CRITICISM OF THE METHODS OF CHRISTIAN MISSIONS
IN CHINA FROM A SOCIOLOGICAL POINT OF VIEW

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CRITICISM OF THE METHODS OF CHRISTIAN MISSIONS IN CHINA FROM A SOCIOLOGICAL POINT OF VIEW

INTRODUCTION

Christian Missions have been a powerful agency toward the social transformation of mission lands. While it has been as a rule the avowed purpose of missionaries to work for individuals, they have from time to time been drawn into the struggle against social evils. It is the purpose of this thesis to criticise the methods by which missionaries have attacked the colossal social evils of China. The motive for Christian mission work is religious. While it is my personal opinion and the opinion of all who engage in mission work that their success is due to this fact, it is not the province of this thesis to deal with that important phase of mission work. It is the province of this thesis to deal with the purely social results of missions and to criticise the methods of missionaries from the point of view of their influence on the social life of the Chinese people.

My personal knowledge of China is limited to one province. While I have traveled in other provinces, it is impossible to acquire an intimate knowledge of a people so different from us as are the Chinese by a few days or a few months visit. The people in the various sections of China are as different from each other as are the

people in the various sections of Europe. They differ in customs, in language, in appearance and in disposition. That province of China with which I am most familiar is Kiangsu, particularly the cities of Shanghai and Soochow. I resided in the former city one year and in the latter four years. I have been dependent upon my reading for my knowledge of the rest of China.

Unfortunately no accurate Chinese statistics are obtainable. No general census has ever been taken. In 1911 an estimate of the number of families was taken and this number was multiplied by five and one half which was supposed to be the average number in a family. This brought the number of the population down to 329,542,000 which is several million less than the 400,000,000 to whom reference has so often been made. Everywhere we find the same inaccuracy in statistics.

CHAPTER I.

CHINESE FAMILY LIFE

The Chinese House.

The Chinese house is usually only one story high and is never more than two stories. The houses of rich people often spread over a great area, sometimes covering several acres. The women's apartments are in the rear and the men's in the front of the house. The rooms are always built around open courts, which are often quite pretty with green trees and plants.

The Patriarchal System, Filial Piety and Ancestor Worship.

In America when a young man marries, he and his wife go apart and establish a new household, the financial burdens of which he bears. In China a young man does not have to wait until he can support his wife before he marries, for he takes her into his paternal home, and his father provides for both his son and his new daughter-in-law. Wives for the other sons are also brought under the paternal roof. When their sons in turn become about twenty years old, wives for them are found and brought to the home, where there is a great combination of complicated relationships: grand parents, parents, uncles older than the father, uncles younger than the father, cousins who are sons of uncles older than the father, cousins who are daughters of uncles older than the father, cousins who

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~ PLAN of CHINESE RESIDENCE ~

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are sons of uncles younger than the father, cousins who are daughters of uncles younger than the father, aunts who are wives of uncles older than the father, aunts who are wives of uncles younger than the father, and so on ad infinitum, each member having particular titles showing his exact relationship to every other member of the clan.

The grandfather if living is the ruler of the family. At his death his oldest son receives the scepter and the money bag. All property is owned in common. Every one who draws a salary brings it to the common head, who receives it and uses or invests it at his own discretion.

But more important than the law of common property in the Chinese family is the law of corporate responsibility. Every member of the family is responsible for the misdemeanors of every other member. Frequently an entire family has been punished for the crime of one member.¹ Sometimes the neighbors also are held responsible as in the following case: "A man, aided by his wife, flogged his mother. The pair were flayed alive, and the grand uncle, uncle, two elder brothers, and the head of the clan were executed; the neighbors on either side, the father of the woman, and the head representative of the literary degree the man held were flogged and banished; the prefect and the district ruler were temporarily degraded; and the child of the offenders was given another name."²

1. Smith, Chinese Characteristics, Chap. XXIII.

2. Capen, Soc. Progress in Mission Lands, p. 210.

The family is further bound together by the common worship of ancestors. Ancestor worship is practically universal among non-Christian Chinese. The living provide for the dead and in turn rely upon their sons to provide for their own comfort and happiness in the next world. Hence the great desire for sons which has its influence upon all life in China.

While living, the grandfather reveres the great grandfather; the father, the grandfather; the son, the father. The younger generation serve and sacrifice for the older generation, even to the extent of shedding their blood and cutting off their flesh for the nourishment of their parents in sickness. Confucius praised filial piety and gave twenty-four examples of ancient heroes who showed such devotion. And since his time thousands of others who have exhibited filial piety have been eulogized and celebrated throughout the land. The son must not only serve and sacrifice for his parents, but he does not show proper filial respect if in any way he excels them. Kings have been known to abdicate the throne because they did not want to reign longer than their fathers had reigned.

In this family system we see the causes of the conservatism for which China has been noted. A young man with any initiative was restrained by deep seated, century old customs. It was improper for him to do anything his father had not done. It was dangerous for

him to attempt anything new. Grand parents, parents, uncles, cousins, etc., put a stop to any new procedure, for which they might be held responsible. The son must obey the father, and the father the grandfather. By the time a man gained his freedom from living paternal authority, he was so old that he had lost all power of initiative, and had forgotten about any divergent impulses which he might have had in his youth. Even then he was still bound by his duty to do as his ancestors had done.

While trying to retain in the Christian family all that is good of the Chinese filial care and love of parents, missionaries have encouraged the formation of a new home whenever a Christian young man and young woman are married. The new family cannot have decent privacy in the clan house. When surrounded by a host of conservative relatives, they cannot train their children according to the new light which they have received. The family customs and ideals in regard to the status of woman are contrary to Christian ideals. So the young Christian couple go apart and have a small home of their own where they attempt to live according to the new ideals of home life which they have learned.

They give up ancestor worship. The Roman Catholic pope decided against ancestor worship in the bull of 1742. Protestants missions have stood against ancestor worship for religious reasons from the beginning.

This stand which has been taken against ancestor worship has lessened the power of conservatism and has increased the freedom of the individual.

The spirit of Christianity itself favors the development of personal freedom and personal responsibility. In the recent political upheaval in China many of the leaders were Christians. It has been estimated that seventy-five per cent of these revolutionists in 1912 were Christians.

From my experience in teaching Chinese young women, I have little doubt that the conservatism and lack of originality which has been so characteristic of the Chinese is the result of this system of the patriarchal family with its ancestor worship, filial piety, common property and corporate responsibility, and that New China, if imbued with the sense of personal freedom and individual responsibility which Christianity inspires, will exhibit originality of thought and action comparable with that of western nations, if not superior to it.

Separation of Sexes and Seclusion of Women.

The purpose of the very strict separation of the sexes which exists in China is the preservation of the virtue of woman.⁴ It is based on the principle that the average man cannot be trusted with a woman.⁵

4. Headland, Home Life in China, p. 89.

5. Brown, The Foreign Missionary, p. 278.

Accordingly after a girl is eight or ten years old (formerly it was at the age of four or five)⁶ she is kept from all association with the opposite sex, even from association with her own brothers except on formal occasions.⁷ It is not proper even to mention the names of members of the other sex. The women have separate apartments in the rear of the house. If one of them wants to call on a lady friend, she goes through the streets in a closed chair⁸ and is admitted to the ladies' apartments of the friend's house by a side door. When a man comes to see his friends, as he approaches the main entrance, if he is well-bred he gives a warning cough, so that he will not come upon any of the feminine members of the home unawares.⁹ Ladies may attend theaters but have separate sections there, and it is not thought proper for them to glance toward the men.¹⁰ If occasion should arise, as it rarely does, for a man to hand a lady some needed article, he must not give it to her directly, but must lay it down on the table in front of her, so that there will be no possibility of their hands touching.¹¹ It is even bad form for a lady to sit in a chair where a man has been sitting. The school girls at McTyeire School (Shanghai) derived a great deal of

6. Current Literature, 33:100 Jl. '02.

7. Ross, The Changing Chinese, p. 184.

8. Ross, The Changing Chinese, p. 182.

9. Missionary Review of World, 24:524-6.

10. Headland, Court Life in China, p. 264.

11. Ross, The Changing Chinese, p. 184.

amusement from one of the more daring of their number who sat down in the chair which my Chinese teacher, who was a man, had occupied an hour before.

Because of this absolute separation of the sexes there is no opportunity for a young man and a young woman to become acquainted with each other before betrothal or marriage. The young people are betrothed by their parents, who themselves make use of a "middle man" or "go-between". These match makers are proverbially untruthful,¹² and the outcome is sometimes surprising to everybody concerned. A Chinese woman, whom I knew in Soochow, married off her son, who was an idiot, to an unsuspecting young lady. On some occasions brides and grooms discover on their wedding day that they have been married to persons afflicted with loathsome disease.¹³

Even after marriage there is practically no companionship between the bride and groom. They do not eat together, go out together or talk to each other more than is necessary. If he goes away for a time and desires to write to her, he must not address the letter to her, but to his parents who receive it and deliver it to her. It is a disgrace for him to show any affection for her. Even at her death he must not show any grief.

This separation of the sexes has brought about the seclusion of woman. Arthur H. Smith very aptly

12. "Lie like a matchmaker." "Ten matchmakers, eleven liars."

13. The statutes require that parents shall furnish proof that their son and daughter are neither diseased, deformed nor under or over age. But this law is not always obeyed. See Douglas, Society in China, p. 192. Also Current Lit. 33:100.

compares the existence of woman in China to that of a frog in a well.¹⁴ For women there have been very little source of enlightenment. And there has been little opportunity for collective activity such as might have prevented the spread of the opium and the foot binding evils.

Within recent years there has been marked change in regard to the seclusion of women and the separation of the sexes. This is true especially along the coast where there is more foreign influence. But missionaries have found it very advisable to delay the change as long as possible. Prof. Homer B. Hulbert, after many years of life in Korea, declares that "under existing moral conditions, the seclusion of woman in the Far East is a blessing and not a curse, and its immediate abolishment would result in a moral chaos rather than, as some suppose, in the elevation of society."¹⁵ Neither the young men nor the young women are prepared for the immediate abolishment of the separation of the sexes. They both need to be developed in moral character and control, and in the rules of etiquette necessary for association between the sexes. An older Chinese woman sagely remarked to some of her younger sisters who were chafing under the restraint, "American young men and women know from babyhood what it is proper that they should do and

14. Smith, Chinese Village Life, p. 262.

15. Quoted in Brown, The Foreign Missionary, p. 278.

say in each other's presence, but you have not the slightest conception of these things."

The following story illustrates the helplessness, lack of self dependence and self confidence, which Chinese young women exhibit as a result of their secluded and dependent lives. A young man in one of the mission schools in Soochow desired to ask for the hand of a young woman in marriage whom he had seen at church, but to whom he had not spoken. As she was an orphan under the care of the missionary, he came to the missionary and made his wishes known to her. The missionary in turn went to the young lady and stated the case to her. Whereupon the young lady held up her hands helplessly and said, "I always was afraid this would happen to me." "But," the missionary said, "what do you want to do about it?" The girl answered, "Oh, just as you say."

While the missionaries hope that the abolition of the separation of the sexes in China will not come before Chinese young people are prepared for it, they themselves are taking a few steps away from such absolute separation as has prevailed in the past. To us in America these steps seem very small indeed. Now photos are exchanged before betrothal, and the wishes of the two young people are consulted. If the betrothal is favored by both parties, the negotiations are then completed. After this the young man and the young woman may write to each other. But except in rare cases, as

for instance when the young man and the young woman are teachers in mission schools in such foreign settlements as Shanghai, there is no conversation whatever between them until after marriage. This is not allowable in good Chinese Christian society yet. One of my young lady friends, a Christian living in Wusih, was seen talking to her fiance on the street, and almost lost her reputation in consequence.

It is difficult for Americans to realize how far these young people are from knowing how to conduct themselves under the new conditions which are crowding in upon them. Many missionaries have learned to their sorrow and regret the grave dangers that attend the change. The downfall of the wall between the sexes is inevitably coming. The task of the missionary is to retard that downfall as long as possible in order that there may be more time for the preparation of the youth in moral character and control for such intermingling of the sexes as shall be mutually beneficial.

Early Betrothals.

Chinese girls and boys are frequently betrothed by their parents when they are exceedingly young. This is because male progeny is so desirable for ancestor worship and the parents want to be sure to have all necessary arrangements made in the event of their own death. Some children are even betrothed before birth by the two mothers,

with the provision of course that one turns out a girl and the other a boy. These early betrothals are unwise for several reasons. The position of the two families often changes after such an engagement is made, and by the time for the wedding the young man or the young lady finds himself or herself engaged to one much below his or her social station. The character of the boy and girl cannot be known at so early a date and frequently distressing combinations are made.¹⁶ Sometimes on account of sickness the mental growth of one of the parties is arrested, but even this does not make the betrothal less obligatory.¹⁷ And the Chinese betrothal is very binding indeed. It is easier to secure a divorce in America than it is to break a betrothal in China.

While missionaries cannot urge their pupils to break betrothals that have been made in childhood, if the girl herself through the independence of thought and the self respect which she has gained in the mission school refuses to abide by such a contract, the missionaries give her their sympathy and assist her in carrying out the necessary arrangements for such a breaking of custom. Missionaries also teach Chinese Christian parents to delay betrothal until the children have become more mature,¹⁸ and also to select for Christian young people Christian mates.

16. Smith, Chinese Village Life, p. 267.

17. Ross, The Changing Chinese, p. 194.

18. Report of Edin. Con. Committee, p. 387.

Early Marriages.

Early marriages are also desired by the Chinese because of their desire for male progeny. It is not necessary to wait until the young man can support his bride for they both become a part of the paternal family and are supported by it. The average age of girls at marriage is from sixteen to seventeen years. Foreign influence has raised this age in Peking to eighteen, in Shanghai and Wuchow to twenty, in Swatow to from sixteen to eighteen, and in Chungking to from seventeen to eighteen where formerly it was from fourteen to fifteen. "At twenty practically all girls, save prostitutes, are wives and five sixths of the young men are husbands."¹⁹

Such early marriages are undesirable because they interfere with the education of the young people and because they are one of the causes of the rapid increase in population, where the economic pressure is already too great. Missionary influence is against these early marriages. Christian and government education for girls is doing much to raise the age of marriages.²⁰

The Status of Woman.

While in Chinese literature there has been some exaltation of the Chinese woman, in real life there is little besides contempt for her. Proverbs in common

19. Ross, *The Changing Chinese*, p. 97.

20. "In 1909 the Board of Education in Peking ruled that students in the government schools should not marry under twenty in the case of girls and twenty-two in the case of boys." Ross, p. 97.

use shed light on the attitude of the Chinese toward her. "Eighteen goddess-like daughters are not equal to one son with a limp." "A young wife should be in her house but a shadow and an echo."²¹ The names of little girls also often denote their undesirability, such for instance as, "Want-a-boy," "Too-many-girls," "Come-a-boy" and "Little Trouble."²² A study of the Chinese written character also discloses Chinese thought regarding woman. The "woman" radical doubled means "to wrangle," tripled it means "to intrigue," "seduction," "fornication."²³ In fact the Chinese consider that of the two principles of which the world is made, "Yang," light and good, and "Yin," darkness and evil, the former is male and the latter is female. The symbol of these two principles is seen everywhere.

Confucius said, "It is a law of nature that woman should be kept under the control of man, and not allowed any will of her own." Woman in youth must obey her parents, when married she must obey her husband and his parents, in old age in the event of the death of her husband she must obey her son. Within the home she has some authority, as there she rules her daughters and daughters-in-law.

