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# Our Work in China

BY THE BISHOP OF HONAN



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Church of England in Canada.

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## INTRODUCTION

The following outline on "Our Work in China" is intended primarily for use in Summer Schools, and in Mission Study Classes. It is, however, adapted to more general purposes as well as to individual use. It aims to give a brief yet comprehensive statement of the present situation as related to the Anglican Church in all China, and of our work in the Diocese in Honan.

The chapters here given are a part of a larger treatise dealing in fuller detail with the same work. This the Bishop of Honan has promised to have ready in the near future for publication through the Educational Department. In the meantime what is now provided will meet the-immediate pressing need of authentic and up to date information on this important and rapidly developing part of the Church's Mission Field.

W. E. TAYLOR,  
Educational Secretary.

## CHAPTER I. THE ANGLICAN CHURCH IN CHINA

**T**HE Anglican Church in China includes Bishops and Missionaries of the Church of England, the Episcopal Church in the United States, and the Church of England in Canada; and the work and the local churches under their respective jurisdictions are organized in the Chung-Hua Sheng-Kung-Hui, which is the Chinese branch of the Anglican Communion.

It was not until 1844 that work of the Anglican Communion really began in China. In that year the American Church, whose missionaries had been settled in Singapore and Java to learn Chinese as a necessary preliminary to work in China, was able to consecrate the first Bishop, William James Boone, as Bishop for Shanghai.

In this same year the Church Missionary Society sent its first two men to China, and in 1849 one of these, the Rev. George Smith, was consecrated the first British Bishop, though he was the second Bishop of the Anglican Communion in China. His jurisdiction extended over all English clergy throughout the Far East, and the name of his See was taken from the city of Victoria, Hongkong, the island that had been ceded to the British in 1842.

For the next twenty-three years no more Bishops were consecrated, until in 1872, the third Bishopric, that of Mid-China, which is now called Chekiang, was founded. It was cut off from Victoria, and included practically the northern half of China, but it has been divided and sub-divided, until now only the Province of Chekiang is included in the diocese proper, though there is still connected with it a jurisdiction over certain British chaplaincies outside of the Chekiang Province.

In 1880 the Diocese of North China was established, comprising the six Northern Provinces of China, and the Rev. Charles P. Scott was chosen as Bishop. When this new diocese was constituted, the Church Missionary Society withdrew from the North, handing over the work of the Society for the Propagation of the Gospel, which supports the Diocese.

In 1895 came the Diocese of Western China, which the Church owes to the China Inland Mission, for the first Bishop, the Rev. W. W. Cassels, is a missionary of that Society. The Diocese is a very extensive one, and the Church Missionary Society and China Inland Mission both have missions of the Anglican Church at work in the Diocese.

In 1901 the Bishopric of Hankow was founded by the American Church, and includes the Province of Hupeh and part of Hunan.

In 1903 the Province of Shantung, cut off from the North China jurisdiction, was established into a diocese, and a Bishop appointed over it.

In 1906 the Diocese of Fuhkien, formerly under the jurisdiction of the Bishop of Victoria, was established; and in 1909 another Diocese, that of Kuangsi-Hunan, was also taken out of the Diocese of Victoria.

**In 1909 the Canadian Church decided to be responsible for a Missionary Diocese in China, and Honan was separated from North China, and a Canadian Bishop consecrated for that jurisdiction.**

Hitherto all British Bishops in non-British lands had been commissioned by the Archbishop of Canterbury, but this was a departure from precedent, for the Bishop of Honan was consecrated and sent forth by the Church in Canada, and owes allegiance to the Primate of all Canada.

The youngest of the Dioceses in China, formerly called Wuhu, but now renamed Anking, was established in 1910, and is supported by the American Church.

Besides the above eleven Bishoprics, an assistant Bishopric has been appointed in connection with the Diocese of Chekiang, and the first Anglican Chinese Bishop consecrated in the person of Shen Tsai-Sheng. Bishop Shen, or Sing, as he is called in his home dialect, was consecrated in the Church of Our Saviour, Shanghai, on October 2nd, 1918. The American Bishop of Shanghai, as Presiding Bishop of the Church in China, was the responsible consecrating Bishop, and he associated with him as official

consecrators the Bishop in Shantung, to represent the Church of England, and the Bishop in Honan, to represent the Church in Canada, while four other Bishops were present and took part in the service.

