

MISSIONS IN FAR EASTERN CULTURAL RELATIONS

By

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Nanking University

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# MISSIONS IN FAR EASTERN CULTURAL RELATIONS

## INTRODUCTION

1. Nature and Importance of Cultural Contacts. The war and its issues bring into new perspective the importance of North American cultural relations with China and with Japan. In developing the possibilities of ultimate cooperation for international order and well-being, they are of critical significance. They concern the attitudes and outlook of large bodies of people, including those of many who direct government, commerce, education and the press. Factors of cultural contact are varied. They include the personal relationships of business, residence and travel, though many of these are casual and unproductive on the cultural level. They include information (and its emotional tone) given in the schools, press, radio and moving pictures of one country concerning the life of another country. In the present case they comprehend the proportionately significant bodies of Chinese and Japanese students who have been coming to North America for education, usually for higher and technical or professional education; with their influence in North America and in the countries to which they return. The numbers and importance of the long stream of Oriental students are so great as to require separate and thorough study. For the present case there are also the important enterprises of the Rockefeller Foundation and of the Harvard-Yenching Institute. None of these factors is ignored or belittled by centering this paper upon one complex body of cultural contacts, relating reciprocally with persistence and intensity a large body of persons in North America with large numbers of Chinese and Japanese: the Christian missionary enterprise.

2. Cultural Movements and Religion. "Cultural relations" is employed as a convenient term for non-political and non-commercial relationships. Religion closely defined is in itself an important element in culture. Religion historically and broadly viewed is also a vehicle of other cultural elements, associated with particular languages, literatures and philosophies, traditions of art and music, social and institutional patterns. In the transmission of Buddhism, of Islam and of Confucianism, the Orient is thoroughly familiar with such cultural transfer centered about a religious and ethical nucleus which supplies the motivation and the tone for the movement of general culture. The spirit, methods and personal contacts of Christian missions are such as to exercise considerable influence in North America as well as in the Far East.

3. Recent Trends in North American Missions. The present study is not a history of missions in the Far East. It is a brief inquiry into trends of the past decade or two, undertaken for the purpose of looking more intelligently at the possibilities for the near future. North America is used as a unit because of the cooperative relationships and reporting of United States and Canadian missionary organizations (Protestant), closely similar in their work and problems. British and European missions have contributed much, by pioneer experience and by direct cooperation, to the enterprises undertaken for North America. It is hoped that separate or more extended studies, made across the Atlantic or in combination with friends there, will cover adequately the British and the continental enterprises.

4. Protestant Societies the Basis of Study. Catholic missions will be referred to, and in part the material of this paper is applicable to them as well as to Protestant missions. But until the past twenty-five years they have been almost exclusively European, and even now the rapidly growing North American elements are still a minor fraction in Catholic missions in China and Japan though relatively more important in Korea and Manchuria. Considering priests and religions of both sexes, Americans numbered (in 1938-39) 651 out of 5,764 Catholic missionaries in China, and 42 out of 838 missionaries in Japan. French Canadian priests alone numbered 45 in the latter country.(1)

5. China the Major Area. All normal relations with Japan have been broken after a period of increasing tension, and even their partial restoration will require time after the war, with adaptation to circumstances difficult to foresee. Moreover, North American mission enterprise in the larger bulk of China has always been more extensive than in Japan; as is the case with the Rockefeller Foundation and with kindred educational undertakings. General statements will therefore apply in the first instance to China, though if possible they will also relate to Japan or will be specifically qualified in order to refer to Japan. Japan is defined as the Japanese Empire of 1937, with indicated references to Korea.

## I. AIMS, ORGANIZATION AND METHODS OF MISSIONS

1. Motive and Objectives. The motivation of missions is basically Christian. It is not American or Canadian or Western in the sense of serving power politics or national prestige. The personnel, the spirit, the tradition and methods of North American Christian missions are characterized by unusual concern for the liberation of individuals and groups, for the separation of church and state, for the ethics of democratic and social idealism. The objectives of missions are threefold: the spreading of Christian faith and fellowship among all peoples; the expression of Christian brotherhood in the opening of opportunities for fuller life and in service to the needy, across national and racial boundaries; the application of Christian ethics in individual, family, community and international life.

2. Organization. Missions are organized for the most part by denominations, both in America and in the Far East; that is, by church bodies such as the Methodists, the Presbyterians and the Episcopalians. In North America there are also sending bodies which are interdenominational or non-denominational in character, like the important China Inland Mission, the YMCA and YWCA, the American Bible Society; and there are many "independent" groups which send out one or several missionaries each.

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(1) Catholic Foreign Missionary Society of America, 1942 directory and lists. Dr. G. Roggedorf, S. J., in Japan Christian Year Book, 1941.

The Foreign Missions Conference of North America is a cooperative association of 102 missionary organizations (and 20 affiliates) of the United States and Canada, including practically all of the significant Protestant bodies concerned save the China Inland Mission (which draws its main support from Britain and the Dominions.) Of the 102 organization, 67 work in China and Japan. In both China and Japan there is considerably more of cooperative and of union effort than in North America. For two decades there have been in China and in Japan National Christian Councils, corresponding roughly to the Federal Council of Churches of Christ in America but relatively more influential in their functions of consultation and of leadership for the general church program within the nation. The Foreign Missions Conference is related both to these National Christian Councils and to comparable bodies in Europe and throughout the world, by the International Missionary Council. Thus there are in being the mechanisms through which are exchanged continually counsel upon problems of common concern, visits of select personnel, funds for special undertakings; literature on the tasks of missions and the church in general; and a body of leaders accustomed to trust each other in conference and in correspondence upon the objectives which they all serve.

Roman Catholic missions are in ultimate authority more highly centralized under the Pope, working through the Society for the Propagation of the Faith in Rome, and through the unified hierarchy of the Church within each national area. But in practice they are wisely flexible, utilizing a high degree of initiative on the part of each of the great orders or missions concerned (such as the Maryknoll Mission, the Jesuits, the Society of the Divine Word, the Franciscan Sisters of Mary,) and permitting much regional variety.

3. The Christian Community: Nationals and Missionaries. The basic method of working toward the recognized objectives is the development of Christian communities and leadership within the various Eastern societies. Missionaries serve as pioneers and founders; now more frequently as co-leaders with nationals, or as their helpers; in some instances already dropping out from services taken over by nationals. Frequently nationals have initiated similar or better services on their own responsibility, after the demonstration has once been made. In the whole process, as viewed from North America, the person of the missionary is a prime vehicle of cultural contact. He is supplemented and multiplied, allowing for natural difference in the cases, by nationals who have been associated with him in China or Japan, and by the many thousands of nationals who have been assisted by missionary and other interests to study or travel in North America.

