Miss Mary Thompson, who had arrived at Swatow in 1876. The McKibbens retired from the Mission in 1894, and Miss Thompson the following year. The former returned in 1895 for another term of five years.

In 1887 Mr. and Mrs. George Campbell came to the field, the first missionaries directly appointed by the Board to work among the Hakkas. After a thorough survey of the field Campbell, in 1890, made Kaying (now Meihsien) the central residence station for the Hakka work. With the exception of a long absence from 1901 to 1906, the Campbells remained on the field till 1916. Subsequently, three of their daughters, Louise, Margaret (Mrs. E. S. Burket), and Dorothy, have, down to 1945, given many years of service to the Mission.

Mr. and Mrs. George E. Whitman, in 1892, were next to enter the Hakka work. They began at Mun-keu-liang, but later settled more permanently at Kaying. His first wife having died, Whitman, in 1896, married Miss Elia Campbell, who had come with her brother in 1890. Whitman shared in the evangelistic work and later gathered and taught a theological class. After a long and fruitful term of service he retired in 1934 and died in January of the following year.

In 1904 Mr. and Mrs. J. Harry Giffin came to reinforce the Hakka staff. The years following the Boxer Uprising (1900) were characterized by an increasing demand for Western learning. It thus became Giffin's special task to build up an academy at Kaying to prepare Hakka boys for college. Beginning with 20 students in 1912, the school had 160 of middle school grade in 1920. The first academy-grade class was graduated in 1918. Serious illness compelled Giffin, in 1933, to take his wife to America, where he himself unexpectedly died in August, and in January of the next year his wife followed.

Miss Louise Campbell came out in 1911 to take charge of the Kaying girls' school. She was joined, in 1917, by Miss Anna E. Foster, who shared in the work until, in 1940, illness compelled her to return to America. Under their care the school gradually developed first to junior middle and in recent years to senior middle grade, and enjoys an enviable reputation in Hakkadom. In 1939 Miss Alice Giffin, daughter of J. H. Giffin, returned to her childhood home to share in the work of the girls' school, and in 1941 the threat of war with Japan obliged her sister Louise, who had taught in our Swatow academy since 1938, to join her.

In 1906 Mr. and Mrs. Arthur S. Adams came from the Central China Mission to our Hakka work. For a year they lived at Kaying and then they were sent to open a new residence station at Hopo, forty-seven miles west of Kityang, thus discontinuing Mun-keu-liang as a residence station. From 1920 to 1925 Mr. and Mrs. John L. Ejelke and Miss Edith Dulin gave a term of service to the evangelistic and educational work of the station. Dr. and Mrs. W. W. Zwick came to the Hakka work in 1920 and were sent to Hopo to launch a new hospital, assisted by Dr. and Mrs. H. W. Newman. Illness compelled the Zwicks, early in 1922, to return to America, and the unfinished hospital was left in charge of a foreign-trained Chinese doctor. Mr. and Mrs. Adams remained the only permanent missionary landmark at Hopo until, in December 1944, the Japanese invasion hastened their retirement.

Mr. and Mrs. Cyril E. Bousfield, who had served their apprenticeship in the East China Mission, were transferred, in 1910, to

the South China field. At their own request they were sent, in 1912, to open a new Hakka station at Changning (now Sun Wu) in southern Kiangsi and four days' overland journey from Kaying. From the outset the work was on a self-supporting basis. Because of the need for medical service Boufield soon began the elementary practice of medicine and prolonged his next furlough (1918) to take a medical course at Harvard University. The communist troubles of 1929 necessitated withdrawal from Sun Wu to Kak-chieh, and the following year Boufield spent in study at St. John's Medical College in Shanghai, where he received his M.D. degree. Returning in February, 1932, to Swatow the Boufields were transferred to the Chaoyang hospital in the Tie Chiu field, where they continued to labor till their retirement in 1937.

In 1916 Mr. and Mrs. E. S. Burket came to the field and two years later were designated to the Hakka work at Changning. Burket worked for short periods in all of the Hakka stations and, from 1931 to 1935, devoted himself to the development of the Union Hakka Church in Swatow. Since 1939 he has been Mission Treasurer in Shanghai and Chengtu. In 1935 Sun Wu was transferred to the China Inland Mission.

Residence Stations in the Tie Chiu Field. - Until 1882 all of the missionaries lived at Kak-chieh and worked their fields by extensive itinerating, often by means of mission houseboats. In that year the first Hakka missionaries (the McKibbens) settled in the interior. In the Tie Chiu field the first interior residence station was established at Ungkung in 1892 by Mr. and Mrs. J. W. Carlin. A native sugar refining plant with many rooms of various sizes, abandoned by the Chinese as haunted, was secured and made over into a temporary residence, chapel, and class rooms. Evangelistic and educational work was undertaken and out-stations were opened. In 1897 Mr. and Mrs. A. F. Groesbeck joined the Mission and after a year of language study were sent to relieve the Carlins when they went on furlough. During the Boxer year (1900) they were obliged to leave Ungkung, and their house was looted and destroyed. The Carlins returned for a second term of service but retired in 1906.

Mr. and Mrs. George W. Lewis, who had spent their first year in language study at Kityang, were sent, in 1906, to take over the Ungkung work. Under their care much growth and progress was noted in the churches and schools. Two years after the death, in 1920, of his first wife, Lewis married Miss Joybell Hatcharand together they continued the good work at Ungkung until, in 1930, the husband's failing health compelled them to return to America, where he died.

The Ungkung station was again occupied in 1934 when Bruno H. Luebeck and Miss Katherine E. Bohn were married and took up residence there. They had spent 24 and 13 years respectively at Kityang, where Miss Bohn had been superintendent of nurses in the Kityang hospital. By their tireless labors the Luebecks not only developed the work at Ungkung but also made a conspicuous contribution to the entire Tie Chiu field, notably in 1933 and 1934 by means of their gospel tent campaign, which contributed to the success of the Ling Tong Five Year Movement of 1930 to 1934. Unfortunately, Luebeck's missionary career was cut short by his untimely and sudden death in March, 1941.

Chaochowfu was next to become a residence station when, in 1894, Mr. H. A. Kemp, who had arrived the preceding year, married Miss M. Dunwiddie (arrived 1890) and moved into a rented shop in that city. Later they secured a hill-top across the river and built the first foreign house there. A suitable piece of property in the city was finally secured for a preaching hall and boys' and girls' schools. Of a hundred applicants in one year, twenty-two were accepted and baptized. Mr. and Mrs. Ben L. Baker joined the Kemps in 1908, and a second house was built for them on the hill-top. Kemp retired in 1915 and died soon after reaching home. The Bakers went on furlough the same year, and ill-health prevented their return before 1918 to resume

the work at Chaochowfu. "The place was left with two empty dwelling houses." But not for long. Mr. and Mrs. E. S. Hildreth had arrived at Swatow in 1913 and after two years of language study at Kak-chieh were designated to Chaochowfu. They began work there in the autumn of 1915. On return, in 1920, from furlough Hildreth was in charge of the country work, and three years later a few churches north of Swatow were added to his field. Unfortunately, ill-health compelled the Hildreths, in 1927, to retire from the Mission. After that the Bakers again had the care of both the city and the country work until 1933. The following year the Chaochowfu field was joined to that of Ungkung and placed under the care of the Luebecks.

From 1920-'24 Miss Marion Ross gave a term of service to the women's work at Chaochowfu, and some time after her withdrawal Miss Emily Miller, who had taught in the Kak-chieh girls' school since 1919, took up the same work till her retirement from the Mission in 1930.

Kityang became a residence station on December 2, 1895, when Dr. Josephine Bixby went there to take over the first small hospital built by Dr. Anna Scott. Early in the following year Mr. and Mrs. Jacob Speicher moved up to Kityang after several months of language study at Kak-chieh. They first lived in Marsh Cottage, later known as the "old girls' school", until they built the first foreign house at Kityang. Dr. Bixby built a second house for the unmarried ladies. Work had been begun on the Kityang field in 1867, and the elder Ashmore wrote, "the best portion of my life had been put into that Kityang work". It remained, however, for Speicher to plant most of the out-stations of the Kityang field. The large central church was built during the Boxer Rebellion (1900), and soon after that year Speicher also opened eleven out-stations in the Man-E home mission field around Saabue. His work at Kityang came to an end in May, 1913, when he went to Canton as the Board's representative in the newly founded China Baptist Publication Society.

In 1914 John M. Foster succeeded Speicher at Kityang. He had lived for twenty-five years at Kak-chieh and had served the Mission in various capacities. Now he also had charge of the mother church in Siam and made periodic trips to Bangkok for that work. In 1920 Mr. and Mrs. E. H. Giedt, who had taken a year of language study in Nanking, arrived to take over the large Kityang field from Foster, who retired in March of the following year and died a few years later. During the 23 years they were in charge of the field the Chin Li school, begun by Speicher in 1908 as a boys' boarding school, was raised to full junior middle grade with over 500 students, and since 1928 has been co-educational. Several buildings were added to the plant with money contributed by Chinese friends in foreign parts. In the same period there were 2072 baptisms in the thirty-odd Kityang churches. Mrs. Giedt's contribution was along musical lines and kindergarten.

Miss Emma E. Simonsen, who came to Kityang in 1918, had the care of the women's work and the country girls' schools until her retirement from the Mission in 1924. The city girls' school was in charge of Miss Ruth E. Hall, who came to the field in 1920, until her withdrawal in 1925. Later the school was merged with Chin Li.

The Chaoyang field "had been a hard one to work and the people unresponsive". Hence it was not until 1908 that a residence station was established there by Mr. and Mrs. A. F. Groesbeck, who had been associated with the Carlins at Ungkung since their arrival in 1897 and at the turn of the century had also served a few years at Chaochowfu during Kemp's furlough. At Chaoyang the Groesbecks developed their work by using the central school to train young teachers, whom they placed as teachers of country schools, which became the nuclei of out-stations. Beginning with 1930 Groesbeck was also in charge of the Siam work. For a number of years he was Mission Secretary, having the assistance, 1920-1924, of Miss Mary E. Ogg.

The Groesbecks remained in charge of the Chaoyang field until their retirement in 1935. After one year of language study in Peking and a further year at Kityang, Mr. and Mrs. Carl M. Capen were sent to Chaoyang in 1937 and have since had the care of that field.

Theological Seminary. - William Ashmore, Sr., "was, during all his missionary career, engaged in the work of training men for the Christian ministry". During the early years the missionaries had all the preachers and helpers come to Kak-chieh every two months for a week of intensive Bible study, with stiff assignments for study during the intervening months. In 1867 Ashmore selected a few of the more promising men and formed the first real Bible class, which continued to meet bi-monthly for examination and study. Later these periods were lengthened to several months of class study at a time, and other subjects of study, besides the Bible, were introduced. With more missionary and Chinese teachers available the class was finally kept in session nine months of the year, and the course extended to three or four years. The present commodious 3-story building known as the Ashmore Theological Seminary was begun before 1902, when the senior Ashmore retired, but was completed and dedicated in 1907. As in the case of the Woman's School, the average age of the students gradually decreased from that of middle-aged men to that of junior middle school graduates, which grade became the entrance requirement about 1930.

Associated with the elder Ashmore in this work of theological education during a part of their missionary careers were Messrs. S. B. Partridge (1873-1908), W. K. McKibben (1875-1882), William Ashmore, Jr. (1880-1926), John M. Foster (1888-1913). Later George H. Waters (1889-1936) was designated to work in the seminary. For many years Waters had the care of the out-stations connected with Kak-chieh and extending nearly to Kityang and after Hildreth's retirement also those around Swatow. During his long term of service he gave much time to country evangelism and leadership training in all the Tiu Chiu fields.

For three years prior to 1928 the theological seminary was closed. That year Jacob Speicher succeeded in getting the Ling Tong Convention (organized in 1925) to re-open the seminary and he became one of the teachers until his death in 1930, when Kenneth G. Hobart was added to the staff. Waters had resumed his teaching in 1928, and the seminary was continued until 1936 when it was again closed. From that time theological students were sent to other schools. Mr. and Mrs. Hobart, who came to the Mission in 1922, have the distinction of having worked for a time in all of the five Tiu Chiu fields and having lived in nearly every house of the five central stations. After a year in the Burma Mission they returned to Swatow in 1939, and thereafter Dr. Hobart was Mission Secretary and taught in the war-time Kak-Kuan Academy. He resigned in 1945 to become Professor of Missions in Berkeley Divinity School.

Bible Translation. - Ashmore, Sr., with the help of Miss Fielde, had translated Genesis and a few of the Epistles into the Swatow dialect. Partridge added the Gospels of Matthew, Luke, and John, the Acts, and several Epistles and made a first draft of Revelation. Ruth, II Samuel, a few of the minor prophets, and about fifty Psalms were adopted, with but few modifications, from the English Presbyterian translation. It remained for William Ashmore, Jr., with the help of the scholarly Elder Tang It Sui, to translate the remaining books of the Bible, to revise and complete Revelation, and finally to revise the whole of the Old and New Testaments and have them published in uniform type and in one volume. The last book of the New Testament went to the press in 1896. Teaching in the seminary and helping to care for the churches greatly delayed work on the Old Testament, which was going through the press during the Sixtieth Anniversary celebration of the Mission in 1920. Thereafter Ashmore and Elder Tang made a further revision of the entire translation, which was com-

pleted and published in a compact, standard volume before Ashmore's retirement in 1927. These translations served their time well, but a few years later the Union Version in Mandarin rapidly displaced all colloquial versions in local dialects.