She is not considered worthy of sitting at the

Yin

Yang

21. Singh. S. N., Edin. R. 216:163-86.

22. Miss. Review of the World, Apr., 1915, p. 305.

23. Smith, Chinese Characteristics, p. 246.

table and partaking of food with her husband and sons, nor of appearing on the street in company with them. Recently in Shanghai a leading citizen, when remonstrated with in regard to this custom, answered, "Oh, we are improving gradually. We are willing now to ride up and down the streets with the courtesans of Foochow Street. Perhaps some time we will be willing to appear with our wives."

It is not even good form for a man to mention the name of his wife. He speaks of her as his son "Ah-ling's mother," or as his "Fu-nyung" (subservient person), or as his "dull thorn" or "mean one within the gate."²⁴

Probably the example of the respect which Chinese missionaries pay their wives has had more influence than anything else in breaking down the feeling of contempt for woman in China. The example of native Christians is having its influence also. The Young Men's Christian Association has been particularly careful in its teachings regarding the respect due women. In Shanghai the Chinese Y. M. C. A. secretaries are often seen sitting with their wives at public entertainments. A Manchu nobleman's wife said of her husband, "Since he joined that Association (Y. M. C. A.) he has treated me kindly for the first time in his life."²⁵ The Chinese Christians learn respect for woman from their Bible study.

24. Douglas, Society in China, p. 212.

25. Miss. R. of W. June, '15, p. 468.

Those in schools learn it from English literature. The education of woman has elevated her and has made her more worthy of respect.

Concubinage.

Concubinage is commonly sanctioned by the practice of the Chinese people. The Emperor was allowed to have eighty-four wives. President Yuan Shi-k'ai has nine wives and fourteen concubines. Any man who can support more than one wife has the privilege of doing so. But the percentage of men who do this is comparatively small,²⁶ being according to Chinese estimates only from three to five percent.²⁷ This is because not many men are financially able to support more than one wife.

The reason for this system of concubinage is by no means an excess in the number of women over the number of men. No accurate statistics of these numbers are obtainable because, as every one at all conversant with things Chinese, knows no general census has ever been taken in the Celestial Empire. In 1910 a census of Peking was taken, which gave 500,819 adult men and 256,538 adult women.²⁸ In Kiangsi it is estimated that there are one fourth more males than females.²⁹ It is probably true elsewhere also that there is an excess of males owing to the practice of female infanticide.

26. Smith, Chinese Village Life, p. 297.

27. Ross, The Changing Chinese, p. 189.

28. International Year Book, p. 160.

29. Miss. R. of W., 1911, p. 786.

One of the principal reasons for the system of concubinage in China is ancestor worship and the necessity of having sons to carry on the family worship. The worship by daughters is not efficacious as is the worship by sons. Unless a man after his death has a male descendant to burn incense, paper money, paper houses and other make-believe conveniences in his honor, he must suffer want in the other world and go about begging from his more fortunate companions. While with us religion is sometimes an "other world fire insurance policy," with the Chinese it is an "other world endowment policy." It would be difficult to overestimate the influence of ancestor worship in China. It permeates the entire social structure and colors a large part of the thoughts and plans of the Chinese people.

Accordingly from the Chinese point of view it is the most serious situation if there is no son in the family. More than one son provides security against accident, and grandsons and great grandsons are most desirable additions to the family line.

So if there is no son in a family, especially if it is a well-to-do family, the husband takes a secondary wife. Sometimes this is done with the consent of the first wife, for she too wants a son to worship before her tablet. This secondary wife does not belong to the better class of people. She has probably been a slave or an inmate of a house of ill fame. She is brought

into the new home with very little ceremony, does not ride in the red sedan chair of the bride and does not worship heaven and earth as does the first wife. She only worships the ancestral tablets. In South China she merely hands a cup of tea to her admirer and he after drinking the tea passes the tray back with a sum of money on it wrapped in red paper.

When the concubine is brought into the home, although she has an apartment to herself, she is under the dominion of the first wife. If any man should attempt to make a secondary wife the equal in authority or honor with his first wife, he would be severely punished by the magistrate or by his first wife's family. Should any children be born to the secondary wife, her status is raised, but the children are not considered her own. They remain with her in her apartment but they are spoken of as the first wife's children and in case of the death of the first and secondary wives they worship before the tablet of the first wife instead of before that of their own mother.

Polygamy is one of the great causes of the general debasement of woman in China. It is also fatal to the peace of the home. The men know this when they bring the secondary wives into the home and it is customary for them to sympathize with each other because of the "bitterness which they have to eat" in consequence. There

is usually constant jealousy and continuous strife.

Robert E. Speer interviewed a well known Chinese philanthropist and social reformer, Mr. Yung Tao, on this subject and his answer was as follows: "The most dangerous point of China is this, that most people look only after pleasures. In order to get a pleasure they must secure some money either by squeezing or by gambling. When by chance they get money, their first thought is to marry a concubine. The more money they have won the more concubines they will marry. The Chinese can do business as well as others, but they are so engaged with this system of concubinage that they are always satisfied with a little because they want all the time they can have with their concubines. This concubine system has existed in China for thousands of years, but in the olden times only the higher classes of people could have concubines. Now, however, this thing has spread so widely that it has gone to nearly all classes. The Chinese families of the high class have so many wives, kicking each other, being jealous of each other, holding each other down. The poor husband has to support them. That is why when anything comes to their hand they grasp the money or squeeze it out of others. I have looked into this very minutely and every business that is in the hands of people having many wives is never successful."³¹

31. Quoted in International Review of Missions, Apr. 16, p. 191.

The Christian Church has stood firmly against the system of concubinage. No Christian may sell his daughters to be concubines. No Christian may take a secondary wife. If a man already has more than one wife when he becomes a Christian he must live with only one of them. He is not compelled to take the first one but he^{is} allowed the privilege of choosing which one he will take for his wife, as the first one was not his own choice originally but was selected for him and married to him by his parents. But he is compelled to support his other wives and children just as he did before becoming a Christian.

The example of happy Christian homes is already a power in China. Many progressive non-Christian Chinese and leading business men now are showing an earnest desire to separate from their secondary wives. There are so many of these discarded secondary wives now in China that the Edinburgh Conference Continuation Committee, meeting in Shanghai last year, recommended the establishment of schools by Christian missions for these women where they could be educated and taught to be self supporting.³²

This committee also recommended the formation of a Chinese Women's Alliance "to carry into effect the abolishing of early marriages and the practice of taking secondary wives, and that this alliance should urge the government to incorporate these reforms in the law of the

32. Report of Edin. Continuation Committee, Shanghai, p. 393.

Republic." In view of the great victories secured in the abolition of the opium and foot binding evils does it not seem possible that such an alliance might, by means of public lectures, the dissemination of literature, and the power of personal example and personal touch in due time bring about these so much needed reforms?

Sex Immorality.

There are no statistics showing the prevalence of sex immorality in China. There can be no doubt that it is exceedingly prevalent. Shanghai is rotten,³³ and from all reports many other Chinese cities are just as bad.

Mission workers have been able to do little in combating this heinous social evil, other than to teach their church members to live pure lives, and to establish refuges for fallen women. Many of these fallen women have been sold into lives of shame by their parents in times of financial distress. Some have been kidnapped when children. The Door of Hope in Shanghai was established as a refuge to which any such woman could go. Notices are posted in different parts of the city to the effect that refuge will be offered to any fallen woman at this institution. There is an industrial department in connection with this institution and the women are taught to be self supporting. There are four other such

33. It is estimated that there are 20,000 Chinese prostitutes in Shanghai. Brown, The Missionary, p. 116.

refuges under mission auspices in China, but these are far too few to meet the need. Chinese authorities have proved ready to help these refuges and some Chinese have even started similar homes in Peking and Tientsin.

Sex immorality in China is a social evil of great magnitude with which the future church will have to cope. It is condemned in the teachings of the Founder of Christianity and is destructive of the sacred life of the home, and must be fought by the united church.

Divorce.

There are seven reasons for which a man may divorce his first wife in China. These are: (1) Unfilial conduct toward his parents, (2) Not giving birth to a son, (3) Adultery, (4) Jealousy, (5) Leprosy or other virulent disease, (6) Talkativeness, (7) Thieving.³⁴ But these causes are not considered sufficient in three cases: (1) If she has no family to return to, (2) If she has passed through three years mourning for his parents, (3) If they have risen from poverty to affluence together since they were married. There are no grounds for a woman's obtaining a divorce from her husband, but she and her husband can obtain^{one} by mutual consent.

There is really very little divorcing of first wives in China. The population presses so closely on

34. Headland, *Home Life in China*, p. 119.
Doolittle, *Social Life of the Chinese*, p. 70.

the margin of subsistence that the woman's family would probably have no way to support her if she was returned to them.³⁵ The husband knows his wife's family would cause him no end of trouble. So many unpleasant things are likely to occur, that it is easier for him to obtain a secondary wife who is more to his liking and avoid the company of his first wife as much as possible. This secondary wife may be discarded at pleasure.

Within the church the sacredness and the permanence of the marriage tie are taught by the missionaries and by the native leaders. They allow divorce for only one cause. It is greatly to be hoped that China will be able to steer clear of the great divorce problems of the United States.

Slavery.

While there is very little slavery in China outside of the homes, it exists to an appalling degree within the homes.³⁶ The slaves are almost always girls--very rarely boys. Each daughter of a well-to-do family is given one slave girl or more if the family will allow. This slave is her playmate in youth, her maid servant at her wedding, and accompanies her to her new home. If she is pretty she probably becomes one of the concubines of her mistress's husband.

35. Capen, Sociological Progress in Mission Lands, p. 110.

36. Kahn, Ind. 53: 1605-8, J1. '11.

The reason for this slavery is obvious. The Chinese woman with her "golden lily" feet has been unable to take care of herself and her home. The slave girl waits upon her and even carries her about on her back if the mistress so desires.

Parents may sell their daughters to be slaves. They receive for them from ten to two hundred dollars each.³⁷ Extreme poverty sometimes drives them to do this, especially in times of famine. Sometimes they sell them for as low as fifteen cents each in famine times. Sometimes little girls are kidnapped to be sold as slaves. At other times they are given away by their owners.

The treatment of the slave depends upon the character and disposition of the owner. A great many slaves are cruelly beaten and mistreated and afterwards frequently are thrown out into the yard to die.³⁸ The slave has practically no legal protection. The penalty for the murder of a slave cannot be more than one hundred and seventy blows, while that for killing a horse or an ox belonging to another is one hundred blows.³⁹

The missionary's teaching of the brotherhood and spiritual equality of man inspires a spirit of freedom. Church members are taught the wrongs of slavery and are encouraged to free their slaves. We hear however, that even among Christians there is still some slavery, although the condition of these slaves is considerably

37. Doolittle, Social Life of the Chinese, p. 498.

38. Dr. Kahn, Ind. 53:1605-8, J1. '11.

39. Douglas, Society in China, p. 349.

ameliorated. Teaching in regard to slavery is not sufficiently strong and specific.

An imperial rescript in 1910 forbade slavery in China, prohibiting under any pretext the purchase and sale of human beings.⁴⁰ This edict is however, not enforced generally. The city of Canton has forbidden slavery and offers shelter and education to any except the blind who appeal for help. The blind are given over to the missionaries in that city to be cared for and educated in their institution for the care of the blind.

In two respects the methods of missions in regard to slavery might be bettered. (1) The evils of slavery should be exposed, and more determined efforts should be made to create public sentiment against slavery. (2) Refuges should be provided where the freed slaves could receive education and be taught to become self supporting, altruistic members of society.

Infanticide.

The practice of infanticide has in the past varied in different localities. In Peking there was practically none. Fukien was the province where there was most infanticide.⁴¹ There was more in central and south China than in the north and west.⁴² No accurate statistics are obtainable, but it has been estimated that

40. Outlook, 95;285.

41. Douglas, Society in China, p. 354.

42. Dennis, Christian Miss. and Soc. Prog., Vol. I, p. 129.

in Fukien an average of forty percent of the girl babies were thus murdered.⁴³ In 1877 Rev. C. Hartwell estimated that at Foochow "from thirty to seventy per cent of the female infants have been destroyed."⁴² For the vicinity of Amoy the estimates varied from ten to eighty per cent of the girl babies.⁴³

Boy babies were very seldom disposed of because they in time would be of financial assistance to the family and because they were so essential in the system of ancestor worship. But girl babies were unwarranted because already there were too many mouths to feed. The unpleasant duty of binding her feet added to her undesirability.⁴⁴ Girls had to be cared for until time for them to be married and then a dowry had to be provided for them. After the wedding day the bride went to the home of her husband and became a part of his family, only returning at rare intervals to visit her parents and never giving them anything in return for the money they had expended on her support. The girl was very expensive and burdensome to the family.

So frequently she was killed at birth, either drowned, or exposed, or burned alive.⁴⁵ She was drowned in a bucket of water provided for the purpose in the event of the new born baby's being a girl, or she was thrown into a pond devoted to that use such as the one

43. Capen, Soc. Prog. in Miss. Lands, p. 152.

44. Dennis, Vol. 1, p. 213,; Ross, The Changing Chinese, p. 178.

45. Doollittle, Social Life of the Chinese, p. 495.

in Amoy which was furnished with a special sign: "Babies may be drowned here."⁴⁶ Or she was exposed on some lonely island or rock,⁴⁷ or thrown into a baby tower built for the purpose outside the city. But burying alive was considered the best method as in such case the next child would more probably be a son.⁴⁵

The missionaries and Chinese Christians early began to point out the cruelty and heartlessness of this practice. Pamphlets setting forth the inhumanity of the custom were distributed. These had much influence in awakening the conscience of the people. Infanticide was of course, forbidden in Christian families and the influence of their example soon began to be felt. In Hankow non-Christian parents who had several daughters, when asked why they kept their daughters, answered, "We see that the Christians are keeping their girls, and we think perhaps we might be able to do the same."⁴⁸

Furthermore the missionaries succeeded in rescuing thousands of the exposed infants and placed them in foundling homes where they were well cared for until they were given out into families⁴⁹ to be adopted or reared as daughters-in-law. Later when public sentiment was developed to such an extent that the government began to

46. Dennis, Vol. 1, p. 130.

47. Douglas, Society in China, p. 355.

48. The Monthly Messenger, June, 1897, p. 160, quoted in Dennis II, p. 278.

49. Dennis, II, p. 278.

legislate against infanticide, municipal authorities established similar foundling homes, which were indeed far from perfect but indicated an advance step. I visited the native foundling home in Soochow and was informed that more than six hundred girl babies were received there during a year. These were "farmed out" to families in Soochow and vicinity.

The Chinese with whom I talked on the subject of infanticide in Soochow declared that at the present time there is no more infanticide in China. Their knowledge of China was however, very limited. It is practiced in secret even around Soochow, as missionaries itinerating in the country districts found the bodies of babies here and there who had evidently been murdered. E. A. Ross in 1911 wrote that some Chinese estimated that from one-twentieth to one-tenth of all girl babies in China are still killed.⁵⁰

Missionaries can use three methods in dealing with this evil: (1) Forbidding it in the Christian constituency, (2) Teaching the Chinese public the inhumanity of the custom, (3) Establishing model receiving stations with a system of "farming out" and adequate instruction in the care of these children. Such an institution as the one in Soochow, if the care given was sanitary and hygienic, would be advisable, as babies cannot be raised in institutions.

50. Ross, The Changing Chinese, p. 193.

Foot Binding.