For many years the work of the Anglican Communion in China had been carried on with little inter-communication between the different dioceses, except where they were supported from the same source, but in 1912 all dioceses were organized into the Chung-Hua Sheng-Kung-Hui (Church of China). For the previous six years careful preparations had been taking place, until in April of that year there met at Shanghai a fully representative Conference, composed of lay and clerical delegates who had been formally appointed by each Diocese, and before closing this Conference organized itself into the General Synod of the Chung-Hua Sheng-Kung-Hui.

One Canadian, three American and seven English Dioceses were represented, and it is gratifying that our Canadian Diocese of Honan should from the first have been incorporated in this **new national Church**. We use "National" deliberately; because the name "Chung-Hua" for China, which had been accepted in our Provision Conference three years before, afterwards became the official name of the new Republic of China; because our Church in every Province in China now became joined in one organic body in which has been developed a strong national Church consciousness; because our Chinese Christians throughout the country have so spontaneously and heartily thrown themselves into this movement, which spirit has been steadily increasing; and more than all because by many tokens God's Holy Spirit had obviously brought this about, and the growth and development has consequently been a living one, which we believe is permeating the whole nation.

According to the last available statistics there were in this Chinese Church 142 Chinese Clergy, 19,781 communicants, and 23,165 baptized non-communicants, making a total Anglican Christian constituency of 42,946, and making the Anglican Communion sixth in point of numbers of the regular Protestant denominations in China.

### Anglican Bishoprics in China

Diocese	Founded	Supported by	Present Bishop	Date of Consecration
1. SHANGHAI.....	1844.....	American Church.....	F. R. Graves.....	1893
2. VICTORIA.....	1849.....	C.M.S. (in part).....	G. H. Lander.....	1907
3. CHEKIANG.....	1872.....	C.M.S.....	H. J. Molony.....	1908
4. NORTH CHINA.....	1880.....	S.P.G.....	F. L. Norris.....	1914
5. WESTERN CHINA.....	1895.....	C.I.M. and C.M.S.....	W. W. Cassels.....	1895
6. HANKOW.....	1901.....	American Church.....	L. H. Roots.....	1904
7. SHANTUNG.....	1903.....	S.P.G.....	C. D. Iliff.....	1903
8. FUHKIEN.....	1906.....	C.M.S.....	J. Hind.....	1918
9. HONAN.....	1909.....	Canadian Church.....	W. C. White.....	1909
10. KWANGSI and HUNAN.....	1909.....	C.M.S.....	W. Banister.....	1909
11. ANKING.....	1910.....	American Church.....	D. T. Huntington.....	1911
12. CHEKIANG (Assistant).....	1918.....	C.M.S.....	T. S. Shen.....	1918

## CHAPTER II. MISSION WORK IN THE PROVINCE

**I**T is almost certain that as early as the seventh century the **Nestorians** had churches and mission work in Honan, for the Nestorian Tablet in Sianfu (781 A.D.) states that "every city was full of churches," but no trace of such remains in Honan.

The **Franciscans**, in the thirteenth century, may have propagated Christianity in the Province, but so far there is nothing to show this, and after a couple of centuries their work, which centred in Peking, had sunk out of sight.

Shortly after Father Matteo Ricci reached Peking on July 4th, 1601, **Jesuit** missionaries visited the capital of Honan to investigate the condition of the colony of Chinese Jews, and in 1642 they had erected a Church in Kaifeng, though it is not known whether they had work in other parts of the Province. In Kaifeng they continued their work until 1723, when by Imperial edict of the Emperor, Yung-Ching, they were expelled from the Province and Christian missionary work ceased.

In the famine of 1877-78 Bishop Scott, as well as Dr. Timothy Richard, came to Kaifeng with relief for famine sufferers, but had to leave the Province at once, and the relief they proffered was refused.

In 1884 the **China Inland Mission** obtained their first permanent footing in the Province when Mr. Sambrook secured premises in Chowkiakow, and the first converts were baptized there in 1887. Since then the China Inland Mission have opened many stations and developed a very extensive work (that of Kwangchow being particularly flourishing from that centre), and some scores of outstations have been opened, practically all of which are supported by the Christians themselves.

In 1894 the **Canadian Presbyterian Mission** opened their first station in the city of Changtefu in the North of the Province. The Canadian Presbyterian Mission have limited their field to the three prefectures North of the Yellow River,

and there have a very compact and efficient work, with some sixty missionaries, including medical, educational, evangelistic, business and industrial missionaries, and have also a good school for the children of missionaries.