General Educational Work. - The first schools were opened by the missionary wives for girls, as there were no educational opportunities for girls in China. At Kak-chieh the first school for boys, sponsored by the local church but opened, in 1875, under the general care of Miss Adele M. Fielde, had only 14 boys in 1876. That year Partridge put up the first building for the boys' school. Not until ten years later did it seem feasible to charge Mex. \$2 a year for tuition! In January 1880 Mr. and Mrs. William Ashmore, Jr., arrived at Swatow, and in October of that year the new missionary took over from Miss Fielde the care of the boys' school.

In 1885 the preachers and teachers began to plan for 4-year lower primary schools in the country chapels, and soon after the Boxer Rebellion (1900) the General Board missionaries in each residence station opened upper primary station schools. These schools all had a few boarding pupils, and all of them later (about 1920) developed into junior middle schools. At first there were separate schools for boys and girls in the central stations, but after 1927 most of them became co-educational.

Randall T. Capen arrived at Swatow in 1904, and a year later the Mission assigned to him the task of developing the school work for boys, with a view to raising the Kak-chieh upper primary school to full academy grade, in the hope of securing trained workers. Miss Henrietta Mayo came to the Mission in 1906 to become Mrs. Capen, and that same year Mr. and Mrs. Arthur H. Page arrived and were designated to the educational work of the central station. At the Mission Conference held at Kaying in 1906 a well defined school policy was adopted which, in present day terms, called for a lower primary school in each country chapel, an upper primary and junior middle school in each residence station, a senior middle school or academy for the Tia Chiu field at Kak-chieh, and a similar school for the Hakka field at Kaying. The school at Kak-chieh, known as Swatow Academy, began in 1907 with a regular 4-year middle school course, and the first class of four was graduated in 1911. The Kaying school is reported under Hakka Work. Capen continued to teach in the academy till his retirement in 1941.

Also connected with Swatow Academy was Frank C. Foster, a son of John M. Foster, who came out in 1916 as a short term worker and left in 1919. Similarly, Newton H. Carman first came out in January 1917 on a 2-year contract. Returning to America, he married Dr. Mildred A. Scott, a grand-daughter of Dr. Anna K. Scott, and, in January 1920, returned with her to Swatow for another full term of teaching.

In the course of the years an imposing array of five substantial buildings was erected for the use of the academy and also a fine principal's residence. Since 1925 the academy has been under Chinese principals: Pou Siang Jong, Lim Hong Hui, Lim Hiek Tsho, and (at present) Ang Teak Chiu. Most of the teachers have, of course, been college trained Chinese, some of them having studied abroad.

Kak-chieh Girls' School. - Mrs. Johnson had a girls' school from the beginning of the Mission and continued it till her retirement in 1874. Mrs. Henrietta Partridge re-opened the school in the autumn of the same year, and in 1877 was joined in the work by Miss S. A. Norwood. The latter carried on after the death of Mrs. Partridge in 1882 till her own retirement in 1885 to marry Dr. Lyall of the E. P. Mission. Thereafter Mrs. Ashmore, Jr., was in charge of the school, with Mrs. M. E. Partridge, who came to the Mission in 1884, supplying during furloughs. In 1899 the first of the two Abigail Hart Scott Memorial buildings was completed, a gift of Mrs. Ashmore in honor of her mother. Later she and her family contributed a second building to complete the memorial. In 1904 Miss Myra Weld arrived and the next year took over

the care of the girls' school. Five years later Miss Helen H. Fielden came to share in the work. Miss Weld died in January 1911, and Miss Fielden resigned a year later. At this time Miss Melvina Scilzen was asked to transfer her services from the Woman's School to the Girls' School and she had charge of it till January 1914, when it was closed.

Miss Isabelle R. Culley arrived on Christmas day, 1914, and in the autumn of 1916 the school was re-opened. In February of the following year Miss Fielden returned for another term of three years. During this time the school was raised to high school grade. In 1918 Miss Abbie G. Sanderson came to the field and was ready to succeed Miss Fielden in February 1920. Miss Emily E. Miller joined the staff in 1919, but after her first term was transferred to Chaochowfu. In February of the following year Miss Enid P. Johnson came to the Mission "to teach English in the schools", but she also learned Chinese and was later engaged in various forms of women's and young people's work and finally in the Swatow Christian Institute.

East Hall, a large modern 3-story stone building, was completed in the late '20's, with Arthur H. Page as Mission builder. In 1928 the girls' school was merged with Swatow Academy, thenceforth known as Kak-Kuan Academy. In 1938 Miss Louise E. Giffin was added to the teaching staff. Miss Culley returned to America in 1941 for retirement. Family circumstances having detained Miss Sanderson at home for nine years, she is now preparing to return to the field in 1946.

Medical Work. - The first medical work of the Mission was begun in 1876, when Dr. C. H. Daniells arrived at Swatow. When the plan for her to help effect an entrance to Chaochowfu failed, a small building was erected for her use at Kak-chieh, and she carried on medical work there till 1885, when she returned to America. Next to resume this work was Mrs. Anna K. Scott, M. D., who arrived in 1889. Besides maintaining the small hospital at Kak-chieh, she traveled all over the Tie Chiu field, holding clinics in the chapels or on the streets outside. She not only enlarged her women's hospital, but in 1893 she added a small building for men patients, and ten years later she built the present two main buildings of the Scott-Thresher Memorial hospital in honor of Edward Payson Scott and Martha Thresher. She also had a small hospital built at Kityang, which she turned over to Dr. Josephine M. Bixby on December 2, 1894. Within ten years the latter found it necessary to build a much larger hospital, the present main building, which was completed and dedicated in April 1907. She was, however, never able to use it, as ill-health compelled her to return to America, where she died soon after arrival. Dr. Anna Scott had been at home since 1904, intending to retire, but was persuaded in 1907 to return for another term of service till 1914.

In the meantime Dr. M. Grant had joined the Mission in 1902 and had divided her time until 1907 between Kityang, Kak-chieh, and Kaying. During the same interval Dr. R. E. Worley, who had arrived in 1903, was in charge of the Kak-chieh hospital until his death by drowning in the spring of 1907. In the autumn of that same year Dr. and Mrs. R. E. Adkins came to the Mission. For language study they went to Chaochowfu, where Mrs. Adkins died in May of the following year (1908). Some time after this Miss Frances Adkins came to join her brother and after the death of Miss Weld was appointed for girls' school work. In the meantime Dr. Adkins had been pressed into service at Kityang. When in 1913 he was planning to open a hospital at Chaochowfu, the threatened blindness of his sister obliged him to take her to America, and he did not return again.

Dr. E. A. Bacon arrived in 1910 and was sent to Kityang, where she carried on till 1916, when she left for America and did not return to the field. Dr. C. B. Lesher and Mrs. Mabel Lesher, M. D., also came to the field in 1910 and located at Chaoyang, where they opened a new hospital and labored till they went on furlough in 1917.

Four years later the Leishers returned for a second term, which was given to the Kityang hospital. Hitherto it had been exclusively a Woman's Board project, known as the Bixby Memorial Hospital; now it became the Bixby Memorial General Hospital, and its range of service was greatly expanded. In 1927 the Leishers retired from the Mission.

Dr. H. W. Newman, son of the Baptist church historian, came to the Mission in 1913. He was first sent to Canton as South China representative on a projected interdenominational medical school. When that school failed to materialize he went to Hanking for a year of language study and then returned to Swatow. In 1916 he married Miss E. M. Smith, who had arrived the year before, and together they went to Uingkuang to open a hospital there. After a period of Red Cross service in Siberia and a furlough the Newmans returned to Swatow in 1920 and obtained Mission endorsement for a new U.S. \$50,000 hospital at Kityang. Pending further developments they joined Dr. and Mrs. W. W. Zwiek to open a small hospital at Hopo, the funds for which (Mex. \$10,000) having been promised by the local non-Christian gentry. As the Kityang project was slow getting under way, Dr. Newman resigned 1921 and temporarily joined the Southern Baptist hospital at Yangchow. Early in 1922, before the Hopo hospital was finished, illness compelled the Zwicks to return to America. In 1926 American trained Dr. Daniel Lai and Mrs. Lai (Dr. Wang) were sent as Board appointees to staff the Hopo hospital, but the communist troubles obliged them to evacuate the station at Christmas time, 1927. For a year they helped out at Kityang, as Dr. Clara Leach went on furlough in May. Early in 1929 Dr. Lai resigned to become physician of Shanghai University. Since then the Hopo hospital has been in the care of less trained Chinese doctors.

In 1913 Dr. Mildred A. Scott came to join her grand-mother at Kak-chieh, but after language study was sent to take over the Kityang hospital. After furlough in 1919 she came back as Mrs. E. H. Carman, but continued to serve in the Kak-chieh hospital till their retirement from the Mission in 1925. Dr. Clara C. Leach came to the field in 1916 and the following year took over the Kityang hospital from Dr. Scott. After the departure of Dr. Lai the Kityang hospital was in charge of Miss Katherine E. Bohn (superintendent of nurses) and Dr. Li Siah Siang (trained in Germany) during the year 1929 and then was closed.

Dr. Marguerite E. Everham came to the field in April 1918 in order to take over the Kak-chieh hospital when Miss Fannie Northcott went on furlough that summer. In 1923 Dr. Velva V. Brown came to be associated with Dr. Everham in that work and later remained in charge of the Scott-Thresher Memorial Hospital until 1942, when she was repatriated by the Japanese. Associated with her for one term was Dr. Marion Stephens, who arrived in 1931 and resigned in 1936.

When Dr. Everham returned from furlough in 1931 she was sent to re-open the Kityang hospital, in which she had the able assistance of Miss K. E. Bohn, who soon had a class of nurses in training. After an absence of six years, Dr. Clara C. Leach returned to the Mission in 1934 and, with the exception of one year at Kak-chieh and a second year of evacuation to West China in 1945, she has remained associated with Dr. Everham in the work of the Kityang hospital.

The latest accession to the South China medical staff is Dr. William E. Braisted. After a year of language study at Peking he arrived at Kityang in the autumn of 1939 to join Drs. Everham and Leach in the work of the hospital. In October 1943 he married Miss Doreen Hill, superintendent of nurses of the E. P. Mission hospital at Wukingfu, and with her, after evacuation from Kityang, he came home on his first furlough in March 1945.

Besides a general renovation of the Kityang hospital in 1930, several new buildings and other improvements have since been added to the plant. The Chinese staff has been greatly increased, and the volume of service vastly extended. Similar improvements were made at Kak-chieh. Dr. Bousfield's work is dealt with in the Hakka section.

Missionary Nurses. - The first of these was Miss Luciele A. Withers, who came to the field in 1910. After two years at Kityang she was transferred to Ungkung, where she opened a dispensary. In 1913 she went to Canton as superintendent of nurses in the Canton Mission Hospital, a part of the projected medical school. After a furlough and another short term at Canton she returned to Swatow in March 1918 and proceeded to Changning to care for Bousfield's medical work while he was away on furlough. On the latter's return in 1920 Miss Withers retired from the Mission.

In 1913 Miss Fannie Northcott came to the Mission. After language study at Kityang, and the retirement of Dr. Anna Scott in 1914, Miss Northcott was asked to take charge of the Kak-chieh hospital. In the absence of a mission doctor she soon found herself practicing medicine in addition to the work of training a class of nurses. At first Dr. Anna Scott only had Chinese men assistants, who numbered five in 1897 and all later took to practicing foreign medicine themselves. After the establishment of the Chinese Republic in 1911 Dr. Scott was able to get a few women to study nursing and she taught them. Miss Northcott had three of these graduate nurses to begin with and then began to train a larger class. In 1930 she was given charge of the Ungkung hospital and was there when the Luebecks moved to Ungkung. In her last term before ill-health led to retirement in 1941 she operated a dispensary in the Swatow Christian Institute.

Miss Orladys R. Aston arrived on the field in 1916 with Dr. Clara Leach, and together they had charge of the Kityang hospital. During her first furlough in 1921 Miss Aston married Dr. Ernest Atkins, and together they were sent to the Belgian Congo, where their work has been since. In 1921 Miss Katherine E. Bohn came with the Leshers to the Kityang hospital and, as superintendent of nurses, had a share in the development and expansion of that work. At the beginning of 1933 she was released to join the newly organized gospel tent staff, and the following year she married Mr. Jacobson and moved to Ungkung.

Miss Dorothy M. Campbell, a daughter of the pioneer in Hakka-dom, joined the Mission in 1930. During her first term she served as superintendent of nurses in the Kak-chieh hospital and then was transferred to the Kityang hospital, where she continued in the same capacity until furlough in 1944 and her resignation a year later. Miss Evelyn Stephens came with her sister, Dr. Marion Stephens, in 1931. After a year of language study at Kak-chieh she came to Kityang and the following year succeeded Miss K. E. Bohn as superintendent of nurses. She remained at Kityang till 1936, when she resigned.

Miss Marion Bell joined the staff of the Kak-chieh hospital in 1936 and took over from Miss Dorothy Campbell the supervision of the nurses. In 1941 she went on her first furlough and is now preparing to return to the field in 1946. Miss Seater-Margaret Drever arrived at Kityang December 3, 1941, having flown in from Hongkong to Shikwan. Just three years later the Japanese invasion of Kityang obliged the hospital staff to evacuate to West China, from whence Miss Drever and Dr. Clara Leach returned to Kityang in January 1946.

Swatow Christian Institute. - In 1918 the Speichers returned from Canton and rejoined the Mission. The next two years they were engaged in building the Swatow Christian Institute, a large 4-story structure in the heart of the city. There they carried on a comprehensive program of education, evangelism, dispensary, and social service. After Dr. Speicher's death in 1930, Mrs. Speicher, assisted by Rev. Lo Siah Ku, carried the work of the Institute till her retirement in 1936. Ben L. Baker had shared in the administrative work since 1935 and now became superintendent of the Institute. Later Miss Enid Johnson and Miss Fannie Northcott joined the staff. K. G. Hbhart succeeded Baker in 1941, while Lo Siah Ku carried on as assistant.¹²

(1920)

¹² Miss S. Ashmore: Hist. Sketch of the S. China Mission, pp. 1-239. Mission Societies' Annual Reports. S. China Ref. Com. Minutes. South China Missionary Directory for various years.