One of the most widely known social evils of China has been the binding of the feet of the women. The beginnings of this custom are not recorded in history. There was no such custom at the time of Confucius. Some say that it began in the Tsi dynasty, A.D. 501. Others say that it had its origin in the Tang dynasty, A.D. 975.⁵¹ Some of the Chinese say that it was done to make the women stay at home, but others told me that there was at one time a princess born with deformed feet, like a deer's feet, and that her father, the Emperor, ordered all Chinese girls' feet to be bound so as to keep his daughter from embarrassment. Another legend has it that the style spread from a beautiful dancing girl, whose feet were described as "golden lilies," who danced before the Emperor.

Whatever may have been the origin of the custom, the reason for its continuance was matrimonial. The Chinese have long been of the opinion that the goal of a girl's life is to be married and give birth to sons. For centuries Chinese mothers had known that a girl with normal feet could not be well married. No respectable man would want her. With the exception of the Manchu women, the Hakka women,⁵² and in southern China many women of the laboring classes, for a woman not to have bound

51. Dennis, II, p. 355.

52. A nomadic class of people in Kwangtung province.

feet meant that she was a secondary wife, a bond maid, or a prostitute. The custom was almost irresistible because it was so peculiarly entrenched in the social system.

Accordingly when the little daughter was four or five years old long strips of bandage about two inches in width were bound around the foot, in the same manner in which a surgeon wraps a wounded foot, except the four small toes were folded back under against the sole of the foot, and the bandage was drawn very tight, bending the toes down and bowing the foot, finally crushing and breaking the bones of the instep and causing indescribable pain.

The Chinese girls suffer not only in childhood from bound feet. Throughout their lives they must stand and walk with their weight on their crushed and broken feet. They have been schooled not to mention the pain in their feet and their suffering is probably greater than we know.

Their general health suffers as a result of their crippled condition, for of course with bound feet they cannot take much exercise. Women with bound feet cannot properly care for their homes. This is one of the great causes of the unsanitary condition of Chinese homes.

The Manchu rulers regretted this custom.⁵³ Before the influence of Christianity was felt, the Emperor decreed that the custom should be suppressed.⁵⁴ But there

53. Goodrich, *The Coming China*, p. 206.

54. Dennis, Vol. II, p. 353.

was no public opinion to support the decrees and they had no influence whatever. "A quarter of a millennium of Tartar rule had done absolutely nothing toward the elimination of foot binding."⁵⁵

At first Christian missionaries took no positive stand against the foot binding custom.⁵⁶ They knew how deeply entrenched it was in Chinese social life and they thought it wisest not to interfere with it at first. They hoped that the principles they taught would in time have their influence in abolishing a custom so cruel and inhuman.

But in the early seventies their opposition to it began to be more open. As early as 1870 a girls' school is heard of where all girls who were admitted must unbind their feet.⁵⁷ Other girls' schools with this requirement were then heard of in various places.⁵⁸

These schools grew steadily in enrollment until practically all their space was filled, and in some instances waiting lists were kept of other girls willing to comply with this requirement. These schools gained in prestige and their influence became powerful. When the Chinese--official and unofficial--saw the great advantages of the girls with unbound feet over those with

55. Smith, Village Life, p. 261.

56. Capen, Soc. Prog. in Miss. Lands, p. 180.

57. Dennis, Vol. II, p. 353.

58. Dennis, Vol. II, p. 355.

59. M. E. School in Peking; C. I. M. School in Wenchow, 1874; St. Mary's Hall in Shanghai; Presbyterian Boarding School in Shanghai; Hangchow S. Presby, Girls' (Con't p. 34)

bound feet, it first began to occur to them that possibly there might sometime be a change. About this time Viceroy Chang said, "Woman with bound feet are not fit to be the mothers of soldiers."⁶⁰

There began also to spring up here and there anti-foot-binding societies. The first of these of which there is a record is the one in Amoy under the leadership of Rev. John MacGowan. This society began with a membership of over forty in 1874, some Chinese and some foreign. It finally grew to a membership of over 1000 in the nineties.

In the nineties the movement took on new life. The Shanghai Missionary Association in 1893 appointed a committee "to deal with the whole business with full power to act." The chief result of the work of this committee was the organization of the Natural Foot Society. This society was made up of not only missionaries, but also wives of consuls and other prominent foreigners, and had Mrs. Archibald Little, wife of a merchant in Chungking, as president.⁶¹ The movement now spread beyond the missionary circle and began to gain momentum throughout China.

Boarding School; McTyeire School in Shanghai;

Kweiki Girls' School in Kiangai; Canton Female Seminary, 1890, 92 girls, only 5 bound; M. E. School in Nanking; Boarding School of Foreign Christian Miss. Soc. in Nanking; Tungchow Girls' High School, 32 pupils, only 4 bound; London Miss. Soc. School in Peking, 37 pupils, only 1 bound; Bridgman School of American Board at Peking; Kiukiang Amer. Meth. Episcopal School. Dennis, Vol. II, p. 359.

60. Martin, W. A. P., World's Work, 12, p. 7845.

61. Dennis, Vol. II, p. 357.

Anti-foot-binding societies sprang up everywhere. One of the most vigorous of these was at Chungking, the home of Mrs. Little, who has done more toward the removal of this cruel custom probably than any other person. This society in Chungking was made up of members of the four Protestant Missions in the city. The methods of these societies were various. Lady members unbound their feet and promised not to bind the feet of their daughters. Fathers agreed not to engage their sons to girls with bound feet. Mass meetings were held for discussion pro and con; prizes were given for essays on foot binding; much literature was distributed; a memorial was prepared to present to the Emperor asking his intervention; prizes were given for the neatest shoes made to fit normal feet; petitions were presented to the Viceroy; poetry was written on the subject in Foochow and the poor and the blind were paid a small sum for repeating it on the streets; quiet appeals were made to conscience; church members were urged not to bind their daughters' feet; sometimes they were forbidden to; hymns on the subject were composed and sung; posters were made and posted in public places; heart felt prayers were offered by missionaries and native Christians.

In 1899 Dennis closed his account of the anti-foot-binding movement in China in the following manner: "It cannot be said that foot-binding is to any noticeable extent abolished in that vast empire, yet it is manifestly

true that nothing has ever so disturbed its sway over Chinese society as this same quiet missionary crusade. In time, perhaps much sooner than we expect, it will be entirely banished and despised as a relic of ignorance and barbarism. When that day comes there can be no uncertainty as to who began the assault, and to whom the chief honor of the victory belongs."⁶²

The crusade was continued on into the Twentieth century. In 1906 there was another imperial edict against foot-binding, the famous edict of the Empress Dowager. But the situation was not the same as it had been before. Public opinion had been aroused. The conscience of the people had been awakened. The foot-binding custom was doomed.

It is true that at the present time most of the older women still have bound feet, for it does not help much to unbind them after they have been bound for twenty years. The majority of women now have bound feet, but their feet were bound in the last century, not in the present century. The question is not how many women have bound feet now, but how many little girls' feet are being bound at the present time. The percentage of these is small. The victory over the custom is won. In Christian schools the spirit against foot-binding is so strong that girls whose feet are small because they have once been bound buy large shoes and stuff them with cotton to make

them look as large as the feet of other girls. The government has followed the example of the mission schools and has refused to admit girls with bound feet in government schools.⁶³ With the rapid increase of the number of these schools the final blow will be given to this custom. The question is settled in China. It is no longer agitated because the current of public opinion is against it.

Suicide of Women.

Suicide is more common in China than in any other country.⁶⁴ The majority of these suicides have been women.⁶⁵ In the West there are three or four times as many suicides among men as women, but in China there are five or ten times as many among women as men.⁶⁶

This is a sad commentary on the lives of the women of China. While occasionally the suicide is caused by desire for reward or fame on the part of a woman at the death of her husband or the young woman at the death of her fiancé,⁶⁷ but almost always it is because the burden of sorrow becomes too hard to bear and the only recourse is suicide.⁶⁸ Frequently desire for revenge is the motive in suicide,⁷⁰ for the Chinese believe that the spirit of the deceased can avenge itself on the living.

63. King, Educational System of China, p. 91.

64. Ball, Things Chinese, p. 434, Quoted in Dennis, Vol. I, p. 93.

65. Capen, Soc. Prog. in Miss. Lands, p. 158. Dennis, Vol. I, p. 94.

66. Ross, The Changing Chinese, p. 198.

67. Headland, Court Life in China, p. 280. Doolittle, Soc. Life of the Chinese, p. 78.

68. Dennis, Vol. II, p. 150.

So sometimes when a woman has been cruelly mistreated, she commits suicide because she has no other way of self-defense.⁶⁹

When opium was so easily obtainable, it was very convenient for the one who wanted to commit suicide to take an overdose of raw opium. And when the opium crop was in there was an unusually large number of suicides.⁷⁰ The Chinese do not like to mutilate the body in death because of the belief that any mutilation will be carried to the other world.⁷¹ So other favorite methods are by eating matches, broken glass and broken jewelry, or by drowning.

Medical missionaries are very frequently called upon by the relatives of women who have attempted suicide. Sometimes these women are only feigning to attempt suicide in order to excite the pity of their tormentors, but more frequently they have in real earnest resorted to this tragic expedient. Often the physician, if called in time, is able to resuscitate them.

Christian missions teach the sacredness of human life and the sinfulness of self-murder. Christianity also greatly ameliorates the condition of women in China and removes many of the causes for suicide. The Christian Church defends the otherwise defenseless woman and brings to her heretofore empty life education and culture, respect and love. Hence suicide among Christian Chinese women is the very rare exception.

69. Capen, Soc. Prog. in Miss. Lands, p. 158. Ross, The Changing Chinese, p. 198.

70. Dennis, Vol. I, p. 94.

71. Ross, The Changing Chinese, pp. 149, 196.

72. Dennis, Vol. I, p. 94. Capen, Soc. Prog. in Miss. Lands, p. 158.

CHAPTER II.

EDUCATIONAL CONDITIONS

Educational Conditions in the Past.

The school may be a very vital force in bringing about social progress, or it may be a powerful agency in retarding such progress. Nowhere do we see this fact so well illustrated as in the history of education in China in the past century.

Every one is fairly familiar with the old educational system of China. Let us look at it for a few moments from the point of view of its effect on social progress. First of all let us glance at the old examinations around which the system of education was built. Once every three years in every provincial capital a three days examination was held. The few who passed this examination after further study went up to the national capital for another three days examination.¹ The few who passed this examination were eligible for government positions.

The Chinese established this system twelve centuries ago, long before our ancestors had thought of schools or had learned to read and write.² They estab-

1. Out of nine or ten thousand who competed, only 250 or 300 could have the privilege of going to Peking for the examination. Out of this number only 6 could attain the high honor of being admitted a member of the Hanlin Imperial Academy. Reinsch, p. 439.
2. King, Educational System of China, p. 35.

lished it in the belief that the welfare of the state rested upon the education of its rulers. It is interesting to contemplate what might have been the result if they had taken the stand that education was desirable as a means of social progress.

But their system of education was not calculated to inspire progress. Their object in education was to learn what Confucius had written so as to adhere as closely as possible to the examples set in the good old times by the worthy ancients. The Chinese have a saying, "What Confucius teaches is true; what is contrary to his teaching is false; what he does not teach is unnecessary." This was their creed. Not much room was allowed in this system for progress. Confucius said, "The study of strange doctrines is injurious indeed." The man who suggested something new was condemned. The good man was the man who worshipped his ancestors and did as they had done. The man who could commit to memory the ancient classics was the man who was given government office.

Although no provision was made in this system for social progress, there were many precepts calculated to further a sort of static social welfare. There were a number of sayings of Confucius which if applied to existing conditions would have bettered the social life China. But unfortunately there was nothing in their

educational system which encouraged the students to apply their learning to existing conditions. In the examinations no questions relating to present day events were asked. A quotation from the classics was given. The candidates must locate this quotation and must quote literally and extensively from the classics and elucidate the passages according to the standard commentator, Chu Hsi. Their quotations must be exact, their penmanship flawless, and their comments must be those of the greater commentator.³ If any one had attempted an application of the principles taught to existing conditions, his paper would have been thrown out as unorthodox, and he would have lost his chance at a lucrative government position. All impulses toward original thought or practical application of principles were thus discouraged.

In the schools all over the lands the method of study was greatly influenced by this system of examinations. The little boys were taught to commit the classics to memory. No effort at explanation was made. It is perhaps unnecessary to say here that the language (Wen li) in which these classics were written was as unintelligible to these Chinese boys as Latin is to our children. The little boy must catch the sound and the tones from the teacher and commit them to memory. As Dr. Arthur H. Smith said, all the mental furniture he

3. Lewis, The Educational Conquest of the Far East, p. 129.

needed in this work was a "memory like a phonograph." The teachers of the classics all over the Empire ignored this precept of Confucius, "Learning, undigested by thought, is labor lost; thought, unassisted by learning, is perilous."

Thus even the good things in the teachings of Confucius were largely without influence on practical life. Furthermore, the conduct required of the pupil in school has far more influence upon his life and his relation to the society about him than the knowledge he acquires. Although Confucius condemns bribery,⁴ his followers did not hesitate to resort to it as a means of advance. The position of Literary Examiner was a very lucrative one although his salary was meager. The average amount which the examiner was said to make in Kan Chow at each visit, above his expenses, was fifty thousand dollars.⁵ This amount of course, came from bribes and presents which influenced both his ability to see cheating and his judgment as to the respective merits of the examination papers. After one had passed the final examination at Peking, government positions were not open for every one. Only after suitable presents and bribes was the position forthcoming.⁶ Having entered upon his official career thus with soiled hands, and empty purse, it naturally followed that instead of

4. "Gold is tested by fire, man by gold." Lewis, p. 114.

5. Lewis, Educational Conquest of the Far East, p. 113.

6. Leroy-Beaulieu, The Awakening of the East, p. 206.

following the mottoes with which he had crammed his memory, he continued in the course of bribery and dishonest dealing which this school system had encouraged.

The Educational System Reconstructed.

But here and there began to be feelings of dissatisfaction with the existing order. Before the Japanese War, Prince Kung addressed a memorial to the throne advocating the introduction of some mathematical and scientific work into the educational system. Chang Chih Tung in "China's Only Hope" appealed for a change in the educational system in 1898. Other men who had the ear of the Emperor made similar appeals. The German and Russian governments had also been instigating educational reform. Missionaries had been opening schools throughout the Empire in which some of the western branches were taught.

In 1898 the Emperor, Kwang Hsu, astonished the world by heading a most wonderful reform movement in education. He undertook to lift his country out of the hoary past into the vigorous present. The Emperor said: "We agree with the said sub-Chancellor (who had memorialized the throne) and also that a simple knowledge of the classics is not enough to fit men nowadays for important posts in the Imperial Government. What is most important now is for men to have knowledge of the world, and of things going on outside of China. Such

men are required for the Government, and every opportunity should be given such to bring to light their experience and knowledge."⁷ He further said that "We do not lack either men of intellect or brilliant talents, capable of learning and doing anything they please, but their movements have hitherto been hampered by old prejudices."

But the Emperor was slightly ahead of his time, and especially of certain members of his own royal family, and he was not strong enough to carry the scheme through. He was dethroned by the Empress Dowager and other reactionaries and all that he had done in the way of educational reform was uprooted.⁸

Then came the Boxer uprising, after which the Empress Dowager was forced to flee to Hsi-an-fu. One of the many lessons which were brought home to her during that humiliating period was that China's educational system needed to be revised. On her return to Peking she advocated the very reforms which she had suppressed in 1898, but she took pains "to save her face" by making clear that her reforms were of quite a different nature from those previous ones. The Empress Dowager felt that the old system of education was at the bottom of all China's difficulties.⁹ She felt that the classical

7. Lewis, Educational Conquest of the Far East, p. 161.

8. King, Educational System of China, p. 29. Bland and Backhouse, China Under the Empress Dowager, p. 220.

9. Bland and Backhouse, China Under the Empress Dowager, p. 429.

examinations were at fault. They were out of touch with modern life. Instead of these she decreed that essays should be written on subjects such as the following:

In Shantung.