In 1898 the American Norwegian Lutheran Mission commenced work in the Juningfu district; in 1899 the Swedish Mission in China, in association with the China Inland Mission, began work in the West of the Province, beyond Honanfu; in 1902 the Independent Lutheran Mission established themselves at Hsihsien, and the Seventh Day Adventists in the South of the Province; in 1903 the Hague's Synod entered Hsinyi, and in 1904 the American Baptist (South) and the Free Methodist Missions both began work in Chengchow.

The **Canadian Church Mission** actually began work in Kaifeng on March 15th, 1910, when Bishop and Mrs. White arrived there, and the first baptisms took place on Christmas Day of the same year.

Besides the above there are the following Missions working in the Province:

- Norwegian Lutheran China Mission Association, 1904.
- Augustana Synod, 1906.
- Ebenezer Mission, 1907.
- Lutheran Brethren, 1910.
- Young Men's Christian Association, 1914.
- China Mennonite Missionary Society, 1915.
- Lutheran Board of Missions, 1916.
- Grace Evangelical Mission.

Several of the Missions are very small, and limited in the work they are able to do. The Lutheran Missions greatly predominate, though three of these have recently amalgamated into what is called the Lutheran United Mission. This united Mission has the greatest number of missionaries—about one hundred at present. The China Inland Mission, whose work in the Province is altogether on Baptist lines, has about seventy missionaries; and the Canadian Presbyterian Mission, who alone occupy the territory North of the Yellow River, has about sixty missionaries. The missionaries of all the other missions

together would probably number about one hundred and fifty, making an approximate total for the Province of some four hundred missionaries, not including those of the Roman Catholic Church.

An outstation of the Greek Orthodox Church (Russian) exists in Kaifeng, being connected with Peking, but there is no missionary in the Province, and it has no congregaton to speak of.

On the whole there is a spirit of harmony and Christian fellowship between the Missions of the Province, and a desire to observe the principles of mission comity. At one time there was a Federation Council, but this has gradually become extinct, and instead there have developed movements for co-operation, not so much in organization as in the practical carrying out of the different lines of work. Yet this co-operation in positive and aggressive missionary work does not in the slightest infringe upon the denominational freedom and activities of the various Missions, but if anything seems to strengthen and make more effective that Church which is well-organized and firmly established upon the foundation truths of the Christian Faith.

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### CHAPTER III. THE DIOCESE—ITS INCEPTION

**I**N the spring of 1907 what was practically the first representative Conference of the Anglican Communion in China met at Shanghai.

Before the Conference closed the Presiding Bishop himself brought forward a proposition which was seconded by the senior American Bishop, and passed unanimously and enthusiastically by the Conference, requesting the Church of England in Canada "to send out a Bishop and clergy to undertake missionary work in a Province as yet untouched by our Communion."

In the report of that Conference the introduction speaks thus of the resolution: "A Mission from the Canadian Church would be welcomed by us all, both as greatly increasing our working forces, and also as introducing into our midst another independent Church of our Communion,

whose missionaries trained in constitutional self-government, cannot fail to bring great additional help and strength to the whole body in entering upon and perfecting the scheme for the organization of the Chinese Church."

After much deliberation the Executive Committee of the M.S.C.C. gathered together information as to the estimated cost, suitable locality, and required procedure, and this, with a definite proposal to undertake the Mission, was in due course laid before the Board of Management, and the General Synod of October, 1908, and as is known, was enthusiastically and spontaneously accepted.

**This Committed the Church to a new policy with regard to its foreign missions.** Hitherto all our missionaries to the foreign field had worked under Bishops from England, and the work done by them could not properly be credited to the Canadian Church, but was in every case absorbed and included in the statistics credited to the English Missionary Societies. According to the new policy the new Mission would be an entirely independent mission of the Church in Canada, and have no official connection with Canterbury or the English Missionary Societies.

Meanwhile, a Province was decided upon for the new Diocese, and the sanction of the Archbishop of Canterbury of the Bishop in North China, and of the Presiding Bishop of the American Church, was obtained; the British Foreign Office took the necessary action with regard to delimiting the territory for the Diocese; and the fully representative Conference of the Anglican Communion in China, at its meeting in Shanghai, March 28th to April 8th, 1909, finally confirmed the location of the Canadian Mission to Province of Honan, the boundaries of the new Diocese being co-terminous with the boundaries of the civil Province.