Mission Organization. - During the first four decades of the South China Mission each missionary had direct dealings with the home Board and was directly responsible to the Board. Not until the year 1900 were all the missionaries of both the Tie Chiu and the Hakka fields organized into the South China Mission Conference, with a set of officers, chief of whom were the Conference Chairman and the Mission Secretary. Between the annual sessions of the Conference a representative body, known as the Reference Committee, met quarterly to conduct the business of the Mission. Sub-committees, whose chairmen were members of the Reference Committee, were charged with the several dominant interests of the Mission and met as circumstances required.

Between 1920 and 1925 the South China Mission reached its maximum expansion, so far as missionary staff was concerned, having at that time approximately sixty missionaries of both Boards on the field. Since then there has been steady decline owing, in part, to changing political conditions in China, in part to an increasing number of well trained Chinese workers, and in part to enforced retrenchment at home because of the financial crisis of the '30's. The Sino-Japanese war and our war with Japan further decreased the mission staff; so that by the autumn of 1943 there were only ten members of both Boards left on the field. Finally, early in December 1944, the Japanese invasion of the Kityang region compelled the evacuation of nine of the remaining missionaries, leaving only Miss Louise Campbell in the Kaying (Wei-hsien) station. For 10½ months she remained alone on the field, until, on October 23, 1945, Carl E. Capen was able to return from West China to Swatow. On January 7, 1946, Dr. Clara C. Leach and Miss S.-M. Drever also returned from West China and proceeded to Kityang.

The Ling Tong Convention. - The anti-Christian and anti-foreign agitation of the early '20's came to a head in 1925 and had far-reaching effects on the Christian constituency of the South China Mission. Accused of de-nationalization and slandered as the "running dogs of the foreign imperialists", our Baptist Christians of the Tie Chiu field, assembled in annual convention at Kak-chieh in July 1925, declared their independence of the American Baptist Foreign Mission Society and set up their own organization under the name of Ling Tong Baptist Convention. The chief feature of the organization was a Council of 80 men and women, 65 of whom were Chinese and 15 missionaries, all elected by the Convention. This body was sub-divided into five boards or committees charged with the promotion of the evangelistic, educational, medical, philanthropic, and finance activities. There were three missionaries on each committee, serving in an advisory capacity only, without vote. Their right to vote was soon restored, but they always constituted a minority on all committees. An Executive Committee, composed of the chairmen of the five boards, four members elected at large, and three missionaries (also elected by the Convention), functioned between sessions of the annual Convention. From that time forward all work has been carried on through the proper channels of the Ling Tong Convention. After about ten years of experimenting the Council was abolished as superfluous, but the committees were retained, and a woman's committee was added.

Evangelistic Results. - During the first twelve years of the Mission a total of 246 persons were baptized. Five years later 120 persons were baptized in ten months of one year (1977). By the end of 1919 the total of baptized Christians was 4326 in the Tie Chiu field and 1046 in the Hakka field. After 80 years of the South China Mission (1940) the church membership in both the Tie Chiu and Hakka fields was given as 8468, in 118 organized churches. Of course the total number of baptisms in 80 years was much greater. It must not be assumed that evangelistic, educational, and medical work were kept in water-tight compartments. All forms of mission work contributed to these results, and most of the latter must be credited to our Chinese co-workers.

Educational Achievements. - The forerunner of our fine Kaku-an Academy was a day school in 1876 with 14 small boys. The first class of academy grade, four in number, graduated in June 1911. By 1920 there were 162 boys and 14 girls of high school grade at Kak-chieh plus 160 boys and 8 girls at Kiating. In 1940 there was a total of 1301 boys and 452 girls in all of the mission high schools, and a grand total of 7311 pupils in all of the schools of the T'ie Chiu and Hakka Conventions. Numbers alone do not tell the whole story. The graduates of our schools, many of them Christians, are already making their marks in all walks of life and helping to shape the destiny of China.

Medical Ministry. - In 1894 Dr. Anna K. Scott reported having personally treated 33,000 patients in five years, and together with her assistants a total of 35,517, or an average of 7,103 per year. In 1920 the totals for the four hospitals at Kak-chieh, Kityang, Ungkung, and Chaoyang were: In-patients, 1,151; out-patients, 32,981; total treatments, 64,398. The report for 1940 substituted the Hopo hospital for that of Chaoyang and gave these totals: In-patients, 3,067; out-patients, 70,509. (Total treatments not given). Again figures do not tell half the story, but they mutely hint at the disarmed prejudices and the doors and hearts opened to the Gospel.

Omissions. - While I tried to weave all South China missions into my narrative, it seemed necessary to omit a few who spent only one to three years on the field. Without malice or forethought I have failed, however, to mention a few who should have been included: Mr. and Mrs. L. E. Worley (1907-1914), first at Ungkung and later in Swatow Academy; Mr. and Mrs. A. D. McClashan (1914-1917), in general evangelistic work; Mr. and Mrs. Sterling S. Beath (1918-1923), in Kiating Academy and at Sun Wu; Miss E. E. St. John (1901-1907), in women's work at Kak-chieh and Kityang; Miss E. L. Adams (1907-1910), sister of Arthur S. Adams, in women's work at Hopo; Miss Margarette Wellwood (1918-1921), in kindergarten work at Kak-chieh; Miss Margaret D. Winn (1921-1924), in women's work at Kak-chieh; Miss Marjorie Fleming (1921-1925), in Kak-chieh girls' school; Miss Edda Mason (1921-1925), in girls' school work at Kiating.

A name meriting special mention is that of Miss Beatrice A. Ericson, who was sent out by the General Board in 1932 and, until repatriation in 1942 by the Japanese, was the efficient assistant to Mission Secretaries Baker, Page, and Hobart. Helping out in India during 1945, she will soon return to South China. Finally, Dr. Geneva Dye, who arrived in 1935 as Centennial anniversary gift of the Woman's Board, married Mr. Joe Turner in 1938, but continued to help in the Kak-chieh hospital and the Christian Institute clinic till 1940.

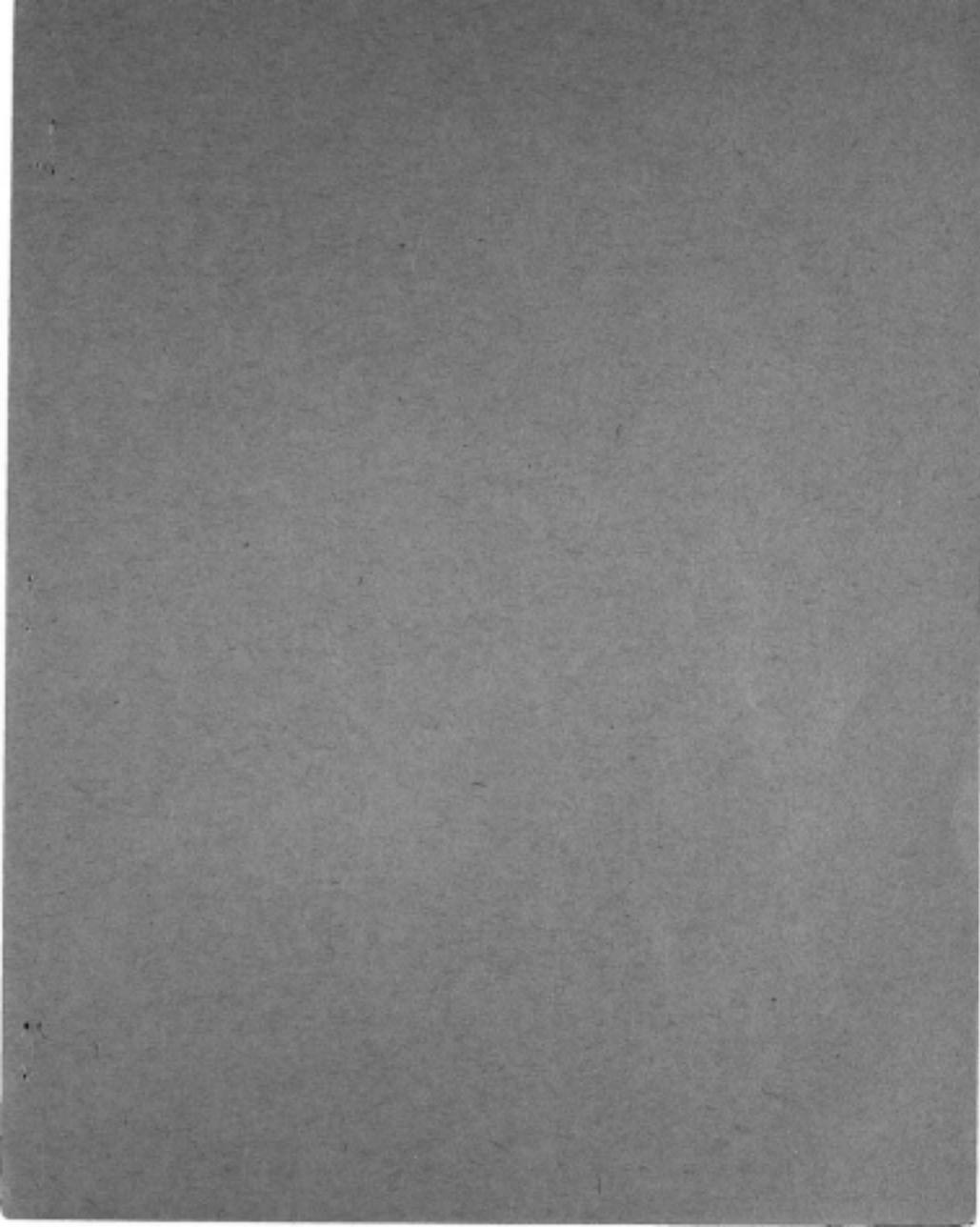
In Memoriam. - This is only for the last 25 years.

Mrs. George W. Lewis,	died at	Redlands, Calif.,	October 24, 1920.
Anna K. Scott, M.D.,	" "	Granville, Ohio,	October 18, 1923.
John M. Foster, D.D.,	" "	Ruffalo, New York,	May 9, 1924. *
Mrs. George E. Whitman,	" "	Seattle, Wash.,	September 20, 1926.
Rev. George Campbell,	" "	McMinnville, Oregon,	July 18, 1927.
Rev. George W. Lewis,	" "	Redlands, California,	June 5, 1930.
Jacob Speicher, D. D.,	" "	Swatow, South China,	July 15, 1930.
J. Harry Giffin, D.D.,	" "	Duluth, Minnesota,	August 5, 1933.
Mrs. J. E. Giffin,	" "	" "	January 9, 1934.
Mrs. William Ashmore, Jr.	" "	Santa Ana, California,	June 29, 1934.
Rev. George E. Whitman,	" "	Nova Scotia,	January 4, 1935.
Russell E. Adkins, M.D.,	" "	Indianapolis, Ind.,	December 15, 1935.
William Ashmore, Jr., D.D.	" "	Santa Ana, California,	March 11, 1937.
Mrs. George Campbell,	" "	Toledo, Ohio,	May 25, 1939.
A. F. Groesbeck, D. D.,	" "	Alameda, California,	February 28, 1941.
Bruno H. Luebeck, Ph.D.,	" "	Kityang, South China,	March 25, 1941.
Rev. Ben L. Baker,	" "	Long Branch, N. Jersey,	April 2, 1944. 13

¹³ References for last two pages same as at bottom of page 20,

but chiefly the Annual Reports of the Mission Societies.

* Mrs. Mary E. Partridge, died at Oneida, New York, August 14, 1925.



1/2/53
Reds Free Preachers

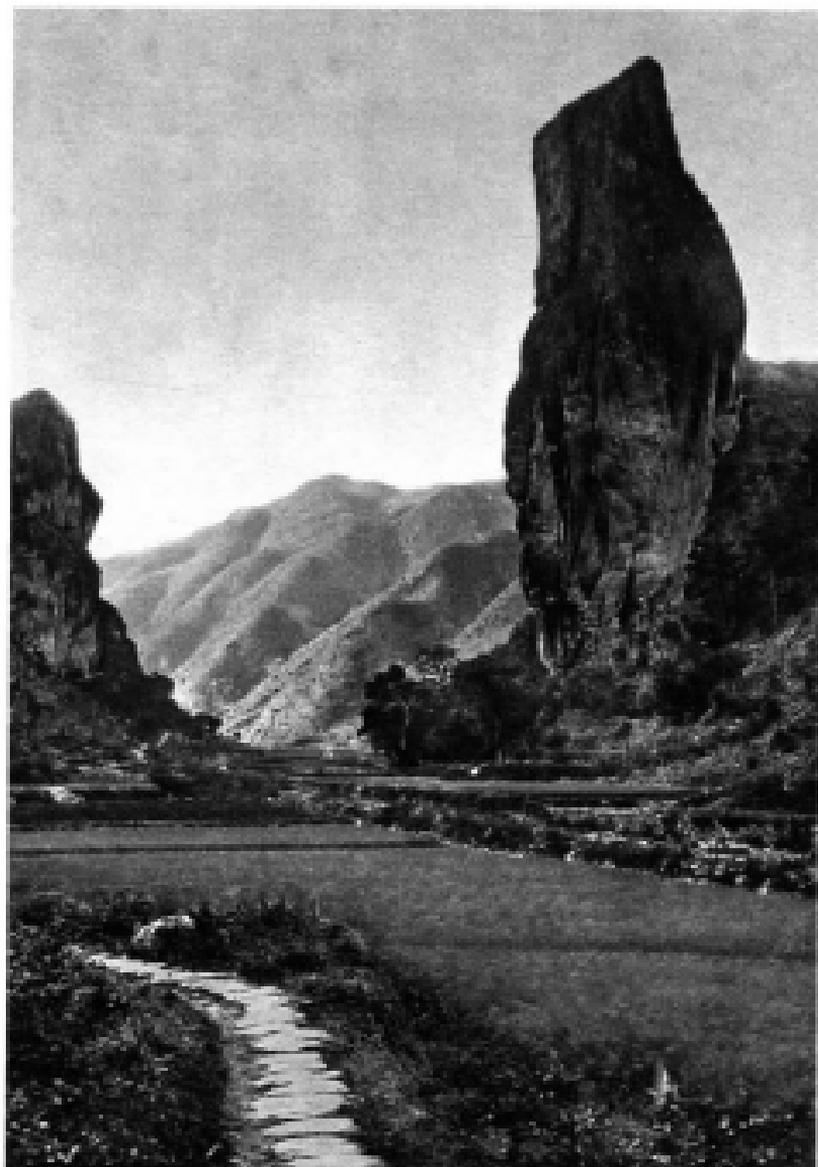
HONG KONG — (AP) — Four American Baptist missionaries, who had been held in solitary confinement in Red China since April, 1951, arrived at this British crown colony tonight.