State the advantages of constructing railways in Shantung.

State the important effect of the study of chemistry on agriculture.

In Kiangsu.

As Chinese and Western laws differ and Western people will not submit to Chinese punishments, what ought to be done so that China may be mistress in her own country like other nations?

A system of government schools teaching Western learning was established throughout China, with a university at the capital of each province, and auxiliary prefectural and district colleges and schools. The whole system was to culminate in an Imperial University at Peking."

Later she felt that even this was too small a change, and she decreed in 1905 at the instigation of Yuan Shi-k'ai that the old system of examinations should be abolished altogether and that graduation at one of

10. Richard, Contemp. 83:15.

11. Brown, The Chinese Revolution, p. 75.

King, Educational System of China, p. 30.

new universities should be required instead as a pre-requisite for official employment.

The old Chinese classics were to be taught in these schools along with the new learning, but the method of teaching them was to be changed. Now the text was to be explained.¹² The new learning which was to be taught in these schools consisted in ethics, mathematics, history (both Chinese and foreign), geography, biology, in the primary schools. The middle schools taught foreign languages, English, German, French, Russian and Japanese, history, including Chinese, Asiatic, European and American, geography, mathematics, political science and political economy, physics, chemistry, biology, Chinese classics and literature, drawing and physical drill. Practically the same studies were continued in the provincial colleges, with the addition of oratory, law, military science and military drill, gymnastics and geology and mining.¹³

There was of course, a dearth of teachers for these numerous new schools.¹⁴⁺¹⁵ From the first the government sent students abroad to Europe and America for preparation as teachers. Many Japanese came over as teachers and many Chinese went to Japan to get enough of the new learning to begin teaching in China. China herself lost no time in establishing normal schools. These were

12. King, Educational System of China, p. 52.
13. King, Educational System of China, pp. 62-67.
14. The statistics of the Ministry of Education in 1910 gave 42,444 schools in China exclusive of mission and private schools, The number of students in these schools was 1,274,928. In 1911 there was an increase of 10,206 schools and 351,792 students. 19th Cen. 72:619.
15. Brown, The Chinese Revolution, p. 77.

opened in the provincial capitals and later in other centers. The province of Chihli by 1908 outside of Peking City, had 98 normal schools, having 165 instructors, 3,448 students, 5,608 graduates, and also two normal colleges with 46 instructors, 935 students, and 533 graduates.¹⁶

At the present time these teachers as a body are incompetent. It would be impossible under the circumstances for them to be otherwise. The new learning was too foreign to their previous education. Their opportunities for training in western methods were too meager. Here and there we find unusually good teachers, but these are the exception. Sometimes the positions were given to mere office holders instead of to competent teachers because of political influence. However, the equipment in these government schools is good.¹⁷ The government has furnished the money and they have been able to secure all the equipment that they knew how to get. We hear of a school in the extreme West where the laboratory was full of chemistry supplies from Japan which had been unopened. In equipment,ⁱⁿ government schools excels^{that in} mission schools.

Their discipline is extremely bad. The young students are drunk with their sense of new freedom.¹⁸

16. King, Educational System of China, p. 75.

17. Brown, The Chinese Revolution, p. 77.

18. Smith, 19th Cen. 72:621. Brown, Chinese Rev., p. 77.

Realizing the incompetence of their teachers and no longer required to reverence them as pupils were taught to do in the past, they feel that all authority is in their hands. In one place we hear of their going on a strike because the faculty would not dismiss a certain teacher. In another place we hear of their demanding that the teacher give them easier examination questions or lower the passing grade.¹⁹ Again we hear of pupils demanding that the examination be postponed because they were not prepared. In another place we hear of pupils publicly insulting their teacher because he had given them lower grades than they wanted. In Shangung every government school went on a strike at some time during the two years 1910-11.²⁰

It is a period of reconstruction. We cannot but believe that eventually China will come out successfully. It is no small undertaking to step from the Thirteenth Century into the Twentieth in a decade of two.

Influence of Missions in This Reconstruction.

Missionaries and mission schools have had no small part in this work of reconstruction. "The efficient educational work done in these schools has been a great object lesson and a great factor in hastening the new education in China."²¹

The Chinese government has secured presidents

19. Smith, 19th Cen. 72:621.

20. Smith, 19th Cen. 72:621.

21. King, Educational System., p. 8.

for several of its universities from among the missionaries. Dr. W. A. P. Martin, who had for 25 years been president of the Imperial Peking University when it was inaugurated in 1898 by the Emperor.²² After the Boxer trouble he became president of the University of Hupeh and Hunan.²³ Dr. C. D. Tenney was president of the Tientsin University up to the Boxer outbreak, and is now Superintendent of Education in Chihli Province. As Superintendent of Education he organized middle schools throughout the province as feeders to the University. By the spring of 1904 he had 14 such schools organized with an average of about 50 students in each school. The teachers of these schools were former students of Tientsin University, who entered into the work with much enthusiasm and considerable success.²⁴ Dr. John C. Ferguson, who founded Nanking University (Methodist), was president of the Government Nanyang College in Shanghai until 1902. After the Boxer trouble Yuan Shi-k'ai, Viceroy of the Northern provinces, selected Dr. W. M. Hayes as President of the new Provincial College in Shantung. At the request of Yuan Shi-k'ai, Dr. Hayes organized the school province in Shantung Province. Yuan Shi-k'ai recognized that this was the work of an educator of no mean ability, and he presented a copy of it to the Empress Dowager, who thereupon

22. Lewis, Edu. Com., p. 178.

23. Martin, Awakening of C., p. 287.

24. King, Educational System of China, p. 41.

decreed that this system should be followed in all the provinces and sent copies of it to all the Viceroys.

In the province of Shansi, after more than a hundred missionaries had been massacred during the Boxer uprising, the government asked Dr. Timothy Richard what was the best way of solving the trouble with the foreign powers, and after consulting with various other missionaries in Shansi he proposed that the government should, in lieu of indemnity, pay annually for ten years the sum of 50,000 taels toward the founding of a university for Shansi Province which would by its teachings end the ignorance which had been the principal cause of the massacre. The government placed the administration of the university and its funds in the hands of Dr. Richard. When Dr. Richard came to Tai-yuen-fu in 1902, it was found best to unite with a provincial college already started there. The college already started was to become the Chinese department of the University and the school founded by Dr. Richard was to teach the western branches. This school has a good foreign faculty, is well attended, and has done excellent work.²⁵

Missionaries were also of service to China in the formation of the Indemnity School in Peking, Tsing Hwa College. It is in this school that all the young men are trained who are sent to America by the Chinese Government on the Indemnity Fund. These students come from all

the eighteen provinces and are a splendid body of picked young men.²⁶ There are at the present time more than 700 of these students studying in America. They will be the leading officials in New China. This school has on its faculty fifteen American Christian professors who were selected for the government by Mr. Fletcher Brockman of the Chinese Y. M. C. A.²⁷

But mission work has furnished not only foreign teachers for new Chinese schools but also many able Chinese teachers. The government schools recognize that the best teachers come from the mission schools, and are eager to secure them. The president of the Peking Indemnity School is a Christian, educated in a mission school. Mr. Chang Po-ling, Principal of the School in Tientsin founded by the Imperial Minister of Education, Dr. Yen, as a model school for all China, is an active Christian.²⁸ "Teng Chow College furnished 13 Chinese professors, all Christians, for the Imperial Colleges in Peking, Nanking and Shanghai in 1898. St. John's College provided Nanyang College with three. The Wu Ch'ang Christian High School has given up its choicest instructor to become the headmaster of a government school in Hupeh, and in like manner provincial and local authorities are seeking the services of hundreds of young men trained in.

26. Brown, Chinese Rev., p. 77.

27. Eddy, W. W. 28:411

28. It is interesting to note in this connection that Prof. Robert McElroy, head of the Department of History and Politics at Princeton University, leaves May 20, 1916, to take up his duties as Exchange Professor at Tsing Hwa College.

Christian colleges.²⁹

The majority of the textbooks which these new schools use had been translated and prepared by the mission body. Dr. Timothy Richard said that a quarter of a million dollars worth of text books were sold in Shanghai in 1902.³⁰ Geography and history texts had first been translated. Mathematics and physics soon followed. Zoology, mechanics, hydrostatics, electricity, mineralogy, light and heat, and many others came next.³¹ At the present time the Society for the Diffusion of Useful Knowledge has the task of providing text books.³²

Present Work of Mission Schools.

The work done in the mission schools is superior to the work done ⁱⁿ government schools.³³ Dr. King, Vice President of Peking University (government), speaks of the "excellent educational work done in the mission schools and universities--a work that has up to date been the most efficient of all educational work done in the Empire."³⁴ E. A. Ross, whose travels throughout China gave him the opportunity of observing a large number of schools, said, "At this crisis the dozen-odd mission colleges planted throughout the Empire, mainly by

29. Lewis, Edu. Con., pp. 206-7.

30. Brown, Chinese Revolution, p. 75.

31. Lewis, Edu. Con., p. 196.

32. Martin, Awakening of China, p. 287.

33. Brown, Chinese Revolution, p. 85.

34. King, Edu. Sys., p. 8.

Americans, have the opportunity to render a great and statesmanlike service. In organization, management, staff, curriculum and discipline, the best of them are far superior to the government colleges. In their work they apply a scientific pedagogy of which the Chinese know nothing. They impart western ideals of bodily development, clean living, individuality and efficiency.³⁵

The Chinese recognize the fact that their children have better educational advantages in the mission schools and are willing to pay a comparatively high fee to get their boys into these schools, rather than to send them to the government schools, which are free.³⁶ "H. E. Chang Chih-tung (author of "China's Only Hope") wanted to send his eldest grandson to Boone University in Wuchang, and

35. Ross, Changing Chinese, p. 343.

36. Broomhall, Chinese Emp., 117.

37. This suggests the question of the advisability of compulsory attendance of religious services in mission schools. While it is not properly within the scope of this thesis to discuss this question, perhaps I will be pardoned for referring to it here, since it has been so often discussed in connection with the work of mission schools. It is the custom generally in mission schools in China to make attendance upon religious schools compulsory. Personally I think that it is better not to make it compulsory. Attendance of the Bible Classes in the curriculum may well be compulsory because the mission schools are established by the Church first of all to teach the Bible and until the students study Christianity they do not know whether they want to accept or refuse it. But attendance upon church services should not be compulsory because compulsory religion is the same as no religion, and because those who attend voluntarily do so in a more worshipful spirit and will more probably continue to attend church services after leaving school. In a school of which I was principal in China, we made attendance of church services voluntary and found that there was no decrease of attendance but a better spirit generally in regard to Christian worship.

give a considerable annual contribution on the condition that his grandson should be excused from attending church services.³⁷ This request was refused by the authorities and he sent his grandson to Japan. Later, however, he changed his attitude and sent his nephew to Boone."³⁸

Course of Study in Mission Schools.

The Chinese classics are taught in mission schools. The history and life of China have been so much influenced by these classics that the education of a Chinese young man would be quite incomplete without them. Chinese penmanship and essay writing are of course, also taught. Unfortunately it is difficult to secure Chinese classical scholars who are fitted to teach these subjects according to modern methods. Herein lies perhaps the weakest point in mission schools. The students recognize the comparative incompetence of their teachers of Chinese classics and neglect the study of these subjects. The missions recognize this defect and are trying to instill some pedagogical principles into the classic teachers' heads. But, to use a homely proverb: "It is hard to teach an old dog new tricks." This is especially true if the dog is a fossil.

The Bible is taught in mission schools. Needless to say, little that is denominational enters into this teaching as a rule. There are so many things about the Bible which the Chinese do not discuss the comparatively unimportant denominational differences. The Bible is taught both as a book of religion and as a book of morals

38 National Review (China) Jan. 29. 1916

and has proven to be a most powerful agency in the transformation of the social life of the student body.

English is taught in all mission grammar and high schools in China. There was some objection to this subject in the beginning, but now it is generally conceded to have a rightful place in the curriculum. The Chinese, as a rule, are very eager to learn English because they can obtain better positions if they can speak the English language. Furthermore, the teaching of English is desirable because there are so many good things written in the English language which are not yet translated into Chinese, and a knowledge of English opens up a veritable treasure house to the student. The study of science has proven very beneficial in promoting accuracy and a sense of the value of truth among the students. The Chinese are proverbially inaccurate and untruthful in their statements.

In addition to the above subjects, the subjects which are regularly taught in our grammar and high schools in America are taught in the mission grammar and high schools, with the one exception that Japanese and Chinese history are given more prominence in their curriculum than in ours.

As one can readily see, when one considers the difficulties which the Chinese language presents, one of the chief troubles is the overcrowding of the curriculum. The result is that the pupil has little time for the

preparation of his lesson. No solution of this difficulty has thus far been discovered. Some efforts are being made toward the simplification of the Chinese written language. If that can be done, it will be a great step toward the popularization of education in China.³⁹

Manual Training.

Manual and industrial training are seen in a few of the mission schools. The attitude of the Chinese toward manual labor of any kind makes the introduction of this work into the schools for Chinese doubly imperative. One of the reasons for its introduction into American schools is the changing industrial situation in America which has taken from the home so large a part of the manual work formerly done by the children. How much more necessary is it to have manual training in China where manual work of any kind has not only been out of the hands of the student class, but has been considered as quite beneath their dignity.

Dewey, in "The School and Society," in discussing the introduction of manual training into schools in America, says, "The school itself shall be made a genuine form of active community life, instead of a place set apart to learn lessons." He speaks of the need of common and productive activity, division of labor, selection of

39. National Review (China), Jan. 8, 1916.

leaders and followers, mutual co-operation and emulation. He deplures the lack of the motive and cement of social organization and the want of social spirit in the ordinary school room. It is a school crime to help each other. "The mere absorption of facts and truths is so exclusively individual an affair that it tends very naturally to pass into selfishness." Then he speaks of the change which comes with the introduction of manual training-- the change in the social attitude of the students and the change "from a more or less passive and inert receptivity and restraint to one of buoyant outgoing energy."⁴⁰

An extremely interesting experiment has been tried by the Ping tu Christian institute.⁴¹ Here industrial training was introduced. Practical trades were taught. This department developed into a self-supporting department, and the students were paid 2½ cents per hour for their work. Many poor students who had been previously supported by mission funds, became in this way self-supporting. The students were allowed to have this manual training no more than two hours a day except Saturdays. This departure received the unanimous and enthusiastic support of the Christian Chinese. The school had so many applicants for entrance that in 1913 the entrance requirements were raised one year and only those who seemed in greatest need were allowed to enter. The

40. Dewey, "The School and Society," p. 27.

41. Literary Digest, 48:1050.

effect on the school was marked. The literary work was better than before. There was seen a new respect for manual labor and a new joy in it. A new self respect was felt by the students who had become self supporting. In reference to this last improvement, the principal of the school said, "Henceforth we do not furnish a cash for board to any student."