4. Functional Aspects of Missions. Method functionally considered is compound:

- a) Preaching and religious teaching.
- b) Organization and nurture of churches and Christian service groups.
- c) Training of nationals for service in the Christian enterprise.
- d) General education on all levels, under Christian auspices and usually with some specific Christian elements.
- e) Provision and distribution of the Bible and of Christian literature, with such national and general literature as is both needed and approved by Christians.
- f) Medical and health services, including health education.

- g) Introduction of scientific knowledge or method, and its application to regional needs, e.g., the Catholic observatory and meteorological services at Shanghai; agricultural improvement through the University of Nanking.
- h) Combined and special types of service, such as the YMCA and YWCA, rural development programs, industrial work or industrial training for philanthropic purposes, institutions for orphans or lepers or the blind.
- i) Efforts, whether of social or of individual remedy, against serious evils and handicaps to persons, such as narcotics, alcoholism, concubinage, prostitution.

## II. CHARACTERISTICS OF MISSIONARY SERVICE

### Distinctive Achievements

#### 1. Personal Contacts; Remarkable Distribution by Localities.

Missionaries are in close personal touch with the Christian constituency and with many others in the local community; with children and youth in schools and in church groups; with medical patients; with the staff of the church, and of schools and service institutions. Missionaries are widely distributed among smaller cities and interior points; and many of them make regular or frequent working journeys to several or many other localities. The China Directory of Protestant Missions for 1936 shows 784 cities and towns where missionaries resided, and for Japan the like figure before recent changes was above 120.

2. Women Missionaries and Work with Women. Two-thirds of missionaries are women, counting wives as well as unmarried women. (Several counts in China and Japan show 64% to 69%.) They often specialize in work with women and girls. This is a function of unique and considerable significance for cultural relations and social change.

3. Unusual Quality of Relations with Christian Nationals. At their best, the relationships of missionaries with national Christian leaders and co-workers are marked by depth of common faith and moral outlook, which give them unusual power and stability.

4. Significance of Mission Education. The influence of mission enterprises upon the type and personnel of education has been and is considerable, especially in China. Along with Tsing Hua University and the public scholarships for study in America, and the notable influence of Teachers College (Columbia University) upon the technical subject of education, the mission schools have been formative. After a period of pioneer leadership, they properly gave way to the development of general public and private education. In recent years the Protestant secondary schools and colleges have provided for 9% to 10% and 15% to 20% respectively of the nation's youth in those two grades of training. At the outbreak of the war, 41% of the graduates of Christian colleges and universities (totaling 11,000) reported in occupational listings were engaged in education. In China the contribution to the education of girls is still disproportionately high. In Japan the general influence of Christian schools has not latterly been of major importance, but they have remained significant in the three fields of kindergartens, girls' secondary schools, and higher education for women. In both countries they have been and are important factors in private education by contrast with public systems.



5. Democratic Procedure and Social Effort. Encouragement of democratic group life and of constructive concern for the good of humble persons throughout the nation has been manifested in diverse ways. Missions are widely helpful in teaching and practicing the organization of groups for purposes of common interest, including the dissemination of simple rules for the conduct of meetings. Games and wholesome amusements with group participation on a voluntary basis have developed in the young new capabilities of constructive relationships beyond the limiting family, which aid the growth of true community. Group singing, now widely adopted in public education and in the army, was largely introduced by missions. The bold and able translation of the Bible into the vernacular has been generously praised by Dr. Hu Shih as an early and still pervasive factor in the Chinese linguistic revolution of this generation. Both in China and in Japan missions have introduced in hundreds of communities modern concepts and techniques of organization and cooperation in enterprises of social service and community betterment, which a much wider public has found congenial and has grafted on to the older concepts of guild and temple.

6. Opportunity and Leadership. Socially considered, missions have given opportunities of self-respect, economic advancement, health and education to many individuals of excellent qualities. In the clumsy terms of class, it has often been remarked by Christians and non-Christians alike, that missions tend to bring out relatively promising persons and families from proletarian or peasant status to middle-class freedom. Among the abler and more devoted persons of each group, there is a noticeable development of leadership for both Christian and secular communities. In Korea this process was disastrously conspicuous by contrast with the Japanese policy of preventing voluntary association for free community activity, and of checking any potential leadership for Korean interests apart from the Japanese program.

7. Knowledge of Language and Society. As compared with most North Americans who have contact with Chinese and Japanese, missionaries are familiar with the local language, customs and conditions of social life, because their residence is relatively stable and their acquaintance with typical folk of the community is relatively thorough. On occasion, this knowledge of the people and their culture is developed into systematic study in language, history, ethnology and the other social sciences. The work of North American missionaries is less prominent in the growing scholarship of this decade than were the products of their predecessors, North American, British and continental. Yet the services of Wells Williams, McGillivray, Hepburn, Jones and Peek are still valued in the field of language. The archeological and cultural collecting of White, Ferguson, Graham and Menzies in our time is of high worth. In the realms of history, literature and social investigation, E. T. Williams, Latourette, Dubs, McNair, Pearl Buck, Arthur Smith, Hawks Pott, Arthur Hummel, Sidney Gamble, Lossing Buck are indicative of the variety that is evident in a hundred names of our contemporaries who from their missionary experience and contacts have drawn the means to add significantly to knowledge.

8. Educational Influence in North America. Missionaries and mission organizations in North America have been widely and persistently active in disseminating information and sympathetic interest concerning the Far East. The total circulation of books, pamphlets and magazine articles runs to thousands of items each year, some of them in tens of thousands of copies.

To these must be added sermons, addresses, thousands of study groups, and the manifold personal contacts and platform appearances of missionaries while in North America. Secretary Stimson described the two-fold process in his volume, The Far Eastern Crisis, as he was explaining the strong American concern for China in the Manchurian issue of 1931-1932:

For many years China had received from this country the religious, educational and medical benefits of the greatest private missionary effort which had ever been made by the people of one country towards those of another. (p.14)

Our most general information of China came...through the great missionary movement -- religious, educational and medical -- which had been carried on in China for nearly a century by the churches and humanitarian organizations of this country. The breadth and influence of that movement have not always been adequately appreciated by historians. Throughout those years, in almost every fair-sized American community, particularly through our northeastern and mid-western states, there had been situated one or more churches each of which was in whole or in part supporting one or more foreign missionaries, a large percentage of whom were working in China. The news of the work of these missionaries coming through their reports and letters reached a large number of our people living in almost every quarter of the land. To many of them the progress of this work was one of their keenest interests. They followed the details of Chinese progress as reported to them by their missionaries and thus acquired a humanitarian interest of a quite personal character in that land and its people. (pp.153-54)

Upon this and the foregoing topic, Professor Latourette of Yale has recently written:

"The larger proportion of American scholars in things Chinese have been and are either missionaries, former missionaries, or the children of missionaries. But for missionaries the Occident would have much less of accurate and sympathetic information concerning China."