By organizing missionary work in this Province we fill up a most important gap in the work of the Anglican Communion in China. North of the Province lies the work of the English S.P.G. Mission; on the East are the S.P.G. Mission in Shantung, and the work of the American Church in the Diocese of Shanghai and Anking; while to the South we are linked to the American Church Mission under the Bishop of Hankow. To the West we adjoin the Province

of Shensi, where is located the Mission field of the Chinese Church, and where before long it is expected there will be a Chinese Diocesan Bishop.

In view of the needs and conditions prevailing in the Province, the General Synod decided that **the main policy of the Mission should be to develop educational work, with a view to evangelistic and pastoral work.** After careful consideration of the existing conditions it was felt that the present opportunity in China was essentially an educational one, and an inspection of the Missions in China which seemed to be reaping the greatest results, both as regards evangelistic work and also in the upbuilding of the Chinese Church and the development of a Chinese Ministry, attested the wisdom of the Missionary Board in adopting an educational policy; while the results in the Mission from following this policy have far exceeded the highest expectations.

The decision having been made, and the preliminaries having been settled, the House of Bishops selected the Rev. William Charles White to be the first Bishop. The consecration took place in St. James' Cathedral, Toronto, on St. Andrew's Day, 1909, six Bishops being associated with Archbishop Matheson in the consecration, and the new Bishop taking his oath of obedience to the Primate of all Canada.

Leaving Canada at once the Bishop and Mrs. White first went to Fuhkien, South China, where they had been labouring under the Church Missionary Society for some twelve years, and then proceeded to Kaifeng, the capital of Honan, which was to be the See city of the Diocese.

The Church in Fuhkien had very kindly released four Chinese catechists to join the Bishop in the new Mission, for so far there were no Christians and no workers of the Anglican Church in Honan.

The first missionaries to join the staff were Miss K. Robbins, Miss A. Sedgwick, and Miss Maude Sedgwick who arrived in Shanghai on March 31st, and proceeded at once to Kuling, where they began the study of the language. Mrs. Jones arrived in August, and Rev. G. E. and Mrs. Simmons in October of the same year; so that the staff at

the end of the first year numbered all told two clergy and six women missionaries, and no further recruits joined the Mission until 1912.

On April 18th of this first year, after long negotiations and great difficulty, and by the help of the Consul-General, the deeds of part of the land required for the Mission were allowed to be made out, and on the 25th they were signed and stamped by the proper authorities. This land was near the South Gate, in a most desirable situation for the schools and residences which have since been erected on it.

During this year the first out-stations were opened. That of Chengchow, which was opened on August 7th, by Wei Fu-Yung; and Kweiteh City, in which work was begun on November 6th by Yao Shao-yen and Hu Wen-tsai. The latter was one of the Kaifeng catechumens, while Wei and Yao were two of the catechists who came from Fuh-kien.

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#### CHAPTER IV. EVANGELISTIC WORK

**T**H**ERE** was never a time in China when the people were so responsive to Gospel preaching as to-day, and also one can say that organization and effort directed to evangelization have never been so carefully planned and executed. The whole missionary body and the whole Christian Church in China seem to be moving strongly into the current of "Evangelism" which is now taking hold of this land. The latest action in this direction is the "China for Christ Movement," which gives promise of such a nation-wide effort to evangelize China such as has never been seen.

Not that evangelistic work has been forgotten or neglected, for it has kept prominent in the work of all the Missions.

It has been the custom to speak of evangelistic missionary work as distinct from educational or medical or other lines of work, though as a matter of fact all the work of the Christian missionary is evangelistic.

The mission hospital has proved itself one of the most powerful evangelistic agencies while schools and colleges have been useful not only in direct evangelistic work, but, in probably what is a more valuable way, because it touches classes unreached by ordinary evangelism, in the indirect influence they have exerted upon the upper classes, and in the nation at large. And after all, for people of non-theistic beliefs, the best way to evangelize is by teaching. Whether in the school, or the preaching hall or on the streets and by the wayside, the best evangelist is the one who understands how to teach, having in view not only the foretelling of his message, but the reception of it by his hearers; and that this latter is more dependent upon the teacher we are sometimes apt to forget.

When we speak of evangelistic work we usually mean the direct work of preaching to the heathen, apart from the other lines of missionary work.