One was so thin it appeared his clothing might slip off. All were weak and emaciated but said they were not tortured except for being confined to their rooms at Santon, China.

They are — Dr. Emanuel H. Gardi, Rochester, N. Y., a veteran of 22 years in China; Miss Abbie G. Sanderson, Berlin, N. H., 34 years in China; Miss Louise M. Giffin, Duluth, Minn., and Loren E. Noren, Grandville.

They said the Communists charged them with hindering "the progressive church movement" and with espionage.

CHINA'S WONDERLAND—YEN TANG SHAN



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Camera Focusing by Herbert Clarence White and Dong Hsiang-ling

LIKE A LIFTED BAR AT THE VALLEY GATE STANDS THE PEAK OF THE AZURE SKY

A winding stone pathway beside golden rice fields leads past the brown limestone cliff and through the mountain pass which connects the Virgin Fairy temple with the adjoining Valley of the Southern Gateway. Yen Tang Shan was a favorite resort of China's emperors, poets, and painters more than 1,000 years ago.

Dec. '37

THE NATIONAL GEOGRAPHIC MAGAZINE



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Camera Panning by Herbert Clarence White and Hsueh Yuen-tse

MORNING SUNSHINE LIGHTS UP THE BAMBOO AS A YOUTHFUL ABBOT MUSES

A modern Chinese pilgrim describes life at Spirit Mountain Monastery: "Having dug some bamboo shoots to eat, we warmed up our wine (for lunch). Then we spent a quiet afternoon drinking tea and writing poems. This joy is indescribable!"

BUDDHIST CALM SURVIVES ALONG CHINA'S GREAT WALL.



Gossip expands in the warming winter sunshine outside a Mongolian yurt. Dressed in their holiday best, these wind-braved folk of Inner Mongolia pay a visit on Chinese New Year's Day to the winter camp of Prince Hsi Szu S'yang (Plate VIII).



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Plate Photographs by Margaret Owen Williams

THOUGH PHOTOGRAPHY IS MAGIC, MONKS STILL "TELL THEIR BEADS"

Looking with considerable unconcern upon the activities of the camera-men, they pose in the courtyard of the brightly painted lamastery at Peifengting. Many Mongol youths take up the reddish-brown robes of the order.

BUDDHIST CALM SURVIVES ALONG CHINA'S GREAT WALL.

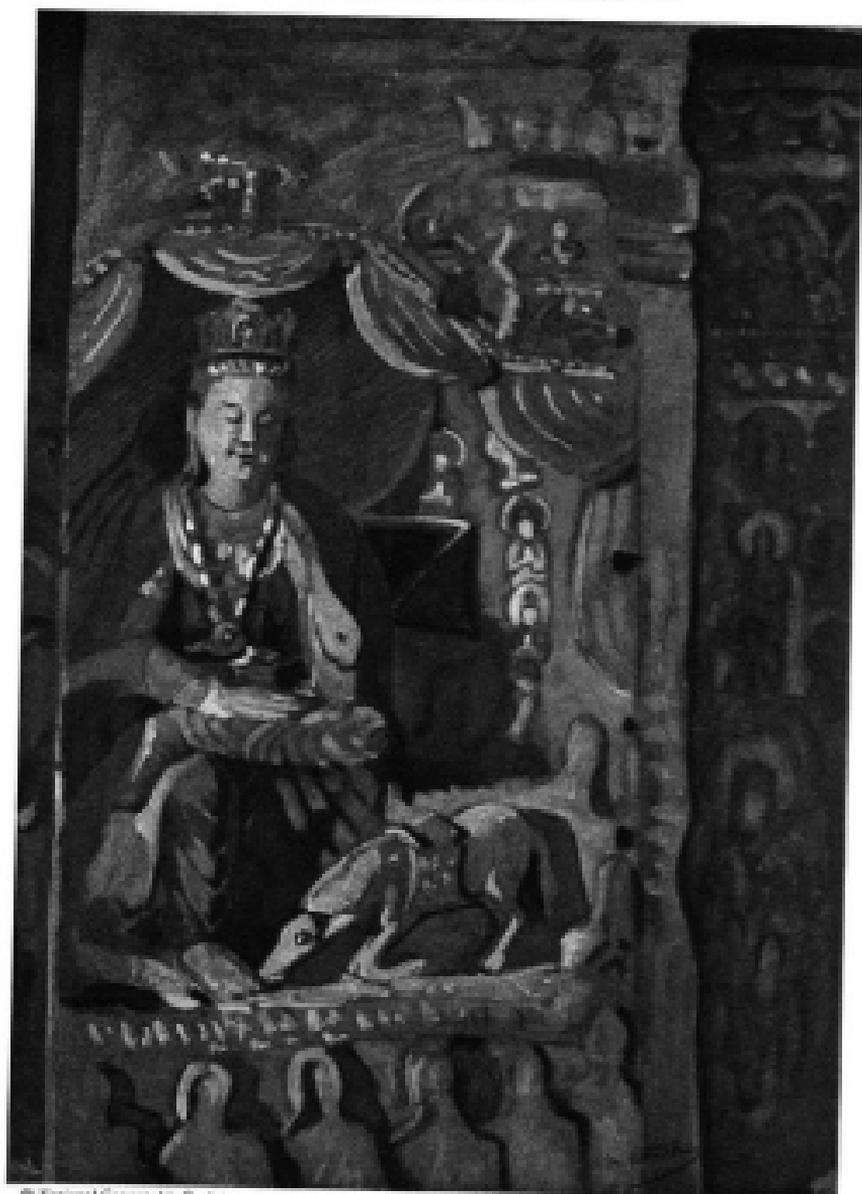


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Painting by Mary Augustus Mahalan

PLASTER AND PAINT BRIGHTEN THE ANCIENT ROCK SCULPTURES OF SHIH CHIA FO CAVE

The Yan Kang caves, carved nearly 15 centuries ago by the Wei rulers, honey comb more than a mile of the cliffs of Wu Chou Shan, in Shensi Province. This detail shows a portion of a gilded Buddha carved in a 60-foot-high grotto. Bands of seated Buddhas, Hsing Agararas, and flames form his halo. To make these extraordinary paintings the Misses Hatcher and Hurlin set up their easels in the dim recesses of the cave and used bicycle and motor lanterns for illumination.



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Painting by Anna M. Hinchey

BODHISATVA BUDDHA, KANTHARA, BIDS FAREWELL BY LICKING THE FOOT OF MAITREYA

The Future Buddha, considered the Messiah among devotees, is carved on the embrace of the Shih Chia Po cave. In the shadowy recesses of this and other caves, cut from solid rock, are literally hundreds of thousands of figures. Some 30,000 masters of accomplished artistry labored in the colossal task of hewing out the chambers and sculpturing the walls and central pillars.

March 30

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"A POUND OF PEARS, PLEASE, BUT DON'T WEIGH THE THUMB!"

Pears, and persimmons, and other fruits are peddled through the streets and at temple fairs in Peiping. Between sales the vendor winds dice and darts off his wares with the leather duster.



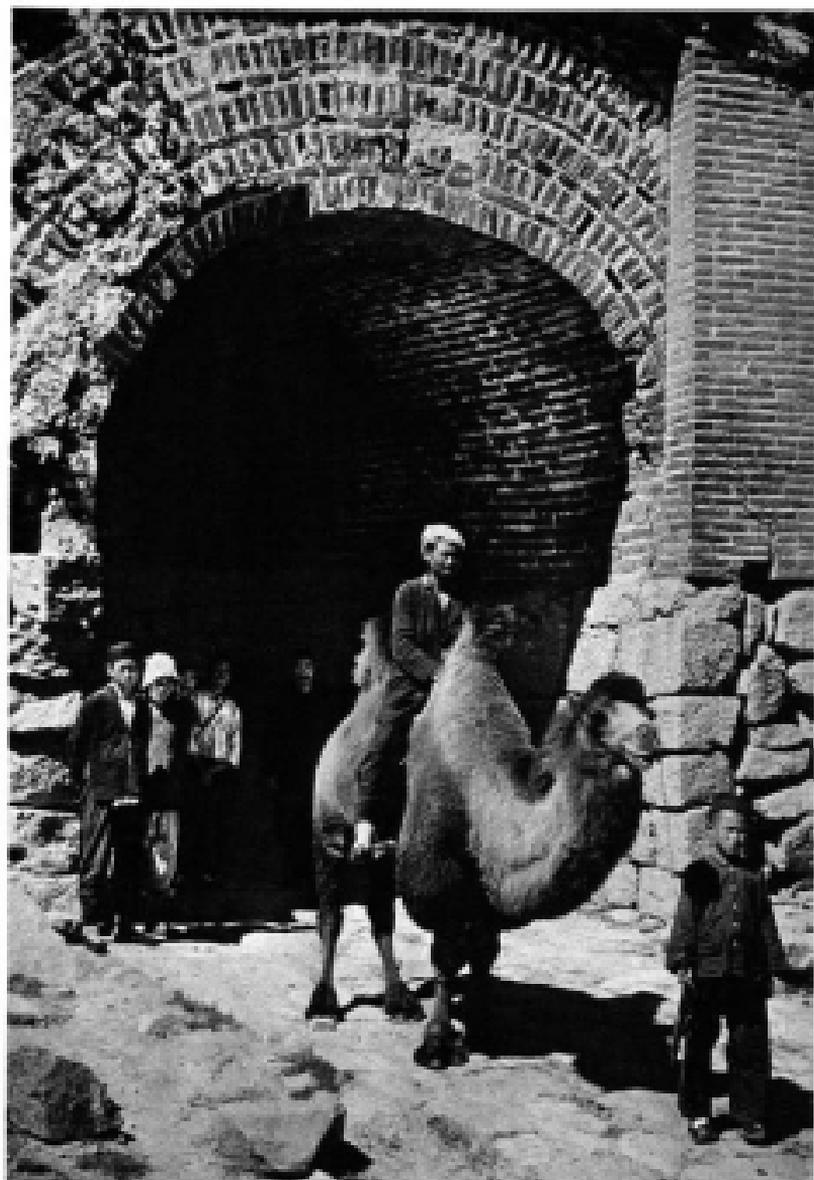
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Photo Photographs by W. Robert Mann

BUDDHIST FRIENDS AWAIT THE ARRIVAL OF A FUNERAL CORTEGE

They stand in rows inside a temple gateway where services are to be held for a relative of the Manchus, who formerly occupied the Dragon Throne in Peiping. Hundreds of loved mourners, kinsmen, barbers, and musicians marched in the mile-long procession.

BUDDHIST CALM SURVIVES ALONG CHINA'S GREAT WALL.