Such statements may well be qualified, however, by the concern felt in missionary circles over the vast development of organizational tasks which tend to reduce productive scholarship; by the rapid rise of highly specialized scholarship under the auspices of North American universities and foundations; and by the increasingly rigorous techniques and standards which no longer apply the term "scholarly" to many intelligent productions of general utility and haute vulgarisation. A particular instance of helpful contact in America is the interest of groups in fifteen American colleges and universities (including Yale, Cornell, Princeton, Missouri, Penn State, Pittsburgh, Smith and Wellesley), each with one of the Christian colleges and universities in China.

9. Unconscious Demonstration of Western Ways. Conversely, in China and Japan missions are spreading information and friendly exemplification of western ways, ideas and personal character, often without intent or conscious program of doing so apart from the Christian effort regarded as

primary. Their homes and hygiene, their books and magazines and pictures, their social customs, are of interest and stimulus, peculiarly so in the smaller cities.

10. Private, Independent Status. Missionaries have generally been free from the repute or the fact of serving as political and commercial agents of the United States and Canada. Likewise, the governments of the sending countries have not generally sought to use missionaries as agents. Only with ultra-nationalistic and ultra-suspicious Japanese during recent years of strain has there been considerable misunderstanding on these lines; and then seldom in a degree to injure daily contact of missionaries with the Christian constituency and with other friends and neighbors of actual acquaintance. The religious and cultural advantages of this position require no elaboration.

11. Influence on Public Opinion and Government in America. Missionary organizations and missionaries, working by conference and through public opinion, have exerted some influence upon Washington. Particularly is this true in the case of China, where missionaries and their interests have bulked so large in the total of American personnel and interests. Apart from the generally friendly and peaceful tendency toward the peoples among whom they worked for religious motives, a few instances may be mentioned with the reminder that missionary influence was only one among many, and that it cannot be separated for weighing and measuring.

The missionary part in the proposal for remitting the Boxer Indemnity to be used for educational purposes, was considerable. In the troubled years of the warlords and the rise of the new Kuomintang, the major voice of mission organizations was for patience and moderate adjustment to advancing Chinese nationalism. Increasingly it was urged that efforts to protect American nationals and American interests should be kept close to the normal international practice, and far from the risks of military intervention. Relinquishment of extraterritoriality has long been advocated by most mission interests, though not by all, as part of the freeing of China for her own development and of the reducing of friction from the unequal treaties of the nineteenth century. China missionaries, and to some extent their home organizations, by expounding the facts as seen in China, have contributed to arousing North American opinion against Japanese encroachments in the crises of the Twenty-One Demands, the Shantung question, the conquest of Manchuria, the Shanghai attack of 1932, and the war of 1937,

Japan missionaries and their constituent organizations have remained steadfastly friendly to the Japanese people, though sorely strained in their attitudes toward the Japanese government and its policies since 1931, and arriving at a general impasse since 1937. Many of the North American mission organizations, and often their supporting churches under missionary and other suggestion, publicly favored stoppage of war supplies to Japan. At the same time most of them continued their support of the removal of discrimination in immigration against the Japanese, and their approval of long-time economic adjustment to Japanese needs, notably by reduction of American tariffs with the assumption of fair reciprocity. Mission interests were thus one means of developing and expressing public opinion on the Far Eastern issues, possibly one of the major means.

12. Christian Contributions to a World Culture. In contrast to these ethically unavoidable concerns with immediate international relations, missions continually develop significant supra-national elements of culture, some of them set deep in the emotional nature as well as in the mind:

the Bible, hymns and the music associated with them; worship forms; religious pictures and the art associated with them; translations and adaptations of the classics of western literature, philosophy, history and science, as well as of the specifically Christian ethics and general thought; knowledge of English, French and Latin, besides the more strictly national languages like the Scandinavian tongues and German. Despite the recency and slightness of the Christian communities in China and Japan, they have already contributed religious poems and pictures, hymns, prayers and ethical challenges to the Christian churches in North America and elsewhere in the West.

### Outstanding Weaknesses

1. Instances of Narrow Religion. In many instances the religion preached and taught is too highly individualistic and too limited educationally and culturally to be an adequate vehicle of Christianity or of general culture.
2. Individualism and Sectarian Division. Also in many instances the missionary personnel is too individualistic, and missionary organization too atomistic and sectarian, to make more than a fraction of the cultural contribution that could be made.
3. Inadequate Entry into Oriental Cultures. Excessive dogmatism; pride of nation or race or culture; laziness and incompetence in language or techniques; these are examples of personal inadequacies which bar the entry into Oriental ways of living and thinking that is necessary for religious and cultural diffusion. Specifically, poor understanding of the cultural and religious inheritance of the peoples among whom missions work, is a prime bar to accomplishment.
4. Partial Failure to Enlist Nationals of High Quality. Largely for the foregoing reasons, there is often a failure to enlist the conviction and cooperation of able nationals. This is the obverse of the fact that the major gains of Christian effort have been made by and through nationals of recognized character and ability.
5. Difficulty of Propagation from a High Economic Level into a Lower Level. The difficulty of working from a tradition, organization and personnel nurtured in a society with relatively high economic levels, to develop from the beginning an ongoing Christian community in a society of lower economic levels, is tremendous. One large-scale solution has appeared in Korea, another in Japan: the first by concentrating upon a relatively simple and narrow church program; the second by appealing almost exclusively to middle-class people of the cities.
6. Family Standards of Living. In particular, the standard of living required to maintain health and morale for a North American family in a Far Eastern society is costly and a barrier between them and much of the local constituency. Catholics often do better with celibate workers kept less closely in touch with their North American and other Western constituencies, but at the sacrifice of many social and cultural influences which families and regular furloughs help to exert.
7. Backward North America. The lag of the North American churches and of North American opinion generally tends to restrain missions from

making many adaptations and advances which their leaders recognize as necessary. Specific education of the constituency is inadequate and slow.

8. North American Lack in Reciprocity and Fellowship. Entirely insufficient thought and effort are given to the learning and participating values of the missionary enterprise, as well as to the nascent concept of a world-wide Christian fellowship in which Chinese and Japanese have full standing.

9. Institutional Inertia, East and West. Institutional inertia of nationals and missionaries in the Far East, and throughout the entire missionary organization, limits service in a period of swift change.