However, where industrial work has been introduced in the Christian schools, one common mistake is that this industrial work only helps them in self support while they are in school, and does not help them to become an uplifting force in the industrial development of China. The things made in the industrial departments of mission schools are such as pander to the luxurious tastes of foreigners: rugs, mats, curtains, lace, embroidery, drawn thread work, osier basket work, etc. While these trades are of benefit in helping the young people towards self-support, they do not help solve the big industrial problems of China. There should be more scientific agriculture, poultry farming, forestry, and horticulture.

Mission schools would do a great service to Chinese people if they could help them to pass through the period of storm and stress which the change in industrial conditions will surely bring in. Bishop Bashford speaks of the signs of industrial awakening which he sees in all the ten provinces which he visits.⁴² E. A. Ross in

42. Miss. Review 19:352.

1911 wrote of the number of industries that had sprung up within the last 20 years: Forty-six silk filatures, more than a dozen cotton spinning mills, two woolen mills, factories in Shanghai for making glass, cigarettes, yellow bar soap, tooth brushes and roller-process flour, and the great Hanyang iron and steel works.⁴³ In the Outlook we see accounts of the electric lighting installations in Changsha, Hangchow and Foochow, a brick factory in Canton with up-to-date British machinery, capable of turning out 40,000 bricks a day, a cement plant in Tongshan, with a capacity of 500,000 barrels a year, flour mills in Chungking and Yunanfu, a leather factory and tannery in Canton, a match factory in Hangchow, paper mills in Hankow, a large printing establishment and a rice culling mill in Changsha.⁴⁴

That young Chinese statesman, C. T. Wang,⁴⁵ sees the coming change and also the possibility of material help which may be rendered at this period by the mission schools. "There are certain manufactures entering into the acute struggles between well organized labor and equally well organized capital in the West, but I believe I am right when I say that these struggles would have been less acute if not altogether avoided had the spirit of love and brotherhood as taught in the Christian faith permeated both labor and capital. In China industrial

43. Ross, Changing Chinese, p. 118.

44. Outlook, 102:700.

45. The Chinese Recorder, March, 1914. Quoted in Lit. Digest, May 2, 1914.

development has not advanced to that stage when the interests of labor and capital clash. Would it not be a splendid thing if the Church in China could inculcate a new spirit in the development of industry by inaugurating such a policy of industrial education in the mission schools that great captains of labor and leaders of industry would acknowledge the fact that they are but stewards of God's talents on earth?"

Normal Schools.

Some normal schools have been established by missionaries, but too little emphasis is placed on this phase of the work. The recently reconstructed educational system of China calls for nearly a million teachers. The Government has established great normal schools in many cities, some having 1000 teachers in training.⁴⁶ Up to the present time teachers trained in these normal schools have not been the equals of those trained in the Christian schools. Furthermore, these schools have not been able to supply teachers in sufficient numbers to meet the need. Herein lies an unprecedented opportunity for Christian missions in China. A great normal school should be established in each province. This is the need of the hour. A great service would be rendered China if in this formative period good normal schools could be furnished her as models for her own, and well

46. Eddy, W. W. 28:409.

trained mission school teachers could co-operate with the Government trained ones. In supplying to the Government schools their best teachers, Christian Missions could dominate the intellectual life of China with a distinctively Christian influence.⁴⁷

Other Methods of Educating the Public.

Besides the school, several other methods of educating the Chinese people have been found most effective. Books and magazines have had great influence. Newspapers are doing great service. Formerly there was only one newspaper in China. This was published by the Government at Peking. In 1912 there were more than 200 Chinese newspapers.⁴⁸ The reasons for this change are various. Christian missions had a share in bringing it about. Y. J. Allen gave a life time to this cause. In every center there was a paper printed by the mission workers. These papers created a desire for information in regard to public events.

Another means of education is the public lecture. The Y.F.C.A. has used this method more than any other organization. Prof. Robertson, of the Y.M.C.A., gives all of his time to the giving of illustrated popular lectures on scientific subjects such as the gyroscope, wireless telegraphy, the aeroplane, etc. The public lecture was a mighty force in the anti-opium and the anti-foot-binding crusades.

47. Miss. Rev. of the World, 22:682.

48. Brown, The Chinese Revolution, p. 74.

EDUCATION OF WOMAN

With some few exceptions, the Chinese have held since time immemorial that the education of their daughters was an altogether unprofitable and impossible undertaking. Consequently illiteracy among women has been almost universal. The late Empress Dowager and the mother of Yuan Shi-kai have been brilliant exceptions to this rule.⁴⁹ There are other such exceptions recorded in history and exalted in poetry, but they are more rare than are presidents' wives in the United States history.

The Chinese have really believed that women had no minds and were therefore incapable of learning to read. The masses still are of this opinion. While in China I knew a number of women of the poorer classes who had been so often told that they had no minds that they themselves had come to be convinced of the truth of that statement. Furthermore the Chinese father had no inclination to go to the expense of educating a girl who was at an early age to be lost into her husband's family.

Accordingly when Christian missionaries first essayed to open schools for girls, they met with little encouragement from the Chinese, to state the situation mildly. In addition to the above objections all sorts of superstitions had to be dealt with, one of the most

49. Bone, Ind. 75:667.

prevalent being that the missionary wanted to take out the eyes of the Chinese girls to make medicine out of them. The little girls had to be paid to come to school, sometimes by furnishing them food and clothing, and sometimes by actually giving them the small sum of ten cash a day.

The first of these schools for girls in China was opened by Miss Aldersey in Ningpo in 1844.⁵⁰ The next year she had 15 pupils, and by 1852 she had 40. Other missionaries soon followed her example, and a number of schools for girls were established in different centers throughout China in spite of great opposition on the part of Chinese.

The class of students who first came were poor. Only poor parents would allow their girls to come, and these sent them because of the slight financial aid they received.⁵¹ Foundlings were secured for pupils in some schools.

When about 1970 education for girls began to gain in popularity and the numbers in attendance at the Christian schools increased, missionaries began to feel that possibly they might withdraw the financial inducement, a necessary evil which they had always regretted. In the Presbyterian school in Ningpo, clothing was no longer furnished. In the Baptist school in the same city, parents were required to pay something toward the support of their daughters. Industrial departments were added

50. Burton, Education of Woman in China, p. 35.

51. Burton, Education of Woman in China, p. 49.

in other schools to encourage self support. ⁵²⁻⁵²

By this time it had begun to dawn on a few of the Chinese parents that their daughters were capable of receiving an education. They also found that the educated daughters were even more dutiful in the home, and that they could be married off quite as advantageously as their uneducated sisters.

Then the higher classes began to feel the need of education for their daughters. Dr. Young J. Allen, the venerable statesmanlike missionary of Shanghai, felt that the time was ripe for the establishment of a school for the upper class Chinese girls. So, McTyeire School, of Shanghai, had its origin. A few other schools of like character were established elsewhere.

By this time many young men were being educated according to Western methods abroad or in the mission schools in China. These young men knew the advantages of education for young women, and demanded that their parents engage them to educated young women. Those who had already been engaged demanded that the girls to whom they found themselves engaged be sent to one of the mission schools for education. Sometimes the young men's family bore the expenses for the young woman's education. This demand for educated wives was the sure token of popularity for schools for girls.

After half a century of missionary effort towards

the cause of woman's education, in 1897 the first purely native effort was made by a society of officials and merchants in Shanghai, who opened a girls' school in that city with 16 pupils.⁵⁴ The matron and one of the two teachers of this school were Christians.⁵⁵ This school was closed in less than two years by the Empress Dowager, but other schools of a similar nature were opened by Chinese in the treaty ports.

The Empress Dowager learned many lessons through her humiliating experiences following the Boxer uprising in 1900. She came back to the throne a new woman, determined that her ancient country should march to Twentieth Century time. Among other reforms she advocated the education of China's women. In 1906, she sent a commission abroad to investigate and make regulations for the establishment of girls' primary and normal schools. Schools for girls, both Government and private, sprang up rapidly. It was impossible to provide enough competent teachers. Then normal schools sprang up in China with the avowed purpose of training teachers quickly. But such haste produced incompetent teachers.

Mission schools now have wonderful opportunity for training teachers for these numerous Government and private schools which have been recently established. If the Christian schools can furnish Christian teachers for these government and private schools, they will have

53. Young men being educated in America sometimes write back asking that expression or music be added to the young woman's accomplishments. Musical missionaries sometimes have had hard work trying to create musical talent in certain fastidious young men's future wives, where no talent existed originally.

54. Edin. Rev. 216.

55. Burton, p. 107.

a wonderful opportunity for influencing the womanhood of China. Government and private schools recognize the superiority of the mission trained teachers, and are glad to secure them. But all mission schools for girls need more child study in their curriculum. A few kindergarten training schools are doing good work. The standard of these should be constantly raised and the number increased. But it is a fact that the majority of missionaries going out to the field need to know more about how to train teachers. Missionaries who come home on furloughs need to take teacher training courses in up-to-date teachers' colleges while in the home land. Every school for girls in China should give courses in child study and in the theory and practice of teaching, not only for the sake of the young women who will teach school, but also for the sake of every Chinese girl who will become a mother.⁵⁶

Mission Schools for girls have produced wives and mothers far superior to any that China had known. These women have become intelligent help-meets and sympathetic companions for their husbands and faithful

56. Here and there we see beginnings of this study, as in West Soochow in Davidson Girls' School, which has the advantage of being situated on the same compound with a kindergarten training school, the faculty of which co-operates with the faculty of the girls' school. Ginling College, the only college for women in the great Yangtse Valley, which was opened in 1915, has some courses in teacher training and hopes to have a normal department in the near future.

mothers to their children. But more might be accomplished if more emphasis were placed on definite training for home making. Some mission schools have the beginnings of home economics, but they need far more than they have had. We in America are coming to recognize the value of home economics for our girls in the grades and high school. There is far greater need for it in China, where conditions are so unsanitary, where disease lurks in every corner, and where the office of home maker has not received due respect. Mission schools need courses in home economics which are suited to Chinese conditions. Study should be made of Chinese foods and food values, of Chinese homes and their sanitation and decoration, of Chinese textiles and clothing, of the dangers of unsanitary conditions in China, of the means of reducing the high infant mortality in China, etc.

Unfortunately there is something fundamentally wrong in the attitude of some lady missionaries toward the home life. They undervalue the home life as woman's vocation. If a Chinese girl is stupid they say, "This girl is not very bright, let her get married. This one is bright, we want her to teach." They are too short sighted to see that if this rule were followed generally, the second generation of Christians would all be stupid.

Mission workers should seek to elevate the home ideals and practices of not only the girls in the girls' schools but also of the grown women with whom they come in contact. Public lectures and exhibits are beneficial. Classes in things pertaining to better home making might well be taught. Commencement exercises and entertainments given by the girls' schools could very well be utilized for educating the outside women. Formerly these entertainments were necessary as a means of advertisement for girls' schools and woman's education. But this is no longer necessary. Now entertainments might be used as a means of enlightenment to the outsiders. The principles of home economics and child training learned in the school could well be shown in pageant or play or pantomime.

CHAPTER III.

SANITATION AND HYGIENE

The Chinese physicians have in the past had no scientific knowledge of the treatment of disease or the care of the sick. They have been absolutely unable to guide the people into ways of health because of their own profound ignorance. Their remedies have consisted in such things as the skull, teeth and toes of a tiger ground up, dried snake skin, ground to powder, and the like. A headache they think is caused by the entrance into the head, of an evil spirit, and ~~think~~ they must break the skin in order to allow this spirit to escape. Surgery is unheard of, as the use of the knife has been practically forbidden.¹

Because of their ignorance of the dangers of contagion, epidemics of smallpox, diphtheria, typhus, cholera and plague sweep over the land, killing hundreds and thousands of people. Little children, with faces covered with smallpox eruptions, have come to the Sunday School on Sunday afternoons, and have been much offended because we made them go home. One day I was pursued by a whole family of beggars, all of whom apparently had smallpox. It is impossible to keep away from smallpox in China.² The bubonic plague, which in the nineties took

1. Douglas, Society in China, p. 156.

2. One missionary's family in America wrote her to be sure to go to the other side of the street if she saw a case of smallpox. But the streets of Soochow are only 8 feet wide.

millions of lives in India, and has not yet been wholly suppressed, came from China.³ Tuberculosis is very prevalent in China because the people live in dark, damp, unventilated, overcrowded houses, and take no precautions against infection. Leprosy is found, especially in the South. Malaria, dysentery and sprue abound.

The Chinese do not understand the necessity of clean food. The things one sees on the streets are enough to make one never want to think of eating again. Fruit is cut open and placed on a little table, right on the indescribably filthy street. Other food is cooked near by and exposed to the air and the flies, waiting for a buyer. One wonders how so many Chinese have ever managed to survive so long.

The table manners are calculated to spread disease. Every man dips the chop stick which he has been using into the common bowl. If he is polite, he gives his neighbor a generous helping with those same chop sticks. Such diseases as pyorrhoen and syphilis of the mouth spread rapidly under such conditions. After the meal, a towel dipped in warm water is passed around the table in lieu of napkins. As it is used by every one at the table, there is here a new opportunity to get any germs which one has escaped before. Similar towels are passed around on trains, especially in hot weather.

3. Lit. Dig., 45:510.

After being used, they are placed again into the basin of warm water, where germs have a favorable place to multiply before the towels are used again.

Medical missionaries came to China early in the history of Protestant missions. Dr. Peter Parker, coming in 1834, was the first of these.⁴ The need of scientific medicine was so great, and the physician was so valuable a worker in overcoming prejudice and creating a friendly feeling toward Christian missions that with almost every chapel some form of Western medical work was introduced. At the present time there are in China 300 Protestant missionary physicians, 5000 Western-trained Chinese physicians, and 250 mission hospitals, treating more than 2,000,000 patients a year.⁵

These physicians have done an invaluable service to China in relieving and preventing suffering and disease, and in revolutionizing the nation's ideas of the treatment of the sick.⁶ A notable case is the assistance which they rendered in the stamping out of the pneumonic plague in North China in 1912. In accomplishing this the missionary physicians worked together with the Chinese Government and with Chinese physicians trained in modern methods. This plague originated in Siberia where Manchurians went to hunt the marmot. They acquired the

4. Martin, *Awakening of China*, p. 284.

5. Martin, *Awakening of China*, *Review of Reviews*, 224.

6. *Ind.* 55:1849.

disease from this animal and thereupon scattered to their homes, taking with them the deadly disease. The disease made rapid headway in Manchuria. The total number of deaths there was estimated at 65,000. The disease threatened all of the neighboring countries, China, Russia and all of Europe. In Harbin, in an old-fashioned Chinese hospital, there were 1600 plague patients. The only recourse of the Chinese physicians was to acupuncture, which failed absolutely and every one of the 1600 patients died. Thereupon the Chinese physician in charge threw up his hands in despair, saying he could do nothing, and asking for foreign help. The Prince favored the Progressive party, and appointed Dr. Wu Lin-teh to take charge. The missionaries accepted his leadership, and, together with a number of mission and foreign trained Chinese physicians, served heroically under him. Five of these physicians lost their lives in this cause. But the thoroughness and promptness with which this body of physicians acted in disinfecting houses where the plague had been and in burning the bodies of the dead, resulted in the complete stamping out of this terrible plague.

Formerly the medical missionary stood alone. Now he is in very good repute, and has many native helpers of the highest order. The Chinese physicians whom he has trained are recognized as capable and efficient in their profession, not only by their foreign colleagues but by their own Government.⁷ A national Medical

7. The Government is now planning the erection of a great modern hospital, to be a model for the whole country. National Review (China), Feb. 5, '16, p. 96.