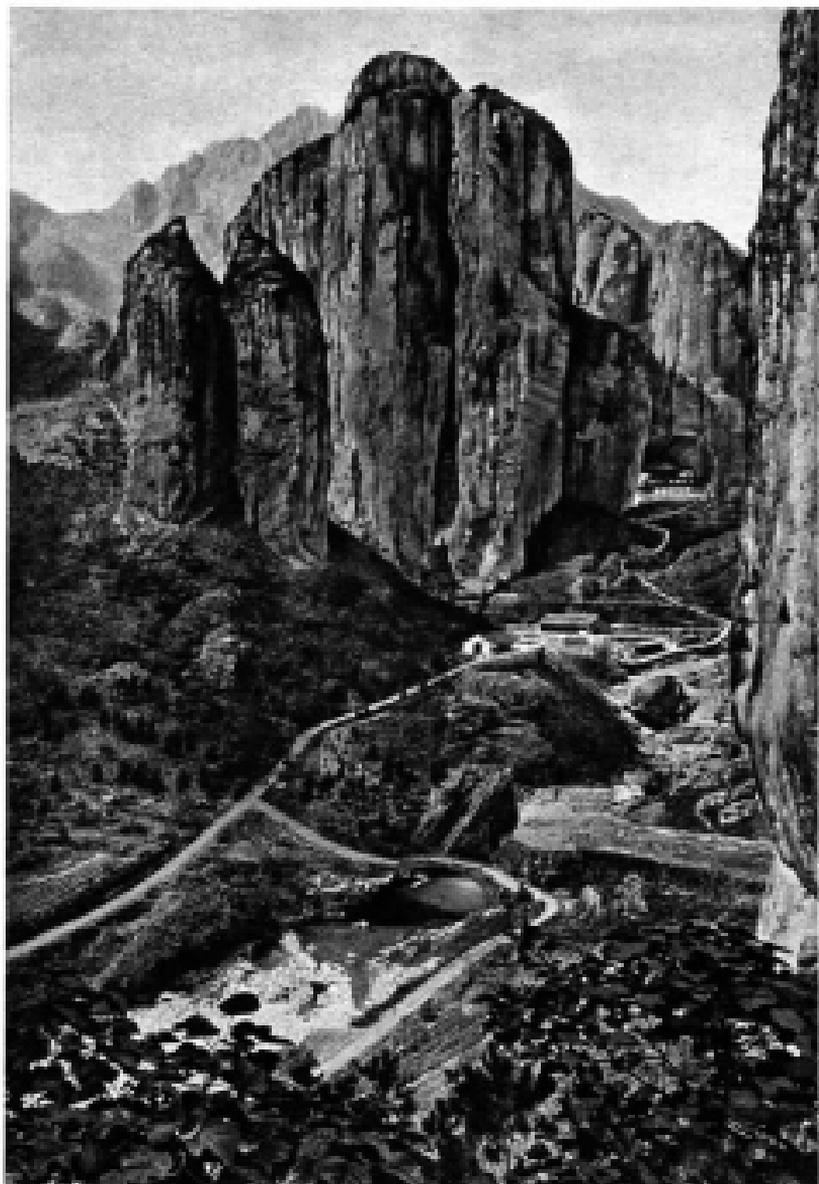
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Field Photograph by W. Robert Moore

CAMEL CARAVANS OR INVADING ARMIES HAVE PASSED THIS WAY FOR CENTURIES

At Nankow Pass a gateway tunnels that part of the Great Wall which the Ming rulers built in the 16th century. The original earthwork barrier was conceived by Emperor Chia Shih Huang Ti more than 200 years before the birth of Christ, but it failed to stem invasions. Tartars and Manchias swept beyond it. Only a few months ago advancing Japanese soldiers passed this way.

THE NATIONAL GEOGRAPHIC MAGAZINE



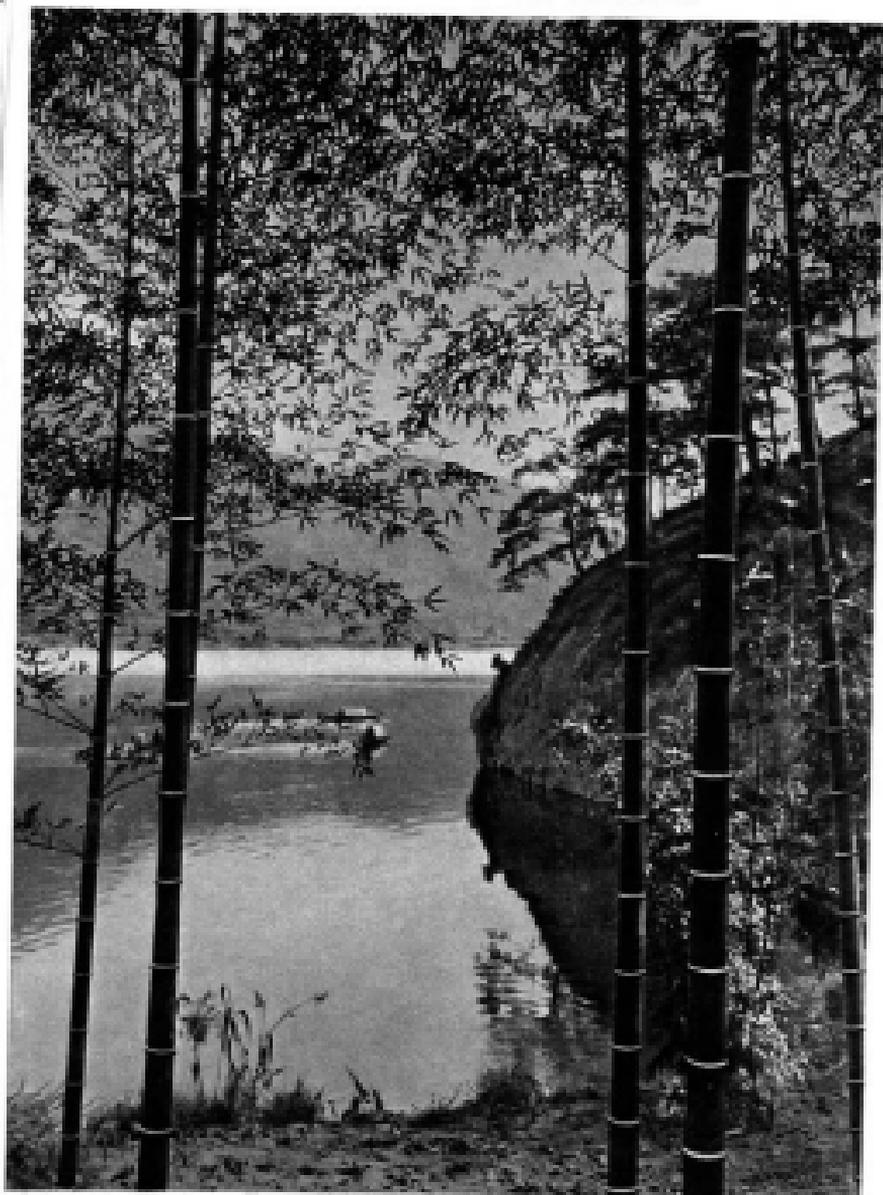
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Camera Painting by Herbert Clarence White and Hwang Yung-tai

TEMPLES OF TWO FAITHS NESTLE IN CREVICES OF THE "VIRGIN FAIRY" CLIFF

The ten-story Buddhist "skyscraper" in the narrow cleft, fronts on Two Projection Park, which serves as the pair of candlesticks that usually flank the entrance to Chinese shrines. At the Taoist monastery in Pole Star Cave (right), the photographer's party stayed in guest rooms provided for pilgrims.

CHINA'S WONDERLAND—YEN TANG SHAN



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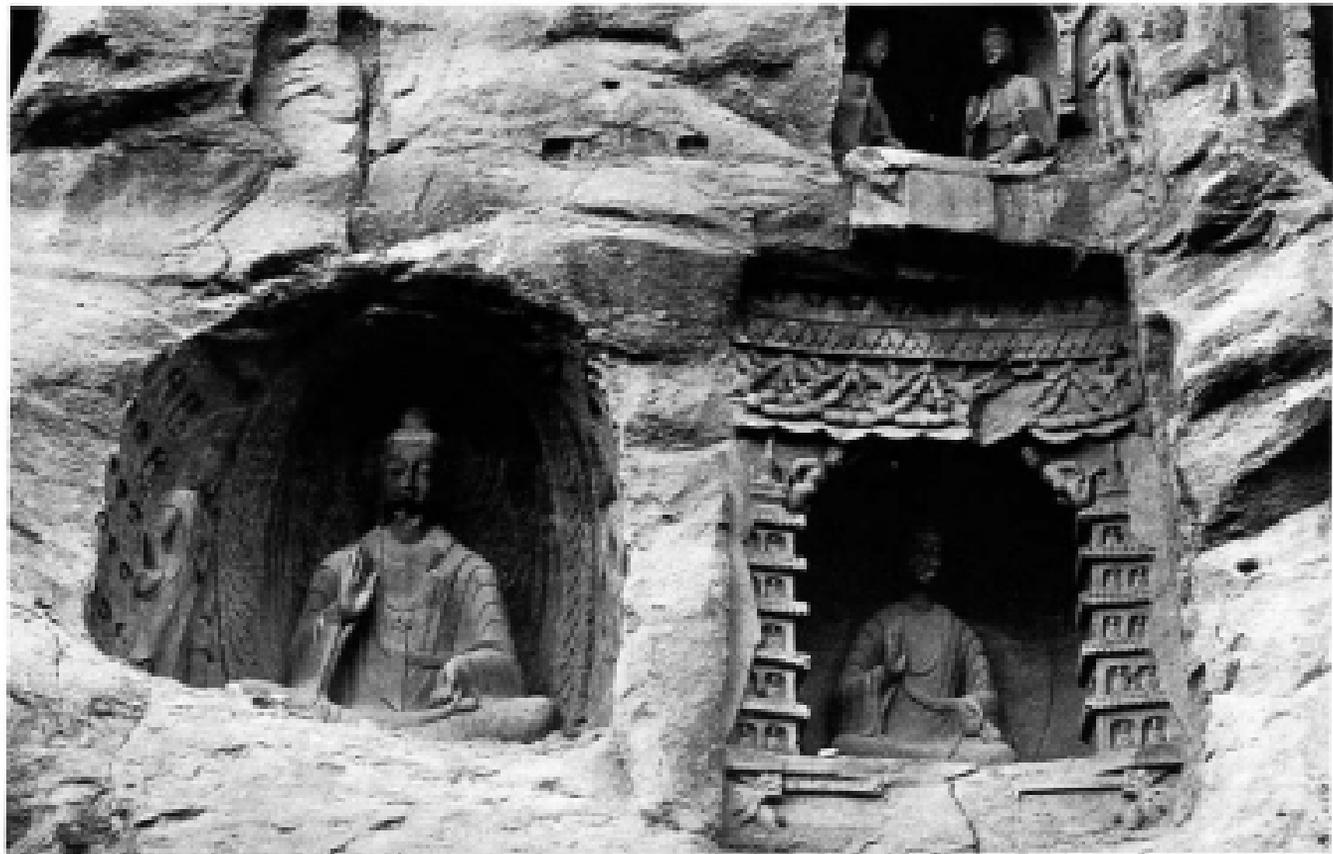
Camera Painting by Herbert Clarence White and Deng Bao-ling

LACY, FINGERLIKE BAMBOO LEAVES SCREEN THE WU RIVER

In southern Chekiang Province, 200 miles south of war-torn Shanghai, is the vast natural park of Yen Tang Shan, virtually unknown to foreigners. Mr. White's photographs of its spectacular cliffs and peaceful temples were specially painted by the artists Deng Bao-ling and Hwang Yao-tso.

March '37

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W. H. Bruns, courtesy Mrs. Sara Archibald

NOW CAMEL CARAVANS BEARING KEROSENE PASS BEFORE THEIR EYES, WHICH COULD SAW THE MONARCHS DEALT IN REFERENCE.

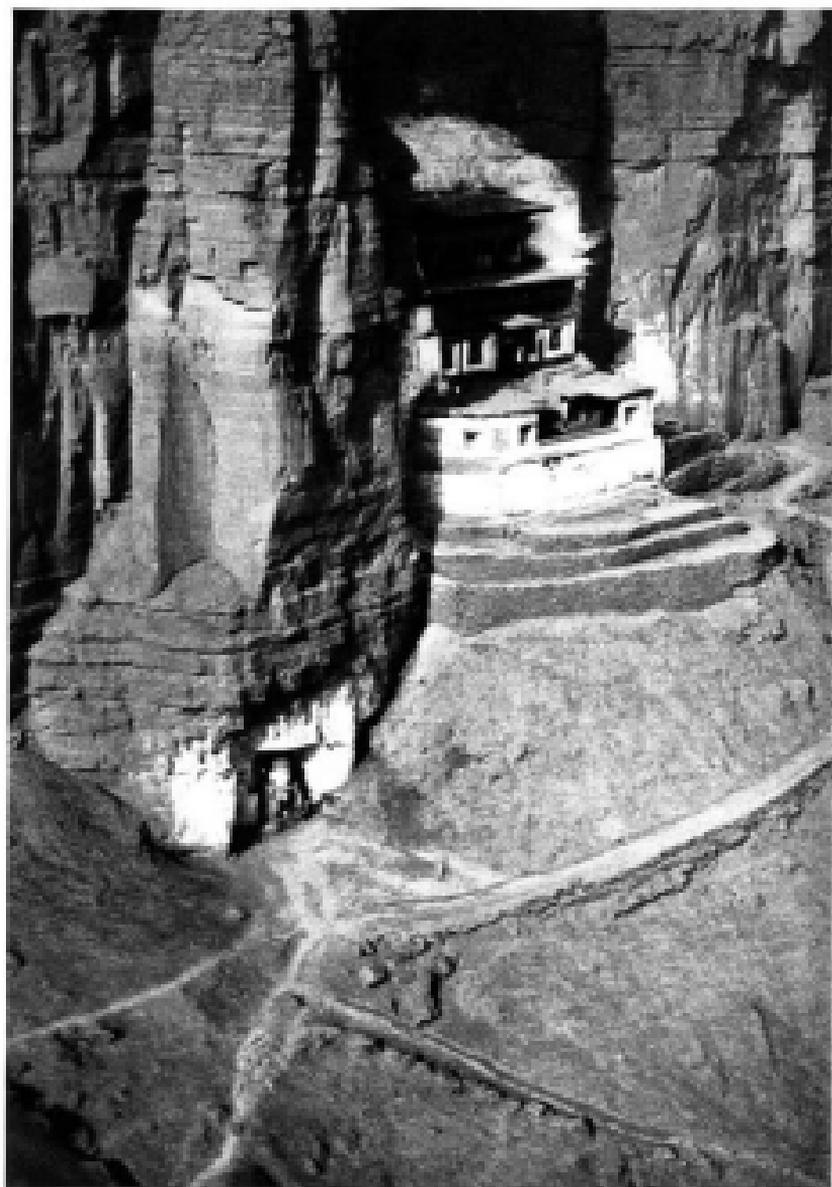
The sculptors of these notable monuments aimed to carve in the permanent rock so many thousands of caves and statues that the most passionate enemy of their faith could never destroy all their pious work.