10. Administrative Complexity of International Cooperation. The administrative diffusion and complexity of the Christian enterprise in the Orient, with its denominational and international ramifications, is a heavy tax upon total accomplishments. At this moment, the difficulties appear most sharply in the very areas where fruitful cooperation on a large scale is attempted or contemplated.

### III. QUANTITATIVE SUMMARY OF MISSIONS AND CHRISTIAN WORK IN CHINA AND JAPAN.

#### 1. China: Missionaries and Churches

<u>Year</u>	<u>Missionaries</u>	<u>Communicants</u>	<u>Ordained Chinese</u>	<u>All Full-Time Workers</u>	<u>N. American Societies</u>
1893	1,324	55,093			
1903	2,786	112,808(a)	610(a)		
1906	3,833				
1910	5,144	167,075	513(b)	12,108(b)	92(b)
1915	5,338	268,652			
1920	6,204	366,527	1,305		
1925	8,158	402,530(a)	1,966	27,133(c)	138(a)
1928	4,375(d)	446,631			
1930	6,346				
1933	5,775				
1936	6,059(c)	536,089(a)	2,135	11,662(a)	132(a) (plus 21 unions)

(a) Lobenstine, in Survey of the World Mission, 1938.

(b) For the year 1911, Lobenstine as above.

(c) The maximum figure, including all primary school teachers at the high point, and possibly some service employees.

(d) Directory of Protestant Missions (China), 1928, lists only 3,133. This was the period of wholesale evacuations and great confusion.

All figures are taken from Boynton, Handbook of the Christian Movement in China, except as otherwise noted. Mr. Boynton was statistician for the National Christian Council. Figures for missionaries are totals on the active lists, subject to about 20% reduction for normal furloughs and health leaves, for arriving at the number in residence at a given moment. Figures for Chinese are those definitely reported, and in most cases are considerably within the facts.

## 2. China: Educational

<u>Year</u>	<u>Primary Schools &amp; Kindergartens</u>	<u>Students</u>	<u>Middle Schools</u>	<u>Students</u>	<u>Colleges</u>	<u>Students</u>
1915	5,299	141,051	216	13,369	24	1,144
1920	6,946	203,071	231	13,196	16	846
1925	7,333	257,453	333	25,597	16	2,811
1938	2,795	est.150,000	255	43,879	13	5,858

Figures for 1915 and for 1920 are taken from Stauffer, The Christian Occupation of China, 1922. Those for 1925 are from H. P. Beach and C. H. Fahs, World Missionary Atlas of that year, but represent the facts of 1922 as reported in China organizations during 1923. Similarly the data for 1938 are from the Interpretative Statistical Survey of the World Mission of the Christian Church (ed. J. I. Parker) of that year, but represent in most instances the facts of the year 1936, sometimes supplemented with later information.

The China Mission Year Book, 1911, reports 3,728 schools of all types and grades, with a total of 102,533 students. At that period many schools comprised part or all of two or more levels, and grading was not standardized.

Miscellaneous schools of other types are not listed here: industrial, normal (up to about 1928), theological and Bible training, medical and nursing (to be reported hereafter).

Primary schools were badly dislocated in the wars of the 1920's, and were largely turned over by missions to Chinese private groups or dropped as government schools developed, particularly when the National Government from 1926-29 refused to register a primary school that taught religion or maintained religious services.

Middle schools and colleges have tended toward concentration, with fewer schools but more students. Variations occur in the college statistics because of early problems of grading and because of medical schools partly in and partly outside the general colleges and universities.

In 1936 girls were 30% of the middle school students. Students in Christian middle schools have been running 9% to 10% of the students in the middle schools of the country. Of the 255 Christian middle schools,

over half had North American connections. In 230 schools for which reports on missionary service were available, 262 missionaries were working full time and 141 part time; though 69 schools reported no missionary teachers.

As the war broke out in 1937, students in the 13 general colleges and universities numbered 6,898 (spring). They dropped to about 4,000 in the 1937-1938 year, with fewer than that in regular work at one time; but in 1941-1942 they were up to 9,009. By 1937 there were more than 11,000 graduates of the Christian colleges and universities. Dropping from consideration some 5% for whom no occupational information was available, it was found that 41% were engaged in education, 11% reported as religious workers, 13% were in medicine, 11% in commerce and industry, 6% in public service.

### 3. China: Medical Work

<u>Year</u>	<u>Hospitals</u>	<u>Beds</u>	<u>Inpatients</u>	<u>Dispensaries</u>	<u>Total Treatments</u>	<u>Doctors Miss. China</u>	<u>Nurses Miss. China</u>	<u>Student Nurses</u>	
1909-1910	170			151	1,333,482	388			
1915	330	15,455	104,418	223	1,535,841	383	191	142	
1920	325	15,153	141,516	370	3,186,122	374	309	192 441	1,304
1925	301	16,608	165,949	496	3,439,427	499	373	320	1,001 445
1938	300	20,892	240,258	594	4,808,630	287	634	256	1,656 3,955

Figures for 1909-1910 are taken from the China Christian Year Book for 1911. Those for 1915 and 1920 are taken from Stauffer, The Christian Occupation of China, 1922. Those for 1925 and 1938 are taken from the Atlas and Statistical Survey volumes described in the preceding section on education; they are based on facts of 1922 and 1936 or 1937.

The increase in size and activity of hospitals is noteworthy. The "dispensaries" are often separate clinics conducted by the main hospital. Missionary doctors have declined sharply as more Chinese doctors have become available. Missionary nurses have been fairly well maintained, while Chinese nurses have been developed as a whole new profession, one of the chief pioneering contributions of missions to China. In recent years almost all the new recruits are girls. Figures for student nurses are unsatisfactory because of reclassification and standardization, but tremendous use of the Christian hospitals as small training schools is obvious.

In 1938, there were 140 schools of nursing. There were six medical colleges, three of them elements of general universities and three largely independent. The six schools had 555 students, one of them including the only full dental college.

North American mission interests maintained 169 of the hospitals, with 11,713 beds and 356 missionary doctors and nurses -- some three-fifths of the total participation from abroad.

#### 4. China: YMCA and YWCA

The Young Men's Christian Association is in spirit and program peculiarly congenial to Chinese society, which appreciates services of obvious social and educational utility. Moreover, the YMCA was early led by missionaries who placed above everything else the development of responsible Chinese leaders through careful selection and vocational challenge, combined with opportunities for training often including study, observation and practice in North America. In recent years the International Committee of the YMCA has permitted its provision of American secretaries to drop to 10 persons (in 1925 there were 87), yet the Association continues to be an organization that could with little strain of truth be considered highly American in pattern as it is also highly Chinese in personnel and self-consciousness. In 1937 the "Y" maintained 38 city associations and over 130 student associations. There were 289 Chinese secretaries and 8,284 Chinese in some position of responsibility as local board members, teachers and group leaders. The YMCA has been most progressive in publication, with valuable translation and original work in the fields of religion-philosophy-culture, civic training and social issues. In publication and in student work international contacts and thought-elements are most clearly effective. The YWCA enterprise has been developed on similar lines to those of the YMCA, with less extensive educational effort and somewhat more attention to labor groups and industrial problems. In 1937 there were 13 Western secretaries, as against 64 in 1925. Nineteen city associations and 5 rural organizations were in service, with nearly 100 student groups, 85 for young girls and 10 for laborers.