For this there might be Gospel Hall or tent meetings, street preaching by individuals or groups, or the simple talking with individuals by the wayside or wherever opportunity occurs. There are many methods of evangelistic work, but this last method no mission can do without. It was that of Christ Himself as He took the Gospel to the towns and villages,—“Let us go into the next towns, that I may preach there also; for thereto came I forth.” There is no blare of trumpets about this method, and it does not bring the missionary much into the lime-light, but it is eminently Christ-like and simple. Some of the best evangelistic missionaries China has had have been those who would take no vehicles in travelling about the country, but preferred to walk and take their time along the country roads, conversing with their fellow travellers, and at the wayside resting places speaking “a word in season to him that is weary.”

Street preaching with groups of evangelists, either with or without a tent, has its uses, though it fails to give the simple heart to heart talks that the above method provides, and also is usually deficient in what is called the “follow-up” work, which can better be conducted where there are permanent quarters with a staff on the spot.

The following statistics of a special week of evangelistic effort in connection with Trinity Church, Kaifeng, are an instance of what can be done in this way:

Voluntary Workers (divided into four bands for street preaching).....	28
Evening Meetings at the Church, 7; Aggregate Attendance.....	3,600
Lantern Meetings at the Church, 8; Aggregate attendance.....	4,100
Aggregate attendance at five meetings on both Sundays.....	1,740
Hearers at the street preaching.....	800
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Aggregate total hearers.....	10,340
Total Tracts and invitations distributed.....	10,478
Decision Cards signed.....	268

We found that the stereopticon lantern provided a splendid opportunity for evangelistic work, so that after the special week we continued the lantern meetings for ten weeks longer, holding men's meetings on Monday and women's meetings on Thursday nights, with an average attendance of about five hundred. During the special week some of the meetings were so crowded that very little could be done in the way of preaching, and in these cases we could only reach the mind through the eye. We had many Chinese texts and diagrams thrown on the sheet, some of the latter being strikingly effective.

For evangelistic work the main problem lies in getting sufficient men of the proper type, for "how shall they hear without a preacher, and how shall they preach except they be sent?"

It is true we do not want many missionaries for purely evangelistic work, but we do want some; and their work will be mainly to lead and advise and direct the Chinese workers, who must of necessity be the preachers to their own countrymen.

So far we have been dependent for our catechists upon a few of the outstanding converts of the Mission, who have been sent to the Hankow Catechetical School for training. Others of younger age have been sent to Weihwei School for more education, as a foundation for the catechetical work.

But for the main supply of catechists, as well as teachers, we are looking to the Diocesan Middle School which has just been opened in Kweiteh. The thirty boys of this school have been through our own primary schools, and their whole preparation has been with a view to the work of the Church; and this school is opened in Kweiteh, which is our main evangelistic field, that with their educational work they may have a thorough practical testing in evangelistic work, under two of the most competent evangelists we have in the mission.

**The problems of self-extension, self-support, and self-government, are always with a young Church, and we keep these constantly before us in the Honan Diocese.** Apart from the Central Church in the See City, which should be a model for the whole Diocese, we believe the Christians themselves should provide the bulk of the funds necessary for their permanent churches, though a grant-in-aid from the Mission Fund would be allowable. The opening of chapels in new strategic centres throughout the field must of necessity at first be largely at mission expense, but this burden should be placed upon the Christians as soon as they are able to bear it, as well as the responsibility for the support of the Native workers and the general expenses of the churches.

As to the scale of payment of native agents, missions in China differ considerably. The opinion generally held was that as the Chinese Church would in time have to support their native agents, salaries should be kept low so that the Church would be able to provide what was required. The result was that most of the native workers were of inferior training and low social standing, and a further result was that they could only reach the poorer classes, and these would naturally be able to contribute very little to Church work. There were other factors which tended to hold the classes aloof, but these have now gone, and the feeling is growing more general, that by engaging only well-equipped workers, and paying them a suitable wage, the educated and wealthy classes as well as the poor would be reached, and there would be more hope that the native Church would be such as to adequately support itself.

From the inception of the Diocese this policy has been kept in mind, and followed as far as possible, and the results have been good. A good percentage of our Christians are men of literary standing, or hold positions in government employ. More than this, the character of our work has given the Mission a high reputation, so that no man of any position would now feel himself discredited by association with us, which used to be the old feeling with regard to Christianity.