Association has been formed, and is publishing as its organ "The National Medical Journal of China." The editor of this journal is the Chinese physician mentioned above who was president of the Manchurian Plague Prevention Conference. This journal "contains highly technical articles and original research and observational work by men equal to the best of their fellows in the West; and it is in both English and Chinese, a fact which to those who are in a position to know what it means, speaks volumes--literally."⁸

In China the woman doctor has stepped into her place almost from the very first. Very frequently it has been impossible for Chinese women to be treated by men doctors, and the need for the woman doctor was apparent from the beginning. Some splendid Chinese women doctors have been trained in China and America under the auspices of Christian missions. Foremost among these are Dr. Mary Stone and Dr. Ida Kahn, of Kiukiang.

Medical missionaries in China are now working in connection with the China Medical Board of the Rockefeller Foundation. This board plans to establish only one or two medical schools in China, although it is well backed financially⁹ in order to give the Chinese people a model showing how this work should be done. Experts are sent from America to these schools, and every medical

9. One of these schools is a union of mission medical schools and the Harvard Medical School in Nanking.
8. National Review (China), Feb. 5, '16, p. 96.

practitioner on foreign pay within a chosen area is supposed to spend three months every year at the central medical school. Besides this medical school work in China, the Rockefeller Foundation offers six fellowships of \$1000.00 gold each, and traveling expenses, to promising Chinese physicians for study abroad. Five nurses' Scholarships for study in America are also offered. Emphasis is laid by this board upon the need of more intensive work of a higher grade.

Education of the general public as to sanitation and hygiene and the precautions necessary to prevent the spread of disease is undertaken by the medical missionaries. Public illustrated lectures are made use of to this end. Mission schools spread useful information. Life in their schools is made as wholesome as possible. Some schools are trying to improve the table manners of the Chinese. Two pairs of chop sticks are provided for each person, one for one's own use and other for use in the common dishes. These extra chop sticks the students have dubbed "health chop sticks." This custom should be adopted in every school.

In Changsha a "Women's Social Service League" was organized in connection with the hospital work there in the autumn of 1913. This league did valuable service in the way of educating the poor in ways of self protection against disease, gave lectures on tuberculosis, gave out circulars on contagious diseases, care of the

teeth, trachoma and other eye diseases, and the care of babies. It also conducted a campaign against infant mortality, secured grounds for public play grounds, and opened milk stations for the free dispensing of pure milk.¹⁰

The large amount of sickness and disease and the high mortality rate have been a great burden to the Chinese people, and have been one of the great hindrances to the development of a higher grade of social life in China. But the reduction of the death rate will no doubt overcrowd China still more than at present. The high birth rate, which is due to ancestor worship and early marriages, will not be so easily reduced as the death rate. Not until it is reduced can the Chinese standard of living be materially raised.

10. Hume, Survey, 34:575-7.

CHAPTER IV.

INDUSTRIAL CONDITIONS

The Poverty-Stricken Condition of China.

China is the land of beggars. It is not known how many beggars there are in China. On one day--a festival day, when there was an unusually large number of beggars on the streets--I counted between 50 and 60 on two blocks of one street. But even on ordinary occasions beggars seem to be everywhere. They gather especially at the gates of temples or pleasure gardens where throngs of people come and go.

There are all kinds of beggars: religious beggars (Buddhist), who are taking a course in self-denial to acquire contempt for things of earth, or are enduring some kind of physical self-torture to excite sympathy for some religious cause; blind beggars, some traveling singly and some in strings, led by a child or some rough fellow; deaf and dumb beggars; beggars with deformities, wounds and sores, some real and some make-believe; surly, coarse beggars, not depending on deformities to excite pity, but upon their overbearing spirit to inspire fear; snake charming beggars, who bring out their snakes to intimidate the reluctant almsgiver; iron ball eating beggars; knife eating beggars; beggars who balance things on their noses; beggars who throw iron projectiles;

beggars with trained dogs or monkeys; beggars of all ages, grandparents, parents and little children.

Beggars are an organized class in Chinese cities. The city of Soochow is divided into districts and has 24 beggar head men. Each head man controls the beggars in his district, assigns to the local beggars the district where each may beg, collects from the stores the beggar immunity tax of from 100 to 1000 cash per month, keeps the stores which have paid this tax free from beggars, collects a similar tax from families celebrating marriages, betrothals, funerals, etc., and protects them also from beggars.¹ The head man receives no salary, but makes all he can get except what he is compelled to give to the traveling beggars who come through the city.²

There are many, many people in China who are barely above the beggar class. The wages received by the laboring classes are so small that the standard of living is decidedly low, and they are often pushed below the poverty line by the force of circumstances. The wages of a coolie are from \$5 to \$6 Mexican a month. Women make exquisite embroidery for from \$3 to \$6 Mexican a month. E. A. Ross, after investigating the wages given in various parts of China, makes the statement that "in any part of the Empire, willing laborers of fair intelligence may be had in any number, at from

1. To each store which pays the tax he gives a printed slip of paper signifying that the tax has been paid. This slip is pasted up on the wall in a conspicuous place.
2. Gee, A Class of Social Outcasts.

eight to fifteen cents a day." On this small sum the laborer supports himself, his wife and his children, of whom there is usually a large number.

As one walks through the streets or along the country paths, one is impressed by the poverty of the Chinese. The tiny shops, the small divisions of food on the stands, peanuts and chestnuts divided into piles of three, oranges divided into sections for sale, the small houses, the garden plots which are the rice fields of the farmers, all bear witness to the extreme poverty of China.

Causes of Poverty.

And yet the poverty of China is not due to lack of industry. As you walk through the country you do not see a single weed in the rice fields. You see men, women and children out working early and late. As you walk through the streets you see through open doors the weaver busily throwing her shuttle, the jade cutter whirling his wheel, the embroiderer plying her needle, the sawyer sawing the big logs, the wood carver carving fine wood, and the spinner spinning her thread.

One of the reasons for the poverty of China is the overcrowding of population. The desire for male progeny to carry on ancestor worship is so great that sons are married at an early age, sometimes concubines are brought into the family, and children are brought into

the world without regard to the amount of rice there is for them to eat after they arrive.

But the resources of China have not been exhausted. A great part of China's resources have not been developed. China has vast mineral wealth lying almost untouched. Baron Von Richthofen, the expert German geologist, states that the coal deposits in Shansi are the most extensive in existence,⁴ covering many thousand of square miles and containing sufficient fuel to supply the world with all the coal it needs for one thousand years. Coal fields abound in Chihli, Shantung, Honan, Hunan, and Yunnan. Much of this coal is a good quality of anthracity. Iron ore is found profusely in Honan, and is also found in several places far removed, which leads one to the conclusion that there is wide distribution of iron deposits. Gold is found in many provinces. Lead, tin, zinc, copper, sulphur, mineral oil and mercury are found in different sections of China.

But the mines are undeveloped and the railroads necessary for transportation of this mineral wealth are not built. The Chinese have been afraid of disturbing the dragon if they dug into the earth. Besides, the Chinese have well grounded suspicion of each other, and so are afraid to invest capital in enterprises controlled by Chinese. They fear that the capital will all disappear before any returns come in.

4. Ferdinand Von Richthofen: China, Ergebnisse eigener Reisen und darauf gegründeter Studien, quoted in Colquhoun, p. 61. Eddy, W.W. 413, and Krausse, p.21.

The custom of "squeezing," or of taking surreptitious commissions on all money that passes through one's hands, runs through all phases of the Chinese business world. The house cook in making purchases for his master takes a certain amount of the money he spends as his commission. He regards it as his right. If you dismiss him you will get another just as bad who will probably divide his commission with his predecessor. But if you go out to buy provisions for yourself, you cannot secure them as cheaply as your cook could even with his commission. So you submit, unless you can make a Christian of your cook. The compradores,⁵ who have played such an important part in business in China, frequently get as much profit as do the heads of the business firms. Everything has to pass through their hands and they take their portion as it passes. So it is all through the business world of China. Every man takes his commission on funds which he invests.

Consequently wealthy Chinese are rather slow about investing their fortunes in large business undertakings such as mines and railroads. They have learned that this is an excellent way of losing all one has. E. A. Ross tells of a company formed to build a certain railway which maintained an idle staff of ten, and engaged station masters and put them on the pay roll, before a rail had been laid.⁶ He tells of another case where

5. From the Portuguese word for Interpreter.

6. Ross, Changing Chinese, p. 125.

tenders for sleepers were called for by one of the Government railways. The order was given to a German firm which bid lowest. When more sleepers were wanted, the purchasing official telegraphed to the German firm, "Your Japanese competitor has come down to your figure, but you may have the contract for a moderate commission." The German firm ignored the offer and did not receive the order. China is full of such experiences as these. She cannot develop her resources because her dishonest people cannot co-operate. Invested money disappears before business is developed.

China has depended for her support upon her agricultural resources rather than upon her mineral wealth. But almost every year we hear of floods which destroy crops, and of the terrible famines which result. In April, 1912, it was estimated that in North Kiangsu alone there were 800,000 people facing death by starvation, and that only about ten percent of this suffering was relieved.⁷ In 1877-79, there was an awful famine and in two years no less than from ten to eleven millions of people died.⁸ Last year there was a flood in the region around Canton which destroyed many lives and much property.

The principal causes of these floods and consequent famines are four: (1) the country has been deforested, and after heavy rains the water immediately

7. 19th Cen., p. 624.

8. Outlook, 98:327.

rushes down to the lowlands; (2) the river beds are full of sediment, and in some places dykes have been built up on both banks to prevent overflow, and the sediment has filled up the river bed until the bottom of the river is above the level of the land; (3) the population is so overcrowded that vast numbers of people live from hand to mouth, and are unable to lay by anything for a rainy day; (4) railroads are undeveloped, and one province may be prosperous without being able to help a neighboring province which is starving.

The effect of this poverty-stricken condition of China upon her social life is evident. The people are so occupied with gathering together enough money to buy their food for the day that they have no time nor energy for the higher forms of social life. They have no time nor energy for education, for reading or for travel, and consequently there is little opportunity for the growth of public spirit, national consciousness or patriotism. In the bitter struggle for existence, there is little chance for the development of the social virtues, mutual helpfulness and unselfish public service. "Every man for himself and his family" is the rule throughout China.

Methods of Missions.

In meeting this situation, the methods of missionaries are of two classes: (1) philanthropic, seeking to relieve the present distress; (2) educational, seeking

to remove the causes of poverty in China.

Philanthropic.

There are a number of charitable institutions owned and managed by the Christian Church in China. The Roman Catholic Church possesses the majority of these institutions, having in all 514 charitable institutions of various kinds. Protestant churches in 1912 had 14 orphanages, 16 leper asylums, 3 homes for untainted children of lepers, 11 institutions for the blind and deaf mutes, 5 rescue homes for fallen women and 2 industrial homes.⁹ Besides these regular institutions, practically every missionary does a certain amount of private charity work.

The non-Christian Chinese themselves have a great many charitable institutions, and have had charitable institutions for centuries. There are two principal motives in charity work among the Chinese. One is the desire to help those in need. The other is the desire to lay up merit for one's self. The Chinese keeps a debit and credit account with Heaven, and believes that if he has committed a crime he can counterbalance it with a proportionately great work of charity, and thus make sure his hope of happiness in the next world.¹⁰ In the city of Soochow there are over fifty charitable organizations. These find expression in soup kitchens, foundling homes,

9. Brown, Chinese Revolution, p. 99.

10. See, Social Outcasts, p. 3.

orphanages, homes for the aged, and relief for widows in their own homes.

Some of these native charitable institutions are fairly good. The best one which I visited was an orphanage just outside the city of Soochow. Both boys and girls were received in this institution. They studied for half a day, and did some kind of manual labor the other half. The boys were taught useful trades calculated to make them self-supporting. Some were making reed chairs, stools, tables, and other furniture. Others were making Chinese scissors. Still others were weaving. The girls were taught to do household work and to sew. At the time I was there, they were busy making some clothes to send to some destitute children in the famine district. This institution was clean and orderly. While it had been opened only three years, and one could not tell just how successful it really would be, it seemed to be a very good type of institution."

I also visited the foundling receiving and central stations in Soochow. At the receiving station there is a drawer opening on the street by the side of the front door. This drawer is locked in the day time, but can be opened from the outside at night. After a baby has been placed in it, the closing of the drawer rings a bell. This awakens the care-taker who comes to care for

11. Already there was one young man who had become "institutionalized," and had come back to the orphanage because he would rather stay there than out in the city.

baby. Of course, the one who brings the baby at night passes on and is never seen. The small sum of five cents is offered to any one who will bring a baby in the day time and will tell the care-taker something of its history. This small sum is given to encourage people to bring unwanted babies and so to lessen the crime of infanticide.

The baby is not kept at this receiving station, but is taken from there to the central station. The central station keeps her (for they receive 600 girls and less than 100 boys during the year) until some home is found where the mother is willing to care for her in return for a small monthly allowance. She is visited at irregular intervals by an inspector who removes the child if he finds it is not receiving proper care. In case of sickness the baby is brought back to the central station, and is treated by one of Dr. Park's internes." This is the only connection this institution has with Christian mission workers.

The system seems to be a very good one, but both the receiving and the central stations were indescribably filthy and unsanitary. No accurate statistics as to the mortality rate were obtainable. But all of the babies who were at the central station at the time of our visit were in a pitiful condition.

Recently the Peking students formed a social service club. This was inspired by the Peking Y. M. C. A.,

11. South Methodist Mission.

but had no official connection therewith. In the same city a charity dinner was given long ago at the Industrial Institution for Indigent Boys. This is an industrial institution and free school which is purely Chinese. Over five hundred homeless boys are cared for here. There are many such Chinese institutions in the country, some young and some ancient.¹²

Thus we see that the Chinese are already attempting to meet the need of some of their poor people. The function of the mission worker is to furnish to the Chinese people institutions and methods which may be models for them to copy. It is his work to demonstrate the value of scientific philanthropy. The Chinese are naturally social minded when they are not pressed too close to the wall by the dire struggle for existence. Therefore they watch with the greatest interest any sociological experiments that are taken up, and are eager to learn scientific methods.

There is one such model institution in Chefoo, a school for the deaf. A Christian Presbyterian elder sent his deaf son to this school. The boy made great progress, and after leaving school, secured a good position with the Commercial Press, Shanghai. The father was so well pleased with his progress that he sent another son, who was not deaf, to the same school, who, on his

12. Natl. Rev. China, Feb. 16, '16.

the people and make it difficult for them to settle back into hard work again. So the missionaries looked about for some form of preventive work.¹⁴ A series of colossal engineering problems were involved in the work of preventing future floods. Two great river systems and some smaller ones have to be brought under control. The Yellow River has come to be known as "China's Sorrow" because of the havoc it has played time and time again. The Yangtse seems sometimes to be as worthy of the name. Recently the River Hwai overflowed and caused famine in Anhwei and Kiangsu. The missionaries knew that this work was too immense to be done by them. Only the Government could effectively deal with problems so stupendous. But the missionaries felt that the most practical way of influencing the Government to undertake this would be by giving those in power a demonstration of the value of such preventive work.

Accordingly in 1912, instead of giving the famine sufferers relief gratis, every able-bodied man was given a job of work which would help to prevent the recurrence of the flood. In May of that year, 110,000 famine sufferers were employed by the relief company, building and repairing dykes, cleaning out drainage canals, etc.¹⁵ Nothing was given outright except to the sick and feeble. The relief given not only relieved the immediate distress

14. Nation, 94:360.

15. Survey 29:900.

but helped to prevent the recurrence of the flood and famine.¹⁶

Deforestation.