Photograph by Gilbert Grosvenor

THE CLIFF FACE, AS WELL AS THE LABYRINTH OF CAVES, IS MAN-CARVED

The natural slope of Wu Chao Shan was hewn back to present a vertical surface into which the grottoes were chiseled. Most of the outer decorations, and sometimes the walls themselves, have weathered away. Villagers of Tan Kung living in mud huts at the base of the cliff often store farm implements, hay, and coffins in the elaborately wrought caverns (page 330). The sealed coffins await a propitious day, to be selected by geomancers, for burial. Many children present their father a coffin, as a mark of respect, on his sixtieth birthday. The only tablet found at Wu Chao Shan was high up on the wall of the last cave on the right. Dr. Gordon King states that "the tablet is dated 463 A.D. and records the decision of 34 disciples of Buddha, men and women, to erect a stone figure to Buddha. It also expresses the hope that the project will bring blessing and protection to the Emperor and his family and to the promoters and their relatives."



BACKDROPS OF WHITEWASH OUTLINE LAMA TEMPLE AND BUDDHA IN BOLD RELIEF

Sheltered in niches among the massive rocks of Sining Valley, these works of plain builders withstood the extreme climatic changes. Paths, well worn for centuries by the feet of pilgrims from near-by villages, lead to the shrines.



HEUNG HO PEASANTS FORTIFY AN OUTPOST THAT BATTLED EBHSON TO A STANDSTILL.

Many thousands of years ago the dust of the Mongolian plains blew over and settled on North China to form the loess country. It covered the original landscape, often to a depth of hundreds of feet. Perhaps this is an original peak, its head covered with the same soil. When the mauling stream attacked the base, solid rock withstood it; the loess came tumbling down in vertical cleavage, typical of this formation. Or perhaps the city was saved merely by the vagaries of the river.



THEY'RE LIVING BUDDHAS BOARDED TO CELESTIAL HEIGHTS—BY PLANE

On a special yellow-cushioned throne, His Serenity, the Panchen Lama, flew from Lanchow to Sining with Captain Koester (page 306). This spiritual leader of millions of Lamas died in the fall of 1937. His priests now await an eclipse, earthquake, drought, or avalanche to reveal their new leader. Under such auspices the Lama's soul may enter an unborn infant, identified at birth by his full set of teeth and his ability to say the name of Buddha.

on this wall are a delight; one can look over the city and the wide, open valley of the Wei River to the far-distant peaks of the Tsinling Shan, covered with snow most of the year.

DESTRUCTION OF TREES IS MAKING CHINA A DESERT

To flyers it is evident that North China is becoming more and more a desert from lack of trees and from imprudent cultivation of the soil; the Gobi is slowly creeping down into central China. Large forests which once grew here have gradually disappeared as food growers have cleared the land to gain more soil to till.

One odd reason given me for the disappearance of the forests was that bandits used to hide in the woods and the Chinese cut down the trees to destroy their refuge!

Years ago, a German friend of mine was retained by the Chinese Government to study the possibility of reforestation in this vast and largely treeless region. He worked there for many years, giving his life to the replanting of trees, but was never able to

overcome the Chinese delight in destroying solid woods.

Often, he told me, he had planted a long stretch of young trees, only to find them uprooted soon afterward. Finally he broke under the hopelessness of his task.

In southern China, however, particularly in the Canton area, effective reforestation has been carried on for some years by the Chinese Government.

Aerial routes of the Kanaka branched off from Sian. One led high over the Tsinling Shan peaks to Chengtu and then on to Yunnanfu; the other, the northwest route, ran to Lanchow, taking a course directly over the heart of the loess country. Large areas of once inhabited territory with compact and often fortified villages now lie deserted because of droughts.

While the loess is extremely fertile soil, lack of regular rains here frequently ruins crops. Enormous quantities of North China's "good earth" consist of loess, the product of centuries of dust blown down from the plains of Mongolia (pages 384-389 and 392-3).

It was in this lossy region that one of the Eurasia's pilots lost his life. He took off in a snowstorm and in his blind flying over Liapan Pass the plane took up so rapidly that he was forced down. He was killed with all his passengers.

It took a searching expedition many weeks to reach the wreck and bring the bodies down to Sian. One Chinese passenger who was in the plane had disappeared. Later it was told locally that he had stepped out of the crash entirely unharmed; then had taken his bag and walked home to await being questioned.

THE LIVING BUDDHA ARRIVES BY CAR, GOES BY AIRPLANE

Much excitement ensued one day when the late "Living Buddha," or Panchen Lama, arrived by car at the Lanchow air-drome. I was eager to photograph him, a procedure to which he courteously submitted. He seemed to enjoy the attention, walking back and forth with his head thrown up, and looking around with a proud, pleasant smile of complete self-satisfaction.

His high priests prepared for him in the airplane a special throne covered with the sect's official yellow cushions. On this he sat with legs crossed Buddha-wise (p. 597).

It fell to my lot to fly him back to his mountain monastery, Kumbum. Taking off for Sining, we flew along the Yellow River for a short distance through the rugged gorges surrounding Lanchow and then followed the Sining River. To our right we had the Richthofen Range and to the left the Koko Nor Mountains, both snow-tipped summer and winter.

The airplane in Sining was crowded with Tibetans, most of whom came from the Kumbum Monastery to welcome the returning Lama, band and all (page 596).

His priests, riding ponies, wore golden helmets of peculiar shape. Many women of the better class wore these, glittering with beautifully carved jewelry in the form of flat hand-carved silver plaques inlaid with semiprecious stones, coral, and so forth (page 575). The Western, mannish-appearing felt hats worn over their freely braided hair contrasted sharply with their colorful costumes.

As soon as he descended from the plane, the Lama entered his handsomely decorated tent, followed by a long row of peasants who crawled to kiss the hem of his robe.

That evening the governor of Sining invited us to a feast, and later to an open-air Chinese theater.

The next day we flew out to visit the Panchen Lama's monastery and took numerous photographs of golden-roofed Kumbum, lying in a deep valley over which flying was rather difficult because of strong down-currents (page 570).

BY AN AIRWAY THREE MILES HIGH TO MOUNTAIN-WALLED SICHUAN

Leaving the picturesque Panchen Lama amid his priests, I returned to Shanghai and immediately started my flights to Yunnan.

South of the Wei River and Sian begin the high mountain ranges which create a natural barrier protecting southwest China and its rich province, Szechwan, against any enemy from the north. All flights toward Yunnan had to be made at a minimum height of 15,000 feet. Often the country below was invisible, and we followed our course entirely by radio direction finder.

Until fairly recently Chengtu, the capital of Szechwan, could be reached only by mules or carrying chairs. By such means it took months to cross the narrow passes through high mountain ranges. There is no railroad, and only in late years has a motor road been built from Chungking to Chengtu. Because of this isolation, Chengtu has kept its Chinese character to an unusual extent.

In recent years Chiang Kai-shek has given the city considerable attention, foreseeing the possibility of having to control China eventually from this well-nigh impenetrable fortress.

Yunnan, of course, with its railroad from Hanoi, is more progressive. It lies at an altitude of 6,500 feet at the north end of a beautiful mountain lake, which now serves as a summer resort frequented by French society fleeing the tropical heat of Hanoi.

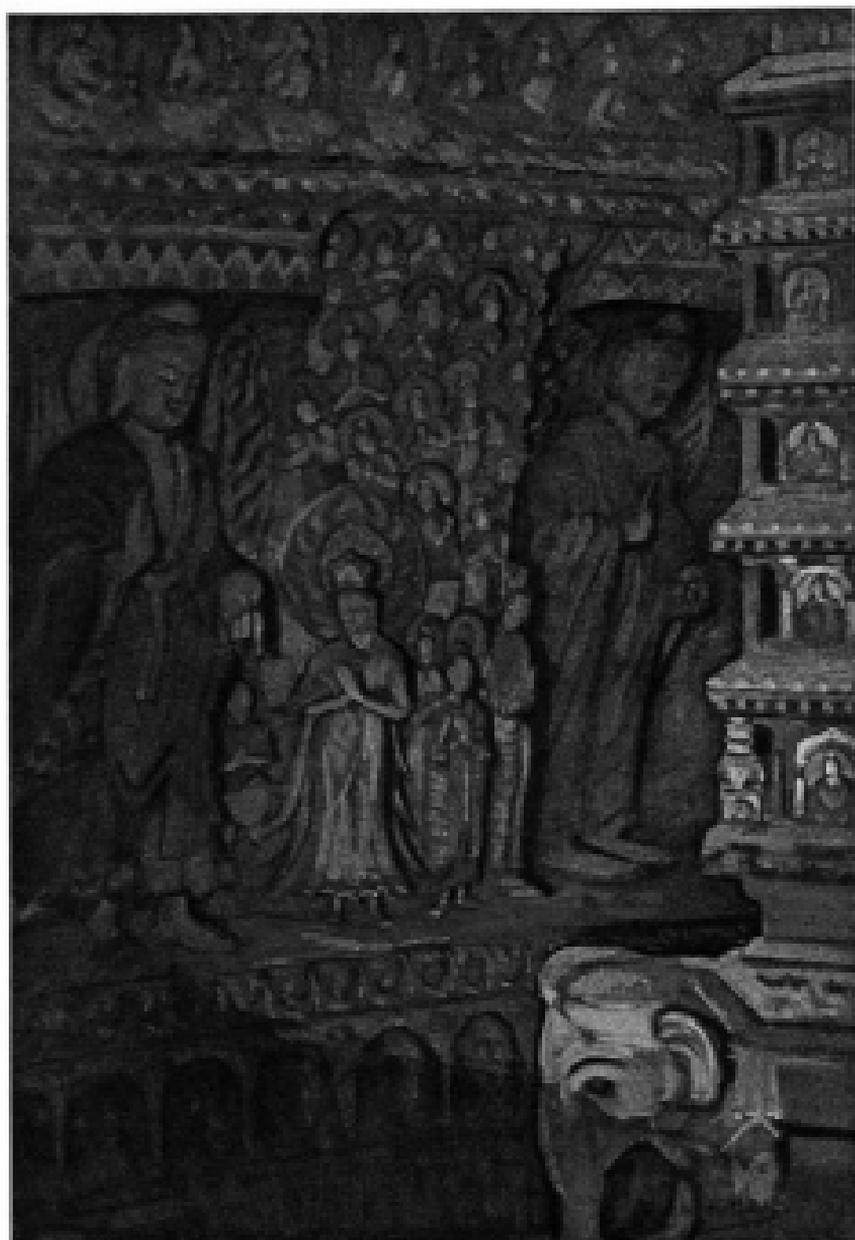
Looking back on the development of flying in China, one can see enormous progress. Instead of the small single-motor airplanes, airmen now use large, modern transports. A radio network has been established all over the country.

Chinese take readily to air travel. If they feel any fear, they never show it.

It is easy to foresee a remarkable future in the air for this land of vast distances and mighty geographic barriers.

March '38

BUDDHIST CALM SURVIVES ALONG CHINA'S GREAT WALL.



© National Geographic Society

Painting by Anna M. Bonhôte

WHILE THE HOLY MEDITATE, ELEPHANTS CALMLY SUPPORT PAGODAS ON THEIR BACKS

Yearful figures called Bodhisattvas, twice life size, form a continuous frieze around the walls of 5th Chia Fo. The niche of each is separated by pilasters completely covered with heavenly worshippers. Wherever buildings were portrayed, as on the central slab of the case (right), the craftsmen carved Chinese-type structures. The Buddha reflect Indian influence.



© National Geographic Society

Painting by Mary Augustus Melvin

KERENE MANIUSKI, WITH BENT WAND IN HAND, PERSONIFIES WISDOM

Throughout the caves, as on the pilasters at the side, the craftsmen crowded their stone "carvases" with figures. Buddhas and angels vary in height from a few inches to 50 feet. Leaf-shaped halos separate individual figures in the massed carvings. Much of the rock was covered with gesso, or plaster, to fill irregularities and to form a basis for the paint.

THE RISE AND FALL OF NANKING*

By JULIUS EIGNER

TEN years ago Nanking had roughly 300,000 inhabitants; more than a million people were making their homes in the Chinese capital when the exodus began last November.

In 1928 the city had no lighting system worthy of the name, no water works, no sewers; normally, now, its wide thoroughfares blaze with neon lights, modern sanitation has been installed, and water runs from the tap instead of being sold in the streets by the bucket. From a straggling, overgrown village, tucked away behind its immense encircling wall, Nanking had developed into China's most progressive metropolis.

This amazing evolution was achieved in the face of bitter suspicion among those Chinese and foreigners who resented the removal of the Nation's capital from Peiping, with its rich tradition of bygone grandeur and its comfortable amenities. Upstart Nanking was seen as a mere militarist stronghold, doomed to extinction as soon as a mightier man than Generalissimo Chiang Kai-shek should arise.

This attitude gave way to a feeling of confidence, and within the past two or three years most of the large Chinese banks erected buildings and opened branches in the capital. Land values in the business section skyrocketed by as much as 700 per cent, compared with the prices prevailing less than a decade ago.

CENTER OF RAILS AND BOATS

Nanking has always been a city of historical interest, scenic beauty, and strategic importance. Situated on the right bank of the Yangtze River, about 100 miles from Shanghai, it is connected with other important centers by river as well as by the Tientsin-Pukow, Shanghai-Nanking, and Shanghai-Hangchow-Ningpo railways. In recent years it has become the terminal point also of a vast network of interurban and interprovincial highways.

Figuring prominently in Chinese history for more than 2,000 years, Nanking has experienced many periods of glory, alternating with eclipse and tragedy. It has been the capital of several dynasties, and has been known by different names.

As Nanking, literally "southern capital," it dates only from the founding of the Ming

dynasty in 1368. First called "Gialing" (preserved to this day as the name of a women's university established in Nanking under American missionary auspices), the name was changed several centuries before Christ to "Tanyang" and later to "Kiangnan" and "Shengchow."