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## CHAPTER V. EDUCATIONAL WORK

**T**HIS statement of Educational work in Honan is, of course, limited to the work of the Canadian Church Mission.

At the formation of this diocese the General Synod of the Church in Canada decided that the Mission should be established: "upon an educational basis with a view to evangelistic and pastoral work." In the practical working out of this formula we have found that it means "**educational work inseparably connected with evangelistic and pastoral work.**" That is, all our educational work must have in view, the evangelization of non-Christians, the edification of Christians, or the preparation of Christians who would be able to do evangelistic or pastoral work. None of our educational work should be purely secular for the purpose of giving an education, and we also recognize that the best method of evangelizing, and of edifying the young Christian Church, is to use the teaching method all the way through.

The Chinese are supposed to be a very literate people, but in reality it is only a certain class of people who have much education, the bulk of the people being illiterate. It is estimated that there are 324 million illiterates as compared with 36 million literates, among the population of China. At the present day, of 99 million children in China of school age, less than five million are in school, and of these only 125 thousand are in Christian schools. For every boy in a Christian school there are 35 in Government or Private Schools and 410 not in school at all. For every girl in a Christian school, there are but three in Government Schools and 900 not in school.

The old education in China was along certain fixed lines which had their foundation entirely in the past, influencing the people very little in their practical lives, and doing nothing at all for their future progress or welfare. A great reformation has taken place in theory, the old system having been discarded entirely, but the new education is still in its infancy, and without the aid of Westerners, and particularly missionaries, the educational system of China would be able to make very little progress.

This need of Western education and the fact that China is looking to the Christian Church for help along this line, has provided an unparalleled opportunity in missionary work. It is because of this that our mission has paid particular attention to this line of work, and also because we feel that an educated Church will, in the days to come, powerfully influence the nation as a whole, while the educational method is the only adequate method, humanly speaking, to teach Christianity to those who are entirely ignorant of it.

In this Mission we have the following lines of educational work:

**1. Subsidized Primary Schools.**—This is a method that was begun in a small way in Fukien, which we adopted in a limited way for this Diocese, when we had no trained teachers of our own to supply the schools that we should like to have established. It consisted in giving a nominal sum of \$20 a year to non-Christian teachers who had already established schools. By agreement they were to teach our Christian books in the schools, the boys were to come to Church at the regular services on Sunday, a Catechist or Pastor was to have access to the schools at any time for the purpose of catechizing the pupils in the Christian books they studied. Of course such a school could only be taken on where it could be conveniently supervised. The results have been excellent.

**2. Lower Primary Schools.**—These are day schools for both boys and girls which we should like to see established throughout the diocese. Owing to lack of qualified teachers the number of these schools at present is very small. These are entirely Church schools, the teachers in charge

being Christians, and the schools are in every case established in connection with a Church centre. These schools are usually much better than the Chinese non-Christian schools, and consequently many boys from non-Christian homes are drawn to them.

**3. Higher Primary Schools.**—These schools are similar to the latter except that they are of higher grade and are only established in the larger centres. We have such in Kaifeng and Kweitch, and others are about to be opened in Yungcheng and Lanfeng.

These Primary Schools together cover a course of eight years, the ages of the pupils approximating 7 years to 15 years.

**4. Middle School.**—We have realized more and more the absolute necessity of a diocesan school system, which should have in view the production of Chinese agents for the work of the diocese. For this purpose we are arranging to open in 1920 a Middle School in Kweitch. This school in grade will be a continuation of the lower schools and will cover a course of four years' work. Only approved Christian boys will be allowed to enter this school, and they will be under obligation to enter the service of the mission if required, and while in the school will be, if necessary, entirely supported by the mission. The cost of upkeep for each boy in his school will probably be about \$3.00 a month. From this school graduates will be sent out on probation, to teach the lower schools. Those desiring to give their lives to teaching will be required to take a special normal course, while those who desire to be catechists or doctors will, after probation, take up their work either in a catechetical school, a hospital or a medical college. This school is our great hope for the native staff of the diocese. We have in sight for the opening of this school, about sixteen boys, and we expect to see the fruits of this work in about three or four years' time.

**5. St. Mary's Hall.**—This is a girls' boarding school established in Kaifeng, to receive girls in residence from all parts of the diocese. The course follows lines similar to the day schools, but with the addition of special subjects, and of course, having an additional character in that it is

residential. One very necessary department of this school is that of normal training which, though not yet established beyond the pupil-teacher stage will, we hope, some day be a strong feature in preparing and supplying qualified women teachers for the Girls' Primary Schools of the Diocese.