Deforestation has been going on in China for several hundreds of years, consequently the mountains in many places have been washed bare to the rocks. The soil has gone down the river and settled in the river beds in the plains, filling up the channels and making overflow easy with moderate rainfall on the bare mountain sides. The country has not had enough timber for its own use, and imported nearly as much in 1911 (£539,730 worth) as was obtained within its borders for purposes of local trade through the customs in 1910, (£641,696).¹⁷

The Chinese have not known the value of replanting where they fell trees, or they have felt that the trees they planted would soon be cut down by some one else. In Japan it is contrary to law to cut down one tree without planting another in its place, and over the Japanese mountains you see a little tree growing near every stump. But the Chinese pull up even the saplings by the roots for fuel. The English have set a good example of afforestation at Weihaiwai, and the Germans at Kiaochow, and a Chinese engineering and mining company at Tongshang, Chihli. But the other Chinese have paid little

16. Nation 94:360.

17. China Year Book, p. 45.

attention to these good examples. A. Little said that "the deforestation of the hills and mountains is so marked and persistent that the demand for fuel and building alone will hardly explain it."¹⁸ Pere David believes it to be due to the dread of wild beasts and the consequent attempts to uproot and destroy their cover.

The University of Nanking a few years ago secured an expert in forestry from the Philippines and began work in this subject.¹⁹ This work received official recognition and encouragement from the Peking Government. This school has acquired nearly a thousand acres on one of the barren mountains just out of Nanking, and is planting on it tens of thousands of trees. There is no estimating the influence of a school of this kind in the cause of afforestation through its students who will be leaders in China.

But more important than any of these methods of missions for bettering the economic and industrial conditions of China is the reformation of the moral character of her citizens. We have spoken of the custom of "Squeezing" and the well grounded suspicion with which the Chinese regard each other, and the resulting lack of development of her resources and her means of transportation. Christian missions are turning out young men who are strictly honest in their business transactions.

18. Little, A., Through the Yangtse Gorges, p. 117.

19. Union Missionary School.

The Chinese understand that to become a Christian one must give up the privilege of "squeezing". Our Chinese cook in Shanghai refused to be a Christian because he said he could not be a cook and be a Christian. To him being a cook meant taking commissions, and being a Christian meant taking no commissions. Christianity and "squeezing" were incompatible, even in the mind of a servant.

Many of these straightforward Christian young men which the Church is developing in China, are entering the business world and bringing new moral fibre into it. Three Christian young men founded the Commercial Press, Ltd., in Shanghai, in 1897.²⁰ This press now employs 1,500 work people, has a sound system of profit-sharing (in 1910 the profits were 25%), has a school for the children of employees, and has healthful surroundings and sanitary conditions. It does some Government printing and some newspaper work,²¹ but their business is principally the printing of text books.^{22 + 23.}

20. Miss. Rev. of the World, Feb., '15, p. 145.

21. 19th Cen., 72:622.

22. Nineteenth Century, 72:622.

23. When I visited this press, just after the Revolution, during which all men who were loyal to the new Government had cut off their queues, some of the employees were busy making their text books strictly up-to-date by cutting the queues off the copper plates which had been made for these books.

CHAPTER V.

OPIUM

Opium has been known all over the world as the curse of China. It is not only an individual but also decidedly a social evil. Chinese society has been literally steeped in opium. This social evil is not indigenuous in China, but has been introduced by foreign trade. The Chinese word for opium, Apien, bears witness to this fact, as it is not a native word, but is only the Chinese pronunciation of the English word opium. Another favorite name for opium in China is "foreign mud." There was a little opium smoking in China before it was brought in by English traders some years previous to 1729. This opium had probably been introduced by the Portuguese traders, but the quantity in use was very small, as there is no mention of it in the records of the early Roman Catholic missionaries.¹

But in the early part of the Eighteenth Century, English traders came up around the coast from India with their cargoes of opium. At first they did not find a ready sale.² So they used various means of cultivating the taste of the Chinese for opium. They recognized that China with its suffering, sorrowing millions, was a field prepared for the introduction of their soothing, deadening narcotic.

1. Brewster, p. 265.

2. Merwin, p. 31.

Then the Chinese Emperor took notice, passing an edict proclaiming the dangers of the use of the drug, and forbidding its sale in China (1729).³ But the English traders kept on smuggling it in. In 1781 the East India Company obtained a monopoly of the opium trade of India.⁴ Large quantities of Indian opium were brought to China. The Chinese Emperor made a more strenuous effort to stop the traffic. He sent a strong man, Lin Tse-hau, as Imperial Commissioner to Canton, with orders to take every measure necessary to stop the sale of opium there.⁵ Commissioner Lin began operations at once. English boats containing 22,299 chests of opium were lying at anchor at Whanpo~~e~~ near Canton.⁶ Commissioner Lin ordered the delivery of this opium. His soldiers approached the British offices, and the Britishers took to their heels, leaving the opium to the mercy of the Chinese. Commissioner Lin promptly dumped the opium (valued at \$9,000,000.00) into the sea,⁷ even as our forefathers did the tea of Boston. Trade relations between England and China had already been strained, and this act of Commissioner Lin brought down upon China the ire of the British nation. The First Opium War (1840-43) resulted. China was unprepared to cope with a modern nation. She was defeated and forced to sign the treaty of Nanking, which opened five ports, Canton, Amoy, Foochow, Ningpo and Shanghai.

3. Ross, p. 139.

4. Frewster, Evolution of New China, p. 24.

5. Ross, Changing Chinese, p. 140..

6. Merwin, Drugging a Nation, p. 40.

7. Brown, New Forces in Old China, p. 149.

The island of Hongking was ceded to Great Britain, and China was forced to pay an indemnity of \$21,000,000.00 for the opium and property destroyed and for the expenses of the war. Opium was not mentioned in this treaty, and of course, such peace could not be permanent. China made other efforts to throw off the poisonous opium viper. The Second Opium War (1857-8) resulted, with defeat for China again, and the treaty of Tientsin was signed, which gave to British subjects the right to trade in opium in China.

It had become a very lucrative trade. Warren Hastings saw in it hope for the fiscal policy of India.⁸ So the British Indian Government took over the opium monopoly.⁹ They recognized the pernicious nature of the drug, and early declared that its production was to be "permitted for the purpose of foreign commerce only."¹⁰ The British Government encouraged their Indian subjects to produce the poppy, loaning them money without interest for use in its cultivation.¹¹ The quantity yearly increased until by the close of the Nineteenth Century it had reached vast dimensions.¹² Nine-tenths of this vast product was shipped to China.¹³ The profit for the Indian Government was over \$20,000,000.00 yearly.¹⁴

8. Merwin, Drugging a Nation, p. 20.

9. Merwin, Drugging a Nation, p. 22.

10. Merwin, Drugging a Nation, p. 25.

11. The total gain to the British Government from 1773 to 1906 has been estimated at \$2,100,000.00. Ross, p. 140.

12. In 1906, 654,928 acres. Merwin, p. 26.

13. Amounting to 51,770 chests, 140 lbx. per chest. Merwin, p. 26.

14. Brewster, Evo. of New China, p. 26.

The Chinese Emperor saw how his people were being debauched and how his country was being drained of its silver. He determined upon another policy, suggested by Sir. Robert Hart, Director of the Chinese Imperial Customs. He decided to permit the growth of the poppy in his own land, so that the home product could compete with the foreign, and they could at least keep the money spent on opium within the Empire. They hoped also, ~~that~~ when the opium used was produced altogether at home, to be able to suppress its production. They first informed England of this proposed policy, hoping that she would have mercy and withdraw her traffic in opium before China resorted to this extreme measure. But England's ears had been deafened by the millions of dollars of revenue.¹⁵

So the Edict of 1890 went forth, permitting the growth of opium in China.¹⁶ Hitherto it had been grown only in secret. Now from east to west and from north to south, the news immediately spread, and in a few years the showy blossoms were openly covering the rich river bottoms all over the Empire. The wholesome agricultural products were crowded out, especially in the provinces of the upper Yangtse, because nothing brought so high a price or was so easily transported as opium.

The use of opium increased greatly. The imported product was not driven out by home competition. A

15. Merwin, p. 47. Ross, p. 140.

16. Moule, New China and Old, p. 93.

higher quality of opium was produced in India, and the shops vied with each other in making palatable combinations of the various brands of opium. No accurate statistics of the number of opium users are obtainable. A conservative estimate is that from one-third to one-half of the entire population of China became addicted to the opium habit. In some provinces, which were known as opium provinces, conditions were worse than in others. Szechuan, Shensi and Shansi were the worst. There was a saying in Shensi that eleven men out of ten were opium smokers.¹⁷ In some cities almost every man, woman and child was a smoker.¹⁸

Let us look for a moment at the effect of the use of the opium. The Cantonese have Ten Cannots regarding the opium smoker. "He cannot (1) give up the habit; (2) enjoy sleep; (3) wait for his turn when sharing his pipe with his friends; (4) rise early; (5) be cured if sick; (6) help relatives in need; (7) enjoy wealth; (8) plan anything; (9) get credit, even when an old customer; (10) walk any distance."¹⁹ The late Dr. Griffith John, for fifty-six years a missionary in China, said: "The opium smoker will lie, cheat and steal without the faintest sense of shame or wrong. In order to satisfy his craving he will sell or let out his wife,

17. Smith, *The Uplift of China*, p. 164.

18. Ross, *Changing Chinese*, p. 141.

19. Merwin, *Drugging a Nation*, p. 17.

starve his children, and steal the clothes off the backs of his parents."²⁰ Opium undermines a man's health, his mind and his morals, and soon exhausts the purse even of the wealthy.

Such was the condition of China. And what were the methods of that great band of missionaries in dealing with this stupendous social evil? At first they began by seeking to redeem the individual. They had come to China for the purpose of evangelizing individuals. So they brought the opium fiend to the missionary physician, who gave him the opium cure.²¹ He went back home, the friends of his family came in, they passed the opium pipe, the fumes began to fill the room. It was more than the former opium fiend could withstand. Just for that once he smoked again, and the old habit was upon him with renewed force. Again he fought the battle, went to the missionary whom he knew was his friend in this struggle, took the opium cure again, came home, and after a little while fell back again into the clutches of the old habit, for he was surrounded on all sides by temptation. Again and again he tried. Again and again he failed.

Then the missionary began to realize the futility of the struggle for the individual opium smoker against such enormous odds. He began to see that he must transform not only the individual but also the society in which

20. Contemp., Rev., 103:783-6.

21. From 90 to 95% of these cures were failures.

he lived. Within the Church a firm stand was taken against opium. No one who smoked opium, sold opium, cultivated the opium poppy, manufactured any of its products, or rented property for any of these uses, was allowed to be a member of the Christian Church. The evils of opium smoking were proclaimed in the pulpit, in the home and on the street.

But the missionaries saw that their efforts could not be limited to their own church. They used the press in England against the Indian opium policy, and aroused public sentiment there and in England. Appeals were made to the British Parliament. Finally, in 1896, Parliament sent a commission to India to examine into the situation. But too much money was involved, and the commission brought back a report favorable to the export of opium. The large quantity of money derived from the opium traffic somehow made them think, or at least say, that opium and its products were really beneficial to the Chinese.

But the battle was not given up by the missionaries and friends of the Chinese. If in India the fiscal policy was at stake, in China the life of a nation was at stake. Anti-opium societies were formed everywhere among the Chinese. Members of such societies pledged themselves to abstain from opium and to help to free others from the control of the drug. These societies constantly grew in numbers and strength. The great national Anti-Opium League of China was organized with Rev. H. C.

DuBose as president, and Rev. J. W. Hayes as secretary.²² This society appointed Dr. Park, of Soochow, to prepare a statement in regard to the effects of opium. He secured the statements of one hundred and three missionary doctors in China, and published these in a book which had much to do with the change in the views of Parliament. The climax in the work of this great Anti-Opium League came when the Anti-Opium Memorial with 1,333 signatures of missionaries, was sent by it to the Empress Dowager, Tsu Hsi, in August, 1906. When there was no response to this memorial, the League sent its president, Dr. DuBose, in person to Peking. How great was the surprise of every one, missionaries included, although they had been praying and working for just this, when there came forth that famous edict of the Empress Dowager, September 20, 1906, in almost the very words of the memorial of the missionaries. It provided that: (1) the governors of the provinces ascertain the exact number of acres under poppy cultivation, and cut down that area one-ninth each year; (2) that all smokers go to the nearest authorities to get certificates, in which they are to write their names, addresses, professions, ages, and the amount of opium smoked each day. All of those under sixty must get cured before they are sixty. No more certificates were to be issued. One-third less was to be sold to

22. Parker, *Old Order Changing in Changeless China*, p. 9.

these each year. (3) All public places for smoking opium were to be closed and no new stores opened. (4) All officials and officers of army and navy, and professors of schools and colleges and universities had to get cured within six months. (5) It was decided to open negotiations with Great Britain, arranging with that power to have less and less opium imported each year, till at the end of nine years no more opium would be imported at all.²³

Many doubted the efficacy of the edict, especially the British traders. Everybody, remembering the inefficiency of the Chinese Government six decades before, and the numerous edicts since, was wondering what would be the outcome. But this was not the China of six decades ago. China's pride had been hurt because she found herself weaker than other nations. Japan had been able to defeat Russia. Why was China so weak? The answer everywhere was, "Opium." And new public spirit had arisen. A patriotism hitherto unknown was felt. The sleeping giant was beginning to stretch his muscles and feel the new life which has been transfused into his veins. Heretofore the slogan had been "Every man for himself." Now the cry was, "We must give up opium for the sake of China." The leavening of the gospel had penetrated more perfectly into that immense mass of humanity. Much of the "salt of the earth" had been

23. Merwin, Drugging a Nation, p. 87.

sprinkled from one end to the other of that decaying empire.

But it was no easy task. The officials and the soldiers who were ordered to eradicate opium were themselves addicted to the habit. But the Government was firm. Every official, except those over sixty years of age, was given six months to stop the habit or be expelled from office. Each one was placed in a cell for a three days test. He was given food and water but no opium. The most determined could not stand this test. Before the three days were up, if he had been an opium smoker, he was on his knees to the attendant begging him for opium.²⁴

An immense amount of Indian opium was being shipped into China.²⁵ Another appeal was made to England by the Chinese Government to stop the importation. Again there was no response. But the English public had been aroused. The Anti-Opium societies had created public sentiment in England against the opium traffic. Numbers of English people protested against the action of the Government. Then the change came (1907), and England, in view of the "manifold and weighty evidence" against opium, agreed also to reduce her importation one-tenth each year until at the end of ten years the traffic would stop, if China proved sincere.²⁶

24. Ross, pp. 161-2.

25. Brewster, p. 104.

26. Ross, p. 170.

Throughout China the fight against opium went on. In different provinces it met with varying fortunes, depending upon the caliber of the officials in charge. But on the whole the progress was faster than those most interested had hoped for. "In March, 1909, Viceroy Tuan Fang reported that 3,000,000 people had given up the opium habit since the issuance of the decrees, that opium smokers had been reduced 65%, and that the cultivation of the poppy and the revenue from opium had been decreased one-half. The Government had sacrificed from 100,000,000 to 150,000,000 taels of revenue."²⁷ When Dr. DuBose, first president and chief instigator of the Anti-Opium League of China, died in 1909, already two-thirds of the opium dens of China had been closed. "This daring and chivalrous soldier of the great ideal lived to see the approach of the consummation of the noblest ministry a white man ever rendered China."