#### 5. China: Christian Publications

Christian undertakings in the field of books and periodicals are considerable, and over a period of years have contributed greatly to the enlightenment of mind and heart, the feeding of healthy interests and curiosities, among many millions of persons. They are produced mainly in the vernacular ("National Language"), with variations for special needs in phonetic, in thousand-character simplifications, in academic style, and in the non-Chinese languages of the country. There are 69 organizations producing and publishing, of which 33 are solely for that purpose. The combined Index of the Chinese Literature of Protestant Churches in China (1933) listed over 4,000 books and over 1,000 tracts in print. In 1936, 237 Christian periodicals were published, including 3 dailies, 24 weeklies, 104 monthlies and semi-monthlies. There were on the eve of the war 114 Christian libraries of some extent, mostly in connection with colleges and the stronger middle schools or with national organizations, reporting 1,998,000 volumes. The American Bible Society has been producing and selling each year more than 40,000 Bibles or New Testaments, and considerably more than 2,000,000 smaller portions of the Bible. These were about half the distribution by the British and Foreign Bible Society. With the National Bible Society of Scotland, the total annual distribution was over 9,000,000 items before the war.



## 6. China: Rockefeller Foundation and Harvard-Yenching Institute

The work of the Rockefeller Foundation in China has covered a wide field, with emphasis upon medical and health services and the natural sciences, latterly broadened to include more effort in the social sciences. The Peking Union Medical College purchased in 1915 the interests of a combination of several missionary institutions, constructed thereafter a new plant costing more than \$9,800,000, and made itself an important center of medical research and instruction, with the natural accompaniment of a large hospital and a nursing school. In 1928 the Foundation created the China Medical Board with an endowment of \$12,000,000 to conduct the College. By 1943 the College will have received from the Foundation \$35,000,000 in total grants and payments. In the years 1929-1931, expenditures on behalf of Peking Union Medical College averaged over \$1,000,000; for 1931-1938, some \$850,000; 1938-1942, some \$600,000.

Particularly noteworthy have been the achievements of the College in training personnel which the Government of China has found suitable for manning the National Health Administration. Graduates of the College have usually served as scientists and administrators in this formative period of modern medical work, rather than as practitioners. Assistance was given (up to 1928) to a number of mission hospitals, in part to develop their training of nurses. Grants for instruction and equipment in the natural sciences were directed (until 1934) toward pre-medical training in some ten universities and colleges, among which were several of the Christian institutions.

Since 1934, the Rockefeller Foundation has developed a "China Program" directed mainly toward rural reconstruction, involving personnel and techniques in administration, education, agriculture, economics, medicine and public health. Major projects of the "China Program" are centered in the North China Council of Rural Reconstruction, formed by the Peking Union Medical College, Ts'ing Hua and Nankai Universities, and two of the Christian institutions -- Yenching and Nanking, with the Chinese National Association of the Mass Education Movement (more familiar in North America as Jimmy Yen's enterprises). War changes have radically modified the original organization. The Foundation also gives cooperative aid to Government health and agricultural enterprises. In 1940-1941, \$135,000 was allotted to the "China Program," of which \$25,000 was in minor grants-in-aid of research and scientific effort, \$50,000 in fellowships, and \$60,000 for eight projects: (1) National Council of Rural Reconstruction; (2) National Association of the Mass Education Movement; (3) Yenching College of Public Affairs; (4) Nankai Institute of Economics; (5) Nanking Department of Agricultural Economics; (6) National Central University, Department of Animal Husbandry; (7) National Agricultural Research Bureau; (8) National Health Administration.

The total expenditures on China account for the Rockefeller Foundation, apart from the China Medical Board, have run in recent years as follows:

1936	\$454,190	1939	\$298,860
1937	423,875	1940	240,600
1938	367,600	1941	226,000

The general work of the Rockefeller Foundation has been carried on largely through Chinese agencies, and in the form of grants to approved projects. It touches other enterprises mentioned in this paper through assistance in fellowships for use both in China and abroad, and through significant gifts to the Emergency Fund of the Christian Colleges in China (for wartime needs).

The Harvard-Yenching Institute aims primarily to develop the work of several institutions in the field of Chinese culture, including the Chinese language, literature, art, history, philosophy and religion in its historical aspects. The Institute holds permanent funds from which grants of income are made to assist undergraduate work, with particular concern for subjects in the field of Chinese culture and for improvement of quality by provision of library materials and opportunities for research or advanced training, in six of the Christian colleges: Fukien, Lingnan, Nanking, Shantung (Cheoloo), West China and Yenching. The Institute further maintains a center of graduate work in Chinese studies at Yenching University, with elaborate research and publication; and a graduate training program at Harvard, in which Chinese and western scholars and students alike participate, likewise well provided with facilities for research and publication. The Harvard-Yenching Institute is already known for high standards of linguistic and other techniques. Financial reports are not published. The principal sums involved in the transfers from the Hall Estate amounted to several million dollars. The Institute has made annual grants of \$50,000 to the Emergency Fund of the China Colleges.

#### 7. Japan

<u>Year</u>	<u>Missionaries</u> <u>Total N. Amer.</u>	<u>Communicants</u>	<u>Ordained</u> <u>Japanese</u>	<u>Unordained</u> <u>Jap. staff</u>	<u>Women</u> <u>Workers</u>
1911		67,000	474		
1920	1,305		814	1,639	469
1925	1,253	135,000	950		1,227
1930	1,198		1,549	2,170	2,170
1938	825 666	208,962	1,759	1,361	432

Data listed under the years 1911, 1925 and 1938 are from G. Fisher's interpretative article in the 1938 Statistical Survey volume; for the two latter years they represent data of preceding report periods. Data listed under 1920 and 1930 are from the Laymen's Missions Inquiry, Part II.

The rise in ordained Japanese has more than kept pace with the increase in communicants, while missionaries declined from 1920 and other Japanese workers were rapidly dropped following 1930.

The 1940 Japan Christian Year Book lists the known assignments of missionaries as follows, according to their primary duties: 435 evangelistic, 307 educational, 44 philanthropic, 27 medical, 7 literary.