**6. St. Andrew's School.**—This school, established in Kaifeng, is also of a special type. Although not primarily established as a training institution for Church workers, it is of strategical importance in the work of our mission. It aims to reach, and is reaching, the sons of officials and gentry who, presumably, will become leaders in the New China that is opening up. Its value to the Church in China must be in increasing ratio as our former students rise to posts of leadership in the nation. This institution has given us a position in the minds of the Chinese, and particularly of the upper classes, which has to a great extent differentiated us from missions in general. Practically all the students pay their way and contribute tuition fees as well; the mission provides equipment and teaching staff. At present over 100 boys are in residence, and we require accommodation for 100 more students, as well as gymnasium and associated equipment, bath house and dressing rooms, residences for families of Chinese masters, and an adequate general equipment. But really the greatest need for this school is not money, or equipment or buildings, but **men**. The foreign staff of this institution is very sadly undermanned, and at least two good Canadian masters are required at once. We hope, ultimately, that this school will be placed on a college and university grade, but until men and money are forthcoming, the endeavour of the mission is to make the present school efficient to matriculation standard only.

**7. Catechetical School.**—We are anxious to have a school for the training of catechists but are unable, at present, to prepare these catechists ourselves until our staff is increased. Temporarily we are sending our men for training to the Catechetical School of the American Church Mission in Hankow. When the time comes for our own school to be established, it should be in connection with the Middle School at Kweiteh, in the centre of the main evangelistic district, where most of these men will ultimately work.

**8. Orphanage School.**—The Door of Hope Orphanage, established in Kaifeng, is not an institution that we should ordinarily have established, but so many children were left on our hands during two seasons of famine that it became a necessity. We do not want to extend this work more than is absolutely necessary, and at present limit the work of this institution as much as we can. We still receive destitute children, but before receiving them we try to make sure that they are really orphans and needy. The boys are in the regular orphanage building. The girls, of whom at present there are but four, are arranged for in St. Mary's Hall, where they take the regular course of girls' school work.

**9. Boy Scouts' Training School.**—The Honan Branch of the Boy Scouts' Association of China, has its headquarters connected with the Mission School of Trinity Church, Kaifeng. The Provincial Commissioner of Education is the President, while Bishop White is Chairman of the Executive Committee and Scout Commissioner for the Province.

As the movement is just developing in Honan, Scoutmasters are scarce, so a Scoutmasters' Training School has been established as an integral part of Trinity School. The students for this are specially selected from Government or Mission School applicants and come into residence at the school, under the personal control of a qualified Scoutmaster from Boone Middle School. They are carefully instructed in Scout work through one term, and if qualified are sent out to begin Boy Scouts work in the schools to which they are appointed. The latter half of 1919 saw the beginning of this work, and seven boys finished the course of this first class.

**10. Phonetic Script School.**—A new script of the Chinese language, immensely more easy to learn and to write, has been approved by the authorities, and is being taken up keenly by the Christian Church. To do our part in the propagation of this Phonetic Script, a school composed mainly of students from the higher schools and colleges in the city, was formed by the Rev. F. Y. Wei, in connection with Trinity Church, Kaifeng, at the end of

1919. Although some 200 students were enrolled, only 60 were taken in hand, in classes which were only held for two hours in the afternoon and evening. Some thirty of these men passed the examinations in the Script, and in January, 1920, the Commissioners of Education came to the Church and gave out the Certificates to the successful students.

**11. Women's Half Day School.**—Very few women of China can read and fewer still can write. It is estimated that only about one in one thousand can read, and perhaps not more than one in ten thousand can write with any degree of facility. Yet many of the women are anxious to learn. For the girls there are now Girls' Schools such as St. Mary's Hall and the Girls' Day Schools; but the older women, who never had these opportunities, and are now tied with family duties, are quite shut out from these privileges.

To help such women attain in a measure their desires, a half-day school was begun as an experiment at the Kaifeng city Church in 1919, under the care of our women missionaries, and though the attendance has been small so far, the results are gratifying.

**12. Women's Station Class and School.**—Another type of women's school of more intensive teaching is that of the Station Class and Women's School combined, held in the building in Kaifeng which was formerly St. Mary's Hall. The Station Class is for married women, non-Christian, who are willing to come into residence for instruction over a course of study lasting at least three months. They contribute a small amount towards their food, but most of the expense is provided by the Woman's Auxiliary of our Church in Canada.

A woman is only allowed to attend one Station Class, but after becoming a Christian she may attend the Women's School.