Meanwhile, the Indian opium continued to come in. The Chinese were suppressing its growth in China even more quickly than they had planned. The missionaries could not rest. They continued to agitate the opium question, both in China and in their home lands. The International Reform Bureau, of which Fr. E. W. Thwing, missionary in North China, was Chinese representative, had taken up the opium question as an

27. China Miss. Yr. Bk., 1910, Quoted in Capen, p. 177.

international problem as early as 1904. Now this Bureau asked President Roosevelt to appeal to England to stop the importation of opium into China even sooner than they had agreed. At Mr. Roosevelt's instigation, the International Anti-Opium Commission met in Shanghai in 1909. This commission had not the power to legislate, but only power to investigate and to pass resolutions suggesting ways and means of suppressing the opium traffic. Of this commission Dr. Arthur H. Smith said, "The great opium conference of 1909 in Shanghai focused the sentiment of the world against this deadly drug."²⁸

The Chinese were suppressing the home product more rapidly than the British were decreasing the quantity of imported opium. So another appeal was made to England, and in due time another treaty was signed, in which England agreed to stop the importation of opium into those provinces where the Chinese had stopped its growth, and to stop the entire import before 1917 if China succeeded in her efforts to suppress its cultivation.²⁹

The fight against opium in China gained such headway, that the Chinese began to ask that no more opium be imported anywhere. The two treaty ports, of Shanghai and Canton were still open. The Chinese officials had

28. Contemp. Rev. 103:783-6.

29. In 1911.

become so deeply in earnest that even in these two ports opium was not allowed to enter. Accordingly it began to accumulate in the two harbors. It was coming in at the rate of 2,000 chests per month, and very soon an enormous stock was accumulated. In July, 1913, there were 6,000 chests in these harbors, with an estimated value of \$75,000,000.00. The banks in Shanghai loaned money on this stock to the amount of \$50,000,000.00. These Shanghai bankers and the Indian merchants believed that the zeal of the anti-opium enthusiasts would soon abate, and the opium could soon be imported at enormous profit.

But the Peking Government was firm. The Chinese press was by no means uncertain in its expression of opinion. The large missionary body and the Chinese Christian constituency were faithfully continuing the crusade begun half a century before. The Chinese local officials smiled blandly at the opium merchants, but did not allow the opium to enter. Finally, however, the cause of the merchants won, and the opium was allowed to enter, in return for payment of surtax of \$21,000,000.00.

The grapple with the opium evil is still on in China. There are large quantities of buried opium all over China in sufficient quantity to furnish a moderate supply for years to come. Other opium is being smuggled in along the coast from India, and along the western border from Russia. Besides this opium, there are the 6,000 chests of opium stored in the treaty ports (Shanghai

and Canton.) But in spite of all this, the progress has been steady, as the following statistics testify:

THE QUARTERLY RETURNS FOR DUTY ON OPIUM,
FROM JULY TO SEPTEMBER, 1914 and 1915.

Duty	1914	1915
Chinese Flag	Tls. 7,798	Tls. 639
Foreign Flag	136,790	76,323
Likin		
Chinese Flag	9,618	1,597
Foreign Flag	<u>341,946</u>	<u>190,820</u>
	Tls. 496,153	Tls. 269,381

CHAPTER VI.

POLITICAL CORRUPTION AND OTHER IMMORALITY

"Squeezing" and Bribery in Public Life.

R. R. Douglas has said that "universal dishonesty of mind poisons the sap of the nation, and produces all the cancers and evils which have made China a by-word for deceit and corruption."¹ Corruption, bribery, "squeezing," the taking of surreptitious commissions are expected of all officials in China after they are in office. Their salaries are insufficient to meet their expenses. This fact is known by the authorities who appoint them and it is also known how they will make up the deficit. They do not enter office clean handed because they obtain appointment through bribes and they expect to get all they can out of their offices during the time they have them. Mr. Holcombe, our late Secretary of Legation at Peking, says that the necessary expenses for a Chinese viceroy, not including remuneration for his services, are at least \$50,000.00 a year, while his salary and legitimate allowances amount to \$6,000.00.² The taking of bribes and secret commissions or "squeezes," seem necessary for him if he is to make both ends meet. If he is a reasonably honorable man he will take a sufficient amount to meet his expenses and pay for him for his services and

1. Douglas, Society in China, p. 84.

2. Outlook, 82:789.

will pass the rest on to the proper authorities, but if he is dishonest he will pass on to the higher authorities what he thinks will be required of him and keep all remaining of the amount that he has extorted from the people under him.

It is estimated that the officials steal four-fifths of the taxes in China.³ The office of tax-collector is sold to the highest bidder. For instance, the duty on kerosene and matches in Kwángsi was let out to a syndicate for twelve years by proclamation. The amount of tax money which this syndicate agreed to pay to the government was \$10,000.00 a year. The taxes amounted to twice that sum. A part of the extra \$10,000.00 went back to the mandarins in bribes and presents in return for the contract and the remainder was retained by the syndicate.

The government has a monopoly on the salt industry of China. The importation of foreign salt is forbidden by treaty. The Chinese obtain their salt by evaporation or from the salt wells of Szechuan. The people consume 25,000,000 piculs of salt yearly for which they pay 81,000,000 taels, of which 64,000,000 is for taxes. Of this amount only 13,000,000 taels reach the royal treasury. Of the remainder 26,000,000 taels go to the provincial officials and 25,000,000 to the local administrators. When in 1912 the Chinese government received heavy loans from foreign governments, the foreign

3. Outlook, 82:789.

governments relied upon the salt monopoly for their repayment and designated an Englishman to collect the salt taxes. As a result the imperial returns in 1912 were more than three and one-half times as great as before, amounting to 47,575,486 taels.

The magistrates and other officials well even take part of the fund passing through their hands intended for the relief of famine. One year a tao-tai put away one hundred thousand dollars, "for he had a chance at the famine funds." It is hard to the extent of the corruption of a man who would steal from starving thousands of his fellow countrymen in order to pile up riches for himself.

Bribery.

The bribes which a magistrate receives in the administration of the laws are one of the sources of income upon which he depends. As a rule throughout China the one who can make the largest present to the official is the one who gets the decision in court. If the official is a gentleman he may return the present of the one against whom the decision has been rendered. In 1906 when the Chinese Judge of the Shanghai Mixed Court was thrown out of office it was found that he had accumulated a fortune of \$1,750,000 gold from the bribes he had received.⁴

Christian missionaries cannot interfere with

the government of China. Roman Catholics have gained an ill-favor in China because they have tampered with politics. But the Christian mission can produce Chinese Christian statesmen who may in time remake the government of China. Before the revolution there was little chance for a Christian in the Chinese government, but the revolution brought a marked change. It was estimated that three-fourths of the revolutionists had been influenced in some way by Christianity. At one time sixty members of the new senate were Christians. Dr. Sun Yat-sen, the first provisional president of the republic, General Li Yuan-hung, commander-in-chief of the provisional army and provisional vice-president of the republic, Wang Chong-wei, minister of foreign affairs, Fay Chi-ho, private secretary of Sen Yat-sen, were all professing Christians. In Fukien province the government was vested in eight commissions, the presidents of four of which were Christians. One of these, Nong Nai-siong, the president of Posts and Communications, has been an active Christian for thirty years and has frequently preached in Christian churches. Another, Ding Neng-gueng, the president of Foreign Affairs, is an active Christian and a graduate of a mission school. Wen Shih-tsen, commissioner of Foreign Affairs of Chekiang is a Christian,⁵ as is the governor of Kiangchow in Kan Su.⁶

Another Christian who has had an interesting

5. Miss. Review of the World, Jan. 1915, p. 5.

6. Miss Review of the World, 1912, p. 625.

political career is Mr. C. T. Wong. This young man was educated in America and after graduating from Yale with high honors returned to China as secretary of the Y. M. C. A. At the time of the revolution he went to the front to offer his life for his country. He was a member of Gener Li's staff and acted as minister of foreign affairs in the provisional government. He was a member of the provisional senate under Sun Yat-sen and acted as his personal representative in the handling of some important affairs. Under Yuan Shi-kai he was called to be acting minister of commerce. He was elected vice-president of the new senate in Peking and labored "with high purpose and splendid self denial as a burning patriot for the welfare of China."

Untruthfulness.

It is the universal testimony of those who have dealt with the Chinese that they are untruthful in the extreme. Truth is not one of the social graces of China. Untruthfulness produces no sense of shame in the Chinese breast. The little children are taught that the cleverest child is the one who can tell the biggest lie without getting caught.

In my work in the Embroidery Mission in West Soochow I often had to deal with the shop-keepers--men who sold the materials which our women embroidered.

7. Krausse, China in Decay, p. 26; Capen, Sociological Progress in Mission Lands, p. 169; Smith, Chinese Characteristics, p. 161.

These men had not been touched by Christianity and were apparently absolutely lacking in any sense of the value of truthfulness.

One of these men brought me a bolt of silk to match a sample I had sent him. I could see at a glance that the silk did not match and I did not hesitate to tell him so.

"Yes," he answered, "this is exactly the same piece that sample was taken from. This is the bolt from which I cut that first piece of cloth."

"But this bolt has not the sheen that first piece had and I know it is not the same."

After repeating his first statement several times to no avail he thought he would try another story.

"Well," he said finally, "this isn't the same piece, but it will have the same sheen if you dye it."

When he could not convince me of this story he made another effort, this time, I believe, telling me the truth.

"I'll tell you; we haven't any silk in Soochow like that you want, but if you will buy six bolts, I will order it from another city."

He had told me three contradictory stories in succession and did not seem the least bit ashamed of abandoning any of them if he found it did not suit his purpose. And so it is with all non-Christian Chinese. Chinese society dispenses with the natural advantages of

the reliable written or spoken word.

Christian missionaries teach their converts the advantages of truthfulness and the duty of being truthful. This has some effect upon the Chinese Christians. They are more reliable than the non-Christians. But their old standards have been so deeply engrained that they are far from perfect in this regard. In matters of flattery they are adepts. They are also untruthful in more vital matters. They tell the missionary what they think he would like to believe true. When the missionary discovers later that this is not true and makes inquiries, the Chinese Christian says: "Yes, I knew that was not true, but I knew that was what you wanted to be true," or "I knew that was what you thought to be true."

And yet there is much progress in truthfulness. It does not come so easy to the Christian to be untruthful as to the non-Christian. While there are times when he slips back into his old deceitful way of speaking, there are also times when he is heroic in upholding the truth.

That missionary is fortunate who can see the growth in truthfulness, who can understand something of the depths from which his converts are rising and can sympathize with them in their victories. The missionary needs to understand these things in order that he may not lose hope of ultimate victory and in order that he may be exceedingly and unendingly patient in fostering the growth of the standard of truth among the Chinese.

Gambling.

Gambling has been referred to as the national vice of China. Beggars will stake their last scrap of clothing; fanatics will stake wives and children; men will wager away their finger joints. One of their favorite ways of gambling is over the birds which they carry about with them in cages. One of my first mornings in Shanghai I was awakened by the sound of many birds singing. I was soon informed that these were the birds with which the men gambled and on looking out of the window I saw a number of men each caring for his bird in its cage and hanging it up in the trees where it could look at the green fields of the race course nearby and sing. I very seldom went out on the streets without seeing several men with birds in cages for gambling purposes. The Chinese gamble about everything and all classes, men, women, and children gamble.

It has been alleged that one of the causes of the prevalence of gambling in China is the separation of the sexes and the consequent dullness of social intercourse. The men to make the passing of time a little less tiresome gamble on the streets, in the tea houses, everywhere. The women, shut up in the houses, have found life even more boresome and engage in gambling over cards and dominoes from morning until night.

Accompanying the awakening of conscience of the

opium evil, there also arose some native opposition to the gambling evil as the following quotation from the National Review (Shanghai) testifies: "The general awakening of the country to the seriousness of the opium evil has been fruitful in other directions also. A general awakening of the moral sense seems to have taken place and so, contemporaneous with the opium campaign, there has been an attack on another of the traditional indulgences of the people, namely the gambling evil..... In some provinces, notably in Kwangtung, the authorities have not scrupled to make this national proclivity for games of chance a source of income and for many years licensed gambling houses have contributed no small sums to the provincial revenues. During the last two years the people of Canton, led by the younger officials and the advanced section of the educated class have sought to get rid of the gambling evil and have chosen as their first point of attack the licensed houses. The late viceroy, unable to find a source of revenue to take the place of the threatened gambling licenses, temporized and learned the truth of the proverb that he who hesitates is lost, for eventually he was removed from office largely on account of his attitude on this question."

The Christians have been setting an example to the other Chinese, for they are required to give up gambling. Many Christians were inveterate gamblers before

conversion. In the large testimony meetings following the big tent meetings where hundreds begin to be Christians, one of the most frequently heard testimonies is: "I was a gambler, but I have stopped gambling." The Christians in a certain village in China seemed to a missionary to be making little progress, but one of the prominent church members said, "Sir, you don't know. Formerly, before we heard the truth, gambling was common; now it has been entirely abolished."¹⁰

But there is opportunity for wider service. The non-Christian Chinese are waiting for leadership in the direction of the gambling evil. The Christian communities could furnish this leadership. As is evidenced by the quotation from the National Review (Shanghai) the Chinese who were interested in putting down the opium evil are also interested in suppressing gambling. Waung Ta Ta, an elderly Chinese lady in Soochow, who was one of the leaders in the anti-foot binding crusade, is not trying to create interest in an anti-gambling crusade in that city. If the Christians would unite in anti-gambling crusades, I have little doubt that they would ultimately meet with success. (The Chinese lady just mentioned hoped to get the help of the Christians, but the Christians did not respond.) Such a practical demonstration of what it means to be Christians would be one of the most effective ways of preaching the gospel. As a rule the Christian

10. Capen, Sociological Progress in Mission Lands, 179.

community is too self-centered and does not look out over the community to see what can be done in the way of city improvement.

CONCLUSION

Christianity in China has had a gradual undermining influence upon the great social evils. Not one of these has escaped the leveling touch of the new religion. This effect has been accomplished first of all through the individual. Missionaries, as a rule, have not gone to China with the purpose of transforming Chinese society, but to rescue individuals. From time to time in their efforts to save the individual they have been drawn into the struggle against the social evils. They have succeeded in combating these just because they did not begin with the individual Chinese. No other plan would have been effective. And when missionaries have even more fully realized that every individual should be given along with high ideals the means of putting them into practice and have consciously developed in him a desire and an ability to do social service and to attack definitely the social evils of his environment and to uplift the social life of his country, progress in the development of Chinese society will undoubtedly be more rapid. Missionaries should consciously take up the work into which they have merely drifted heretofore. They should thoroughly investigate the social conditions and social evils of China and strike directly at them. They should aim not only at the regeneration of the Chinese individual, but at the regeneration of Chinese society,

until the customs and institutions of China are such as help rather than hinder the Christian man in the practice of Christian principles.

The growth in the number of Christians in China has been almost unbelievably rapid. Robert Morrison came to China in 1807. Milne, his successor, one of the most hopeful men of his time in regard to Christian missions in China, had faith to believe that in another century there would be as many as one thousand Protestant Christians in China. Instead there were more than 100,000. Within the last eighteen years the number of Christian converts in China has doubled. In 1915 the number of these was 356,209. If the increase in the future is as rapid as in the past, within a century China will be Christian. No one knows how great will be the power of China in that day. Those who live and work with the Chinese feel that their strength and ability is as yet unmeasured. It is estimated that China contains one-fourth of the population of the globe. The Christianization of the social life of that vast population, with its high type of intellectual power, is an undertaking fraught with stupendous possibilities.

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