The last emperor to reside in Nanking was the early Ming, whose dynasty was founded here in 1368 by Hung Wu, a bold soldier of fortune who began life as a Buddhist monk. Ruins of their tombs, palaces, and imperial pleasurees still remain as picturesque mementos of Nanking's golden age. The third Ming emperor, Yung Lo, deserted the city for Peiking (now Peiping) in the early 1400's to exert more effective control over the northern part of his dominion, threatened at that time by invading Mongol and Tatar tribesmen.

In addition to persistent destruction by constant warfare, floods, storms, and earthquakes, Nanking has twice suffered almost complete annihilation.

The first time was at the end of the sixth century when conquering hordes razed every important building and ploughed up most of the land inside the city walls so that no trace of its former beauty should remain.

The second destruction took place between 1853 and 1864, when Nanking fell a prey to the fanatical vandalism of the Taipings rebels, who swept the country, massacring, pillaging, and burning as they went. When finally driven from the city, they left behind them little more than a smoldering heap of ruins from which half of the population had fled in terror.

An Englishman who visited the city in 1861 wrote of the terrible desolation: "The city of Nanking, as well as the suburbs, the old tombs of the Ming Emperors, and the famous Porcelain Pagoda, are utterly destroyed. The walls are very high, 20 miles in circuit; but the once wide and well paved streets are merely roads leading through heaps of bricks. The palaces of

*The occupation of Nanking by Japanese troops is a historic event of our time. A seat of the Ming emperor, the shrine of the Republic's founder, and center of the new nationhood, Nanking also was the boom city of modern China. The National Geographic Magazine presents this picture of Nanking as it was observed when the exodus began last November as a remarkable document of current historical geography.—The Editor.



Photograph by Julius Eigner

BUDDHIST MONKS CHANT MASSES IN A NANKING SHRINE

Daybreak, noon, and sunset call the priests to their prayers. Few temples remain in the capital; most of them were converted into schools, government buildings, and hospitals. But thousands of citizens embrace this ancient faith, which was introduced into China from India near the opening of the Christian Era (page 265).

the Wangs stand conspicuous among the ruins. These are new; the old yamens and temples and the whole Tatar city having been destroyed."

THE "TOWER OF PORCELAIN"

The world-famous Porcelain Pagoda destroyed by the Taipings was reckoned the most beautiful structure of its kind to be found in the whole country—and China is a land of pagodas.

Built in the early part of the fifteenth century by Emperor Yung Lo to commemorate the virtues of his mother, it was encased in highly glazed tiles of many colors. Its overhanging eaves were covered with green tiles, and some 150 bells hang from the ornamental cornices. Longfellow celebrated this remarkable pagoda in his poem *Ka-sai-so*, when he wrote:

And yonder by Nanking, behold
The tower of porcelain, strange and odd,
Upfitting to the stretched skies
Its myriad painted balustrades,
With balustrade of twisting leaves,
And roofs of tile beneath whose eaves
Hang porcelain bells that all the time

Ring with a soft religious chime;
While the whole fabric is adorned
With varied tints all fused in one
Great mass of color like a mass
Of flowers illumined by the sun.

All that remains of the pagoda today is its bronze cupola, which lies like a huge inverted bowl outside the South Gate of the city.

For the next half century after the Taiping occupation Nanking slumbered amid its ruins until once again the country was shaken to its foundations by revolt. In 1911 the Manchu Dynasty, which had ruled China for more than 260 years, was thrown on the scrap heap and the infant Republic of China emerged under the presidency of Dr. Sun Yat-sen.

Following Dr. Sun's election as President of the Provisional Government of China, the country was divided for a short period, the southern provinces drawing up a provisional constitution and using Nanking as their capital. In February, 1912, an agreement was reached with Yuan Shih-kai, who was holding the reins in the North, for the withdrawal of Dr. Sun in Yuan's favor, and it



NORMA SHEARER AND LESLIE HOWARD THRILL MOVIE AUDIENCES IN HANKOW, 1920

Photograph by Julius Eger

"Romeo and Juliet" was the headline when this photograph of the State Cinema was taken. One of the capital's newest buildings, costing 2,000, it is as modernistic in design as most up-to-date theaters in the United States. There are about 33 Chinese studios, but most of them are not equipped to turn out elaborate productions. Miss Butterfly Wu is a leading Chinese movie star.



Photograph by John Lager

INCENSE CLOUDS ADD TO THE MYSTERY OF A BUDDHIST TEMPLE

Faithful, always faithful followers of this ancient faith, flock to worship as of old. In their obedience to the gods they burn candles, light incense sticks, and offer a few coppers. A believer may apply an elaborate system of merits and demerits to his conduct. This, at any time, will let him know his credit standing in his effort to gain a pleasant life in the hereafter. Ten points are allowed for making a road or digging a well. To tear down a tomb costs 50 demerits and to stir up a corpse, 100. Almost all possible good and bad acts yield set credits or debits.

NOMAD LIFE AND FOSSIL TREASURES OF MONGOLIA



LOOKING THROUGH THE TELESCOPE OF THE EXPEDITION'S TRANSIT

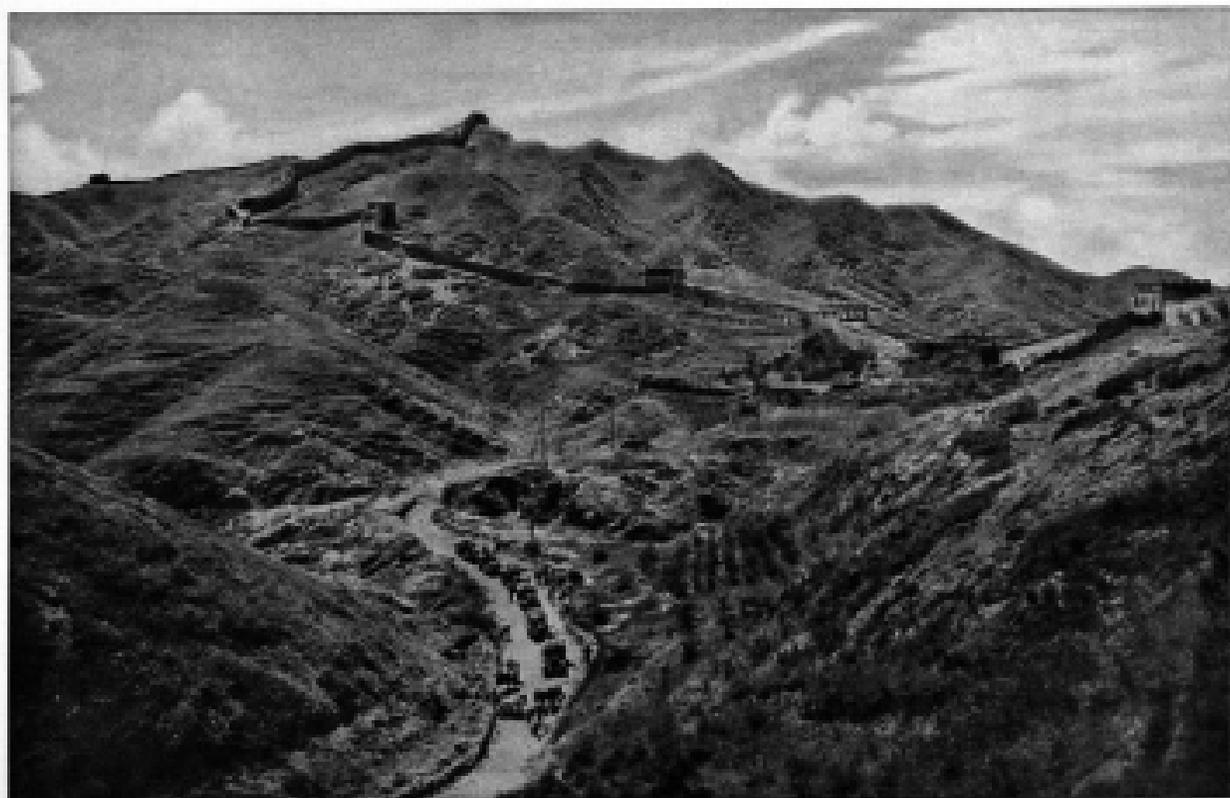
These Mongols had never before seen a telescope and would gaze through it by the hour. They would give any of their possessions, not excluding a wife, to obtain field glasses.



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GUIDES, INTERPRETERS, AND HUNTERS

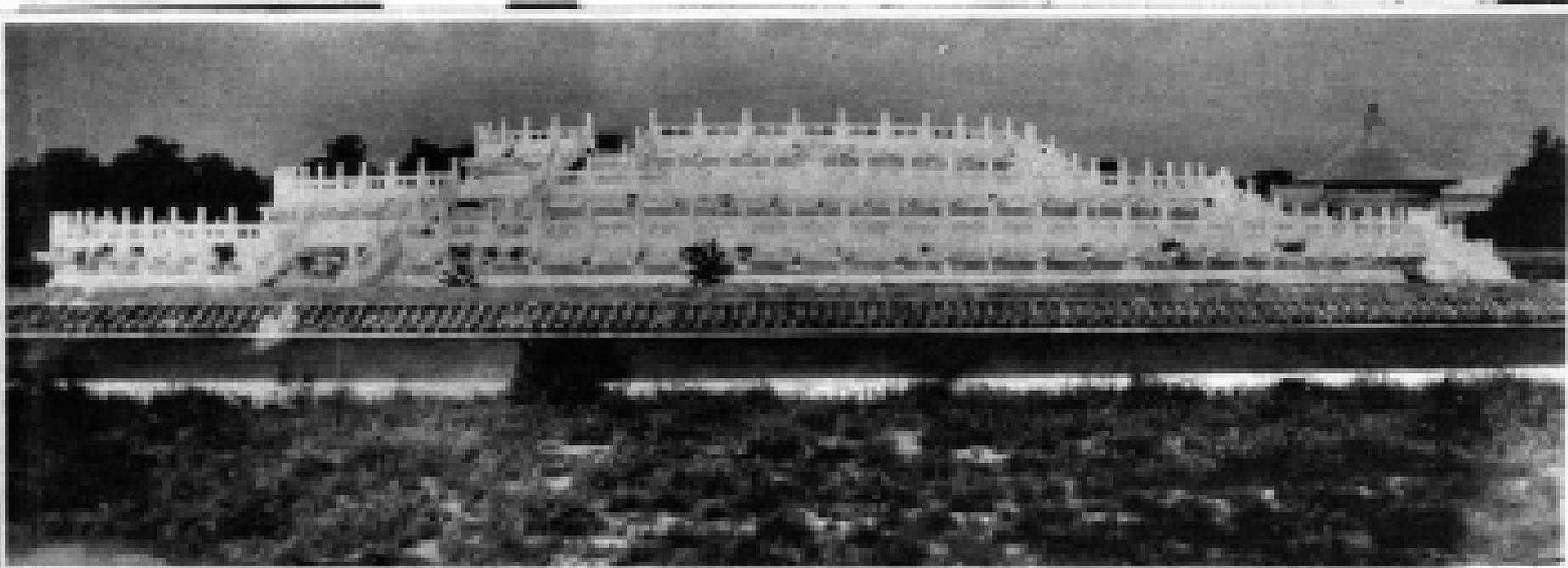
Mongol caravan men and Chinese servants, by their loyal support, did much toward making the Expedition successful. Tseris (left) was an excellent rifle shot. Note chopsticks in the left case, over here.



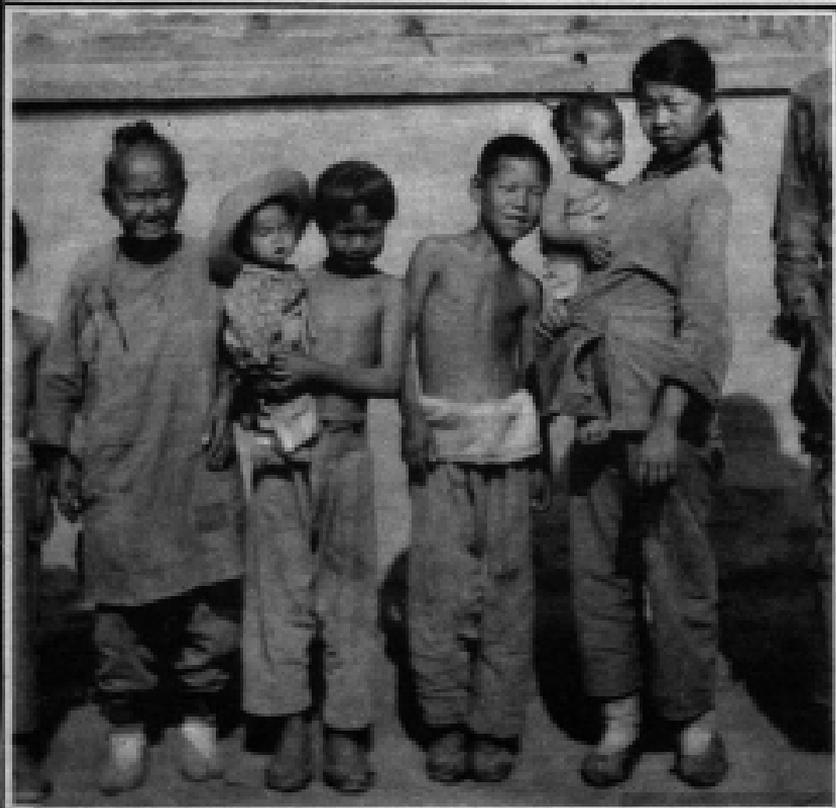
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THE GREAT WALL OF CHINA AT THE NANKOW PASS

This, the innermost part of the Great Wall, is well preserved. Its earth core is faced with brick. The outer rampart is 20 miles beyond Kalgan on the edge of the Mongolian plateau. The Nankow Pass, being one of the principal passes from Mongolia to China, is heavily fortified. The Wall at Kalgan was the outer line of fortifications; the Wall at Nankow, the second line of defense; and the Walls of Peiping (Peking), the third and last line.