The Women's School is for married Christian women, and covers a two years' course. It is held in the same building, and the sessions are at the same time as the Station Classes, so that the Christian women may be able to influence the heathen women.

After completing the course of the Women's School, if a woman shows capabilities fitting her for Bible Women's work, she may be allowed to take a third year of study, and then be appointed as a Bible-woman.

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## CHAPTER VI. MEDICAL WORK

**M**EDICAL Missions is an answer to this question. Our Medical work in Honan is not only making life happier from the physical side, but is removing obstacles to the spread of the Gospel, and paving the way for the healing of the soul.

**The Need.**—There is no question as to the need. "In China the so-called native doctors are the merest empirics, and, having no fear of medical colleges or examination tests before their eyes, prey on the folly and ignorance of the people without let or hindrance. With no knowledge of physiology or anatomy, pathological diagnosis is the merest guess work. Such a remedy as amputation is never, under any circumstances, thought of since it is regarded as indicating disrespect to ancestors to mutilate the body. A Chinese doctor, entirely ignorant of the distinction between arteries and veins, will feel the pulse of both wrists with the idea that the beating of the pulse of the left arm indicates the state of the heart, while that of the right represents the health of the lungs and liver. If these signs fail, the tongue will surely yield some mystic augury concerning the nature of the disease. As to remedies, they are composed of many vegetable, mineral and animal substances, some of them of the most absurd irrelevance. A remedy of noted efficacy is the carcase of a tiger. It can be used in a variety of ways, and is supposed to possess marvellous tonic qualities. There is a potent remedial power in dried scorpions, and as a remedy for Asiatic cholera nothing excels a needle thrust into the abdomen."—Christian Missions and Social Progress.

**The Field.**—For the crying medical needs of China the body of qualified practitioners is exceedingly small. There are about four hundred and fifty foreign doctors giving their whole time to the needs of the Chinese, and besides,

some 1,500 Chinese doctors, mostly trained in hospitals and medical missionary colleges in China. That is, there is a maximum of say 2,000 doctors to care for 400 million of people, or one doctor for every 200,000 people. The proportion for Honan is far worse. For the population of 31 million there are only 20 missionary doctors, and certainly not more than that number of skilled Chinese doctors. That is, each foreign doctor in Honan is proportionately responsible for more than a million and a half of population. But in the district our Mission is responsible for medically, that is the prefecture of Kweiteh, the situation is still worse. For the population of seven million at present there is only one lady doctor, and two partially trained Chinese doctors. No other mission has any medical work in this district, and it so far remains the sole responsibility of the Canadian Church.

Our medical work is at present being carried on in connection with the Church work in the centre of Kweiteh city. There, with money provided by the Church of the Messiah, Toronto, a small hospital has been arranged in rather poor and cramped quarters. There are only eight beds for in-patients, but these are always full, and besides, a large out-door dispensary work is carried on. For the year 1919, 3,869 new patients were seen in this dispensary, while the number of return visits was 4,768. And this, despite the fact that no foreign doctor has been attending to this work, but only a Chinese doctor trained in a mission hospital.

The congregation of St. Paul's Church, Toronto, has generously given a large sum of money for the building of a new hospital, and the first buildings for this plant are now being erected and should be opened for work in September, 1920. The site of this hospital is a particularly fine one, outside the north gate of Kweiteh city, by the road leading to the railway station, which is some five miles to the north of the city.

With one small exception, the nearest hospitals are outside a circle having a radius of 80 miles. This means that the hospital will serve more than the prefecture of

Kweitch and people in the adjoining districts of the provinces of Anhui, Kiangsu, and Shantung will find this their nearest medical centre.

According to a density map prepared by the China Continuation Committee, this district of Kweitch is the most densely populated part of the province, and the secretary of the Committee on Survey responsible for that map, has told me that no part of China appears to have a denser population. A rough approximation leads us to believe that the population served by St. Paul's hospital will not be less than that of the whole of Canada, though the area would not be more than that of the diocese of Huron.

The **only** hospital of **any** kind for such a population!

Should it then not be adequate in size, equipment and staff to efficiently perform this great work? It is a tremendous need, an appalling responsibility, but a glorious opportunity,—which will mean much to the work of our Church if we can make full use of it, now that the field is entirely our own.

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Copies of this leaflet, price 10 cents, can be had by applying to the Literature Department, Missionary Society Church of England, 131 Confederation Life Building, Toronto.