Educational work is considerable, and was still growing through 1938  
Survey reports:

<u>Year</u>	<u>Kindergartens</u>		<u>Middle Schools</u>		<u>Colleges</u> . . .	
	<u>No.</u>	<u>Students</u>	<u>No.</u>	<u>Students</u>	<u>No.</u>	<u>Students</u>
1925	253	11,799	55	22,663	24	6,418
1938	403	15,349	44	17,615	21	8,427

It is believed that these reports are incomplete, particularly in the case of the middle schools for the 1938 Survey. Girls are a majority of the middle school students in both periods. The Laymen's Fact-Finding Commission noted that according to government and year-book figures, Christian higher and secondary schools had more units and more students than Buddhist and Shinto schools combined, despite the enormously greater membership of their sects.

Christian medical work in Japan has not been greatly advertised, and the prominent St. Luke's International Medical Center owes much to the Rockefeller Foundation and other interests. Yet the 1940 Japan Christian Year Book reported 8 missionary doctors and 19 nurses, in 13 hospitals and sanitoriums with 1,325 beds, and 15 dispensaries. The hospitals listed 526,379 treatments and the dispensaries 296,996. This service of course was possible only because 129 Japanese doctors and 233 others of trained Japanese staff worked with them.

#### 8. Korea --- Formosa --- Manchuria

An extensive missionary work was carried on in Korea:

<u>Year</u>	<u>Missionaries</u>	<u>Communicants</u>	<u>Ordained</u>
	<u>Total N. Amer.</u>		<u>Koreans</u>
1925	598	112,059	
1938	462 400	148,677	1,050

Sources: World Missionary Atlas; Statistical Survey

In 1925 there were reported 51,604 students in all schools of which 793 were elementary, 39 middle and 10 industrial. In 1938 there were 7,000 of the 25,000 secondary school students in the country, and 1,000 out of 3,000 college students, besides 80,000 in elementary schools.

Korean churches were characterized by a high degree of self-support on a basis of simple earnestness and devotion. In 1938 there were 4,500 local congregations, owning 4,200 buildings, almost all of which were built and paid for by their own efforts.

There were 46 missionaries engaged in medical service in Korea, most of them from North America. All of the 23 hospitals and 37 dispensaries were conducted by North American Societies or by a union in which they participated. Eighty-two Korean doctors and 124 Korean nurses worked with them, besides 245 students.

Formosa still had 22 Canadian and 20 British missionaries on the roster in 1938 reports (for 1936). There were 14,895 communicants.

In Manchuria there were only 33 North American missionaries out of a total of 272, so that their share in the work cannot be considered important. There were 33,000 communicants.

### 9. Extent of Roman Catholic Missions

The Catholic Foreign Missionary Society of America (Maryknoll) has published this year figures of the American priests and religious of both sexes who are engaged in foreign mission service. There are 814 in China, Japan, Korea and Manchuria, or were until the summer of 1942, when partial repatriation occurred; these are 30% of the total American missionary strength in all countries of 2,693. Of these 651 served in China, the field to which we must pay particular attention, even though the share of Americans in the total effort was small, as indicated in the Introduction to this paper.

Annuals published by the Jesuits at Siccawei and by the Lazarists at Peking, as well as semi-official articles in the Acta Commissionis Synodalis (Peking) during 1941, give statistics for 1938-1939. They report 3,182,950 of "Roman Catholic population," with annual augmentation of adults now running around 100,000. There are 2,008 Chinese priests, as compared with 2,898 foreign; whereas a total of 3,420, of whom 1,369 were Chinese, had been recorded for 1930 (L'Annee missionaire, Paris, 1931). In 1938-1939 the number of brothers had slightly declined to 1,262, of whom Chinese were a majority. Although the 2,281 foreign sisters had increased over the 1,667 reported in 1933 (Society for the Propagation of the Faith, Rome), the total of religious women declined -- especially the Chinese assistants called virgins, who do not take vows.

In 1938-1939 there were four universities and colleges, with over 2,000 students; 91 middle schools with 16,000 students; 3,614 primary schools, with 206,000 students. Education is particularly strong in seminaries and in catechist schools.

Reports of the Society for the Propagation of the Faith, cited in Father J. J. Considine's Across a World (1942) indicate for China 315 hospitals with 16,234 beds, besides 960 dispensaries, with a total of 11,909,123 treatments (presumably these figures are for the year 1939-1940, since they represent an advance upon official reports in China for 1938-1939). China statements indicate 247 or 267 hospitals before the war, giving about

10,000,000 treatments altogether with several hundred dispensaries as aids. By 1939 the China reports show 104 or 114 of the hospitals to have been closed, but the total volume of work was well maintained. It is difficult to reconcile the high figures for hospitals with China Medical Association and various year-book reports. Catholics conduct some 584 homes and orphanages for the aged and for infants, caring for 33,196 individuals.

The Society for the Propagation of the Faith reported as of 1933 the following figures, which will serve to show the relative proportions of Catholic work in China and Japan during the past decade or two:

<u>Area</u>	<u>Members</u>	<u>Priests</u>		<u>Brothers</u>	
		<u>Miss.</u>	<u>Native</u>	<u>Miss.</u>	<u>Native</u>
Japan	100,491	251	73	96	141
Korea	115,949	87	84	22	8
Formosa	7,193	14	0	0	0
Manchuria	88,661	152	55	14	0
China	2,541,754	2,120	1,504	322	408

<u>Area</u>	<u>Sisters</u>		<u>Elementary</u>		<u>Secondary</u>	
	<u>Miss.</u>	<u>Natives</u>	<u>Sch.</u>	<u>Students</u>	<u>Sch.</u>	<u>Students</u>
Japan	423	355	28	1,938	57	13,369
Korea	37	199	117	12,293	1	317
Formosa	9	2	0	0	1	496
Manchuria	107	212	204	9,660	6	356
China	1,667	2,930	3,701	131,663	313	18,147

The first paragraph of this section will suggest the very largely international character of the missionary effort of the Catholic Church in China and Japan, with French, Italian, Spanish, German, Belgian and other nationalities playing important parts.