The Altar of Heaven at Peiping.



Memories
of
a Tour
in
the East

Written by
EDWARD M. WHEATON

A group of Chinese in Peiping.



The Island Mission Compound of Kachieh



The New Church at Kachieh

The Pride of Ling Tong Baptists

IT WAS a proud day for the Ling Tong Convention and the South China Baptist Mission when the new Kachieh church stood complete and beautiful, the realization of long-cherished dreams. Its dedication on June 14, 1951, was the crowning event in the celebration of the Mission's seventieth anniversary. The Ling Tong Convention is composed of those churches in the district around Swatow which since the year 1925 have maintained an organization under Chinese leadership, with missionaries acting in an advisory capacity.

Kachieh is the name of an island across the bay from the city of Swatow and on it Northern Baptists have what has been called "one of the finest mission compounds in the world." Here stands the new church, impressively located on elevated ground across the way from the old chapel and the Woman's School. It is a beautiful structure, built in a style that combines characteristics of both Chinese and Western architecture. If no other destroyer than time and the elements intervenes, this church will be a useful building centuries hence, for the walls are solidly constructed of granite blocks, with supporting columns of cocconut. For beauty and convenience this interior, also, will compare with any Baptist church of corresponding size in any part of the world.

The significant thing about the completion of this church is the fact that so important a project should have been conceived and carried out in that particular section of China at a time when conditions are as they have been for the last few years. Swatow, an important seaport with about 100,000 inhabitants, is in the southernmost province of China, Kwangtung, and it was in the cities of Kwangtung, especially Canton, that the Chinese revolution started. Swatow has felt the effect of political agitation, but has not suffered from military operations like some of the interior

towns, where some Baptist chapels and schools have been in possession of bandits and others have been occupied by Government soldiers.

Last summer missionaries reported that one of our South China Mission stations, Sun Wa Hsien, was at that time "a place to keep away from" because of renewed activity of the Reds. Two Baptist workers, who during a lull in the fighting had been trying to resume contact with different groups of Christians, were obliged to flee and thousands of refugees again blocked the roads.

To such scenes peaceful Kachieh, looking across the waters to Swatow, offers a pleasing contrast. It is fortunate that it has been possible to protect the Christian work here, for Swatow is not only the oldest but the best developed mission field in South China. It was here that Baptist women established in 1898 the first Woman's Bible Training School, following this with the institution of medical work and kindergartens, all of which activities are developing rapidly. We have also the Swatow Christian Institute,

which is a large institutional church with all the departments, religious and educational, of a metropolitan Christian Center. On the Kachieh compound is located Ashmore Theological Seminary, the future of which was for a time in serious doubt, but the Ling Tong Convention voted last year to maintain the seminary, so the training of Chinese students for leadership goes on.

VICTORIOUS TRUST

Scripture: Psal. 17: 1-5

HYMN

Right the good fight with all thy might.

Christ is thy strength, and Christ thy right;

Let bold on life, and it shall be

Thy joy and crown eternally.

Run the straight race thou God's good grace,

Let up thine eyes and seek his face;

Lift with thy way before on life

Christ is the path, and Christ the prize.

Already we have before us the bank of India's real problem of freedom. The slavery of sixty million untouchables, and the bondage of one hundred million Hindu women puts into eclipse the gleaming hope of an India soon to become a land of the free.

India cannot be free until superstition has given way to the progress of truth in life. Superstition reigns over all of Asia, but the superstition of India is something more.

The superstition of China has great length and breadth, but the superstition of India has length, breadth and depth, and the depth is its despair. Much of China's superstition has a twinkle in its eye. It is a game of hide and seek with the spirits and gods. But India's superstition is a cancerous disease that saps the vitality and strength of the nation. The thrifty Chinese will struggle through flood, famine and war, then quickly regain his stability, and prosper when given the slightest chance. In him the urge for life overpowers all other things.

But the average Indian's urge for life is strangled by superstition and without food, social famine or war he remains the most impoverished of all humanity. And the average government tax drain upon the people of China has been consistently higher than under any government in India. In spite of their childish superstitions the Chinese are the most resilient people on earth, but the pseudo-sacredness of vermin, snakes, mooseys, 'coons and a thousand other things including sin itself, leaves India stripped of her vitality.

The Indian Christian knows and the non-Christian Indian is beginning to see it is the Truth that sets one free. In India, Assam and Burma the gospel through its teaching, healing and evangelizing agencies is slowly but definitely transforming life. The struggle has been tremendous in India proper and it still goes on. Scores of missionaries are breaking down the very substance of their lives in the task of nourishing the young native churches. Yet the air is charged with hope. This is especially true of Burma, where the transformation of life has been remarkably achieved because of the fact that the caste system and degradation



An Indian Woman Harvesting Wheat by Hand

of womanhood as it exists on the Indian continent is hardly known in the land of golden pagodas.

Perhaps it is in Burma that we can get the best picture of tomorrow's hope. After spending long weeks in travel throughout communities saturated with superstition, despair and lathouse bondage, imagine suddenly falling in with a group of young men and women, bright, charming students who are spending their vacation days in going about jungle villages singing, teaching, and mingling with every youth and individual within reach in a wholesome, helpful way, preaching the gospel to huge throngs in the bazaars, and living a life of noble companionship among themselves. Can you imagine the sweetness of such an experience? Here is charming fellowship instead of caste; happy companionship instead of race prejudice; helpful, noble friendship instead of sex bondage, triumphant living truth rather than superstition.

These student Christian caravans have often been misnamed. They have been called "new movements." They are not new movements. They started sixties hundred years ago when the matchless Teacher, Philosopher and Savior of man sent out his own companions charging them to be of good cheer for He had overcome the world. Herin lies India's real hope of freedom. More than that, these gifted missionary leaders who are guiding this movement have caught a glimpse of what Christianity in life should really mean. No critic of missions could spend a day with one of these groups and survive. He'd come out of it a new creature. Perhaps he would do as this wanderer did after such a day. He turned to a stalwart veteran missionary leader and said, "If this thing keeps up and spreads there'll be a Christian age yet."



Burmese College Students Gospel Team at Berrin. They were Sixty Decisions for Christ by Boys and girls from Burmese Buddhist Homes



*Published From Service
A Yangtze Town*

Opium's Blight in West China

IN A part of China that tourists almost never see, Baptist missionaries are working in a group of cities that are changing as rapidly as any communities in the world.

Probably you never heard of Li Ch'i and Chiang Ngan, and it may put a kink in your tongue to pronounce their names, but they are up and coming cities, with the main streets wide and well paved, streets of brick or stone, and schools and government buildings that have been provided by modernizing old temples. Walled towns that were ancient when Marco Polo traveled in China are being made over in the pattern of the Western world.

Approaching the Baptist mission stations of the upper Yangtze, one comes to the city of Changking, 2,550 miles from the sea, the metropolis of West China. And what a city it is! The population is more than 500,000. This is the last open port on the Yangtze. Further up the great river foreign business centers are unable to possess property.

The courses of practically all the rivers of Szechuan virtually require that nearly all of the great province's intercourse and commerce shall be through Changking. Most of Szechuan's valuable exports such as wood-oil and opium most pass through Changking and be taxed there, not to mention "squeeze." Opium alone makes a great but terrible contribution today. A few years ago the production of opium was strictly prohibited. Now it is openly used and it is said the military "squeeze" large amounts everywhere on opium.

"Squeeze," it may be observed, is a word of wide application in China. It may mean the involuntary tribute levied by a military commander, or again it may mean the percentage of your money that finds its way into the pocket of a servant commissioned to buy groceries.

One of our medical missionaries who made a trip to the outstations of the Yachow mission said that the most discouraging thing he observed was the high percentage of

opium smokers. The demoralizing effects of this drug habit are dreadfully apparent in some cities of the Yachow field. In one such place that the missionaries visited they found narrow, filthy streets, lined with ramshackle houses and stores that were dens of vice and gambling. Even the Baptist preaching hall had fallen into the hands of a man who turned it into an ancestral temple. The Baptist doctors and a Chinese evangelist did a thorough job of house cleaning and a Christian service was held in the hall that night. Some of the cities of West China present a brighter picture. One is the fascinating old walled city of Kang Hsien, where an energetic Baptist work is carried on and chapel services are well attended.



Chinese Women Doctor and Medical Students

The encouraging part of a tour of the West China out-

stations is that in spite of the ravages of opium, in spite of disturbances and banditry and a poverty that makes life a continuous "depression" for half the population, there are groups of steadfast Christians. One missionary, speaking of the effects of the recent revolutionary agitation on Chinese Christians said the "hunger-on" had dropped off. Those who were faithful before remained faithful.

THE FRUIT BEARING SEED

SCRIPTURE: MATT. 13: 12-15, 23

PRAYER SUGGESTION

To seed fast in the thorny wherewith Christ hath made us free, remembering our Christian teachers and sowers over the sea in their time of testing and tribulation; our thoughts of those whom we seed and sowers.

HYMN

When Goss the Goodly Ways of Life,
O Master, from the mountain side,
May have to lead these hours of
pain,
Among these nations through child,
O send the city's seeds again.

The Religions of China.

Every nation in the world, no matter whether large or small, strong or weak, has her own religion of some kind to bind her people with certain customs and habits. Religion that is good may influence the country by which it is adopted to become strong. Religion, hence, is of the great importance to the nation.

China has many different kinds of religion. They are namely Buddhism, Taoism, Ancestor-worship, and Confucianism.

Buddhism teaches about how to release souls of the sinners from the punishment of purgatory, and moreover it is laid down five cautions, namely, "Don't kill, lie, steal, commit adultery, and drink." It aims to help human beings not to be sinful. Again it is strictly forbidden that any living creature in the world should be hurt. It, however, renounces all possessions in the world. It also forbids to marry. On account of the above principles the world will result to be an uninhabited and an unprogressive one.

Taoism declares that men in the world in any circumstances should be satisfied, but not be governed by any organization of government. It declares that every one may live in the manner resembling that of the ancient people. One of its principles is thus written, "Saints die not, great robbers will never disappear, starvation of the people results from the taxation of the government." In short, it aims for the whole world to go on naturally, and naturalness may thus be treated as the standard of Taoism. People may live according to their own ways. In fact the end of it will become anarchy.

Ancestor-worship may be considered as one kind of religion here in China. People in all religions here are accustomed to worship their ancestors in a wonderful way which is usually practised by preparing different kinds of provisions in order to feast their ancestors, because by such a service, they think they are making reverence to their ancestors. They moreover think the soul of their ancestors should be supported just as essentially as a living body; and if they do not worship their ancestors in such a way they are not dutiful. The main purpose of having sons or daughters here in China is to have them to depend on in old age and be worshipped by them with provisions after death. Again, they chiefly aim to have their ancestors' blessings by their service, and on the contrary to avoid suffering punishment if they don't worship in such a manner. Of course, their idea showing reverence is good, while the process of performance is poor and the purpose is mean.

Confucianism is the most appreciated religion in China today, and is comparatively better than any other religions except Christianity. Its well-known teachings are plainly self-denial and forgiveness. The Four Books which is a full copy of Confucius' teachings bears a sentence; "Don't give to others what you wish not; praising goodness instead of revealing evil of others." It teaches loyalty, honesty, truth, fidelity, charity, and compassion besides. I can't find out any defect in doctrine of Confucianism; but one thing Confucianism lacks as I know, is power. For what Confucius had said is very much the same as Jesus.

Now let us recall the above religions. Buddhism can't be accepted, for it was reduced from the class system in that time. Taoism was the opinion of Lao-Tsu who was living in a period during which governments were corrupt and ungovernable, and therefore what he said was the current idea produced from the condition he was in. Ancestor-worship is but a custom performance. It can't be treated as a religion. Confucianism is good, of course, but lacks power to strengthen men to do good. Confucius

was but a saint. Christianity involving love, liberty, sacrifice, equality
strengthens every man to do good because of his faith. The man who accepts
it will have an eternal life, including peace, joy, love, and hope. By it the
whole world will be enlightened, renewed, and saved.

Khou Hak Mou.

Richard J. Smith

Religions of China

• 1907

It is a well-known fact that the religions of China are very different from those of other countries. The most important of these are Confucianism, Taoism, and Buddhism. Confucianism is a system of ethics and politics, while Taoism is a philosophy of life. Buddhism is a religion that has been adapted to Chinese conditions. The religions of China have played a great part in the history and civilization of the country.

mart
johannes

A CHINA LULLABY

Sleep, sleep, my wee baby; the tall bamboos shake
With soft sighing breezes the wind fairies make.

The silver moon shines on the river below
Where brown sails are bright in the silvery glow.

Sleep, sleep, my plum blossom, the birds are at rest;
The broad spreading banyan is holding their nest.

The frogs are awake, but they sing their gay song
To quiet my baby. It will not be long

Till sunbeams will waken the birds and the bees;
So sleep, my heart's blossom, beneath the green trees.

Edith G. Traver

1924

From
Lullaby

YEALUJ ANING A

Sleep, sleep, my wee baby; the tall bamboo shade
With soft sighing presses the wind fainter make.

The silver moon shines on the river below
Where crown sails are bright in the silvery glow.

Sleep, sleep, my gum blossom, the birds are at rest;
The broad spreading banyan is holding their nest.

The frogs are awake, but they sleep their own song
To quiet my baby. It will not be long

Thill umbrellas will wake the birds and the bees;
So sleep, my heart's blossom, beneath the green trees.

Edith G. Traver

1891