#### 10. Suggestive Data Regarding Missionary Finance and Support

Important as this subject obviously is, no recent and adequate study has been made. Limitations of space and time for the present paper preclude anything more than hints of what needs to be done and might be done. In the first and main table, the first column will give through the year 1926 missionary income from living donors in 15 leading Protestant bodies, as collated by C. B. Fahs in his study, Trends in Protestant Giving (1929); beginning with the year 1927, total figures of missionary income from all sources as reported by the member boards of the Foreign Missions Conference (which cover a very high percentage of all such funds raised in North America by Protestants) are available. In the second column are given

Department of Commerce wholesale price indices in terms of the purchasing power of the dollar, with 1926 equal to \$1.00 and the whole period 1922 to 1929 relatively stable; and in the third column the actual indices, with 1926 equal to 100. In the fourth column are figures of total realized net income of the nation; in the fifth, the per capita income adjusted by the general price level, which income varies much less than is commonly thought; in the sixth, the same per capita income stated in an index series with 1929 as 100 and the whole period 1923 to 1929 showing little variation. The fourth, fifth and sixth column figures are taken from R. F. Martin, National Income in the United States 1799-1938 (National Industrial Conference Board, 1939), which took the price indices from the Federal Reserve Bank of New York. For 1939 and 1940, Department of Commerce figures on national income were used. These vary in previous years from the preceding series, but are believed to continue the picture without serious distortion.

Year	<u>Missionary Receipts</u> (millions)	<u>Purchasing Power</u> of \$1	<u>Price Index</u> (1926 2.00)	<u>Realized National Income</u> (billions)	<u>Adjusted Per Capita Income</u>	<u>Index of Adjusted Per Capita Income</u>
1901	\$ 5.3			\$ 17.2	\$466	74.6
1906	7.6			23.2	507	81.1
1911	11.2			28.1	535	85.6
1916	13.3	\$1.44(a)	69.5(a)	38.8	562	89.9
1918	16.5			57.0	599	95.8
1919	21.3			62.9	592	94.7
1920	29.7	0.65	154.4	68.4	569	91.0
1921	29.8			56.7	550	88.0
1922	28.5	1.03	96.7	57.2	563	90.1
1923	29.8	0.99	100.6	65.7	610	97.6
1924	26.9	1.02	98.1	67.0	610	97.6
1925	27.9	0.97	103.5	70.1	614	98.2
1926	28.2	1.00	100.0	73.5	631	101.0
1927	27.2	1.05	95.4	74.0	626	100.2
1928	41.0(b)	1.03	96.7	75.9	615	98.4
1929	40.7	1.05	95.3	79.5	625	100.0
1930	38.0	1.16	86.4	72.4	599	95.8
1931	30.2	1.37	73.0	60.2	553	88.5
1932	28.2	1.54	64.8	46.7	484	77.4
1933	22.8	1.52	65.9	44.7	472	75.5
1934	24.2	1.34	74.9	51.6	508	81.3
1935	22.7	1.25	80.0	56.3	520	83.2
1936	24.2	1.24	80.8	65.2	564	90.2
1937	25.9	1.16	86.3	69.4	570	91.2
1938	26.4	1.27	78.6	62.3	531	85.0
1939	24.7	1.30	77.1	70.7(c)		
1940	24.3	1.27	78.6	76.0(c)		

(a) For the year 1915.

(b) Here the reports of the Foreign Missions Conference begin. See (1) of comment below.

(c) Department of Commerce figures, a different series.

Comments:

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(1) It is known that the Foreign Missions Conference figures include a much larger number of societies than do those of Fahs (although most of the additional organizations are small). For 1927 the Conference had its first figure, \$34,679,563, as against \$27,179,594 for Fahs' group. This would seem to suggest that Conference figures would run about 25% to 30% above Fahs' group; or that Fahs' group would count almost 80% of Conference figures, if other years had been computed for them both. The difference is not merely in number of societies, but perhaps more in the fact that the Conference does not limit its reports to those of contributions by living donors, as did Fahs; but also includes bequests, expired annuities and interest from endowments. These "other sources" than living donors provide in three sample years 13% to 19% of the total receipts as reported to and from the Conference. The samples suggest that about 85% of receipts, on the average, come from living donors.

(2) The Canadian share in these financial figures, and in the total enterprise of North American missions, is about 10%.

(3) In crude dollars, the peak of Fahs' series (through 1927) was reached in 1921, but there was no critical change in 1920-1927. The Conference series (1928-1940) dropped radically in 1931 and again in 1933, with a slight rally thereafter. The net change for the decade 1929-1938, the fairest and most convenient for comparative purposes, was a decline of about 35.1% (1928 to 1940, 40.7%).

(4) In terms of purchasing power in the United States, the recent changes have been much less drastic. Represented in 1926 dollars, the 1929 receipts would be about \$42.7 million and the 1938 figure about \$33.5 million, a decline of about 21.3%.

(5) In the same period, 1929-1938, realized national income declined from \$79.5 billion to \$62.3 billion or about 21.6%. Per capita income for the whole population of the United States, adjusted in terms of purchasing power, declined from \$625 to \$531, or about 15.0%.

(6) The highest ratios of missionary receipts to realized national income (allowing for the differences between Fahs' figures and those of the Conference) were found in 1920-1923 and again in 1932, though the years 1928-1934 were all high. Thereafter receipts failed to keep pace with general economic improvement. In general, missionary receipts are "inelastic," rather stubbornly maintained in depression, but slow to rise.

(7) These comments should not be interpreted as obscuring the serious decline in missionary giving. Other unfavorable factors are these: (a) no allowance has been made for increase in membership, and consequent decline in per capita giving; (b) the expansion of national income and the increase in prices within the United States since 1939 place the missionary receipts in a lower real rating than the crude dollar figures imply; (c) increase in prices abroad or unfavorable tendencies in exchange rates at times have offset apparent advantages due to lower prices in America, and in the latest years they are critically serious in the case of China.

Fahs' study covered the whole field of giving for all purposes among the chief denominations. He found that benevolent giving tended to run about 22% of current giving, as against about 78% for congregational expenses, though the benevolent ratio touched 35% in 1920 under the stimulus of war and extraordinary campaigns for funds. With little change throughout the period 1913-1927, about 30% of benevolent gifts were made for foreign missions. From 1919 to 1927, the per capita gifts for benevolences were sufficiently above those of 1913 to compensate easily for the decreased purchasing power of the dollar as compared with 1913. Fahs did not find evidence that the fundamentalist controversies of the early 1920's had converted funds from the regular denominational treasuries to agencies apparently more congenial to fundamentalist givers. He discovered the great importance of the vast campaigns of 1920-1922 in pushing up the whole scale of giving for all purposes to abnormal levels. Fahs also demonstrated the significance of the great expansion of church and church-related properties, which more than doubled in dollar values between 1916 and 1926, with a concentrated building development 1923-1925. Although the improvements were made mostly with new money, debt and interest became a tremendous factor in annual financing for the coming period. The Methodist Episcopal Church alone paid \$4,000,000 interest in 1928, and the Southern Baptists \$2,600,000 in 1926, which was equal to their total giving for state, national and foreign missions.

In the Statistical Survey of the World Mission (1938), Lobenstine shows that incomplete reports record \$11,742,000 used in Christian enterprises in China, of which nearly \$5,000,000 was raised in that country. Of the nearly \$7,000,000 from abroad, designated origins are in the following ratios: North America 72.6; Great Britain 20.7; Europe 6.7. The distribution of China Inland Mission funds according to country of origin would raise the British and lower the North American percentages a few points. But it would appear that two-thirds at least of the foreign support of Protestant missions in China has come from North America in recent years. (Compare with Lobenstine's figures the Foreign Missions Conference items of about \$4,000,000 for each year 1936-1938). C.F. Romer was able to learn of remittances from the United States to China in 1928 of the following figures, admittedly incomplete: Protestant societies, \$5,607,319 (compare the Foreign Missions Conference figure of \$6,567,056); Catholic societies, \$222,564; philanthropic and educational institutions, \$1,867,394. These figures are from Foreign Investments in China, 1933, p.307.

Romer estimates that in 1900 American Protestant mission property was valued at \$5,000,000, as compared with business and financial holdings of \$19,700,000; in 1914 at \$10,000,000, as compared with business and financial holdings of \$49,200,000. For 1930 he estimated the American Protestant mission property at \$27,355,720; American Catholic societies' property at \$1,022,422; philanthropic and educational institutions, \$13,526,747. At that time business and financial holdings of property and securities were \$196,800,000. The State Department reported in 1928 that American missionary and philanthropic holdings in China were valued at \$52,100,000; but this and other estimates still higher are believed by Romer to have been affected by changes in the rate of exchange for China's silver currency (Romer, pp. 260, 302-308). In 1938 the properties of the 13 Protestant colleges and universities were valued at \$11,685,438, part of which sums



were not contributed from abroad. These amounts provide some hints as to the importance of capital expenditures, mainly from American church groups.

The background of missionary giving in the general contributions of United States and North American churches is roughly indicated in the following data:

<u>Year</u>	<u>Members of All Religious Bodies</u>	<u>Total Contributions For All Purposes</u>
1916	41,926,854	\$328,809,999
1923	48,224,014	547,560,562
1926	54,576,346	817,214,528
1936	55,807,366	518,953,571
1940	64,501,494	

Sources: For 1916, 1926 and 1936, the Census of Religious Bodies, conducted by the United States Department of Commerce, which uses data supplied by the organizations themselves under close inquiry. For 1923, the 1924-25 Yearbook of the American Churches (Federal Council of Churches of Christ, New York), which includes Canadian figures. In the period 1916-1926, three groups changed the definition of "member" in such a manner as to include children formerly not reported; hence the ensuing figures are not comparable with earlier reports. For 1940, the individual reports of "religious affiliation," a loose and inclusive figure from the Census of the United States, are recorded.

Notes: (1) The term "all religious bodies" not only comprises all types of Protestant, Catholic and Orthodox Christians, but also Jews and adherents of minor religions. Within this total, Protestants are about 61% of all persons over 13 years of age. (2) The 1926 Census of Religious Bodies divides the total contributions of \$817,214,528 into benevolent and missionary items of \$150,097,167, current expense and improvements, \$655,220,128, and a smaller element undifferentiated. The ratio of benevolent to expense figures is \$1.00 to \$4.37; or, benevolent items are 18.6% of the total differentiated contributions.

Further indications of interest are shown in items from the United Stewardship Council, which for 1925 comprised 25 denominational groups, with 22,309,805 American and Canadian members; and for 1935-36 comprised 21 groups somewhat differently constituted. The data were published in the Federal Council's Handbook of the American Churches, 1926-27; and its Yearbook of the American Churches, 1937.

Year	<u>Benevolent Budgets</u>		<u>Congregational Expenses</u>		<u>All Purposes</u>	
	<u>Total</u>	<u>Per Capita</u>	<u>Total</u>	<u>Per Capita</u>	<u>Total</u>	<u>Per Capita</u>
1925	\$91,845,275	\$4.11	\$342,552,496	\$15.35	\$469,871,678	\$21.06
1935- 1936	53,391,330		246,290,875		300,201,381	

Interpretation of these figures and of those in the preceding table requires reference to changes in national income and in price levels, as provided in the table on page 18 above. It appears that the depression did not significantly affect Fahs' findings, which terminated with 1927, of benevolences as normally some 22% of total giving (Trends in Protestant Giving, previously cited).

#### 10. Data on Mission Expenditure in China and Japan

Beginning with 1928, the Foreign Missions Conference has gathered from its member societies and boards their figures of total expenditures for foreign missions, and of expenditures for each of the major areas in which funds are used. These figures of "expenditures" are intended to cover all current items on account of areas to which missions are sent: salaries, transportation, supplies, work projects, ordinary maintenance of property and the like. They are intended to exclude administrative, educational and promotional items in North America, and also capital items in other areas, such as purchase of real property, erection of buildings and extraordinary repairs. In brief, "expenditures" refer to current maintenance of missions abroad. Hence the total expenditures thus recorded average, for the years 1928-1940 inclusive, \$3.9 million less than the total receipts; i. e., on the average, capital and administrative categories comprised \$3.9 million each year. For 1928 and 1929, such items amounted to over \$8 million each year, when capital progress was in full swing. In 1933, at the moment of maximum retrenchment at all points, the figure was only \$1.3 million. In 1938, 1939 and 1940 the figure was stable at \$3.8 million, close to the average for the whole period. The average for capital and administrative items is 13.6% of the total receipts 1928-1940; for the last three years of the period, it is 16%; for the first two years, before the influence of the depression was apparent, it was 20.6%.

Distribution of the total expenditures defined above has been thus (figures in millions):

<u>Year</u>	<u>All Areas</u>	<u>China</u>	<u>Japan</u>	<u>Korea</u>
1928	\$32.3	\$6.6	\$3.7	\$1.5
1929	32.2	6.4	3.4	1.5
1930	32.9	6.3	3.5	1.5
1931	27.2	4.9	3.1	1.3
1932	26.1	4.7	2.6	1.0
1933	21.2	4.0	1.7	0.8
1934	21.2	4.0	1.6	0.7
1935	20.2	3.8	1.6	0.7
1936	21.8	3.9	1.5	0.7
1937	22.6	4.3	1.7	0.8
1938	22.6	4.1	1.6	0.7
1939	20.9	3.5	1.5	0.6
1940	20.5	3.7	1.5	0.7

Changes in percentages of total expenditures in the critical decade were as follows:

<u>Year</u>	<u>China</u>	<u>Japan</u>	<u>Korea</u>	<u>Total Three Areas</u>
1929	20.4	11.6	4.7	36.7
1938	17.9	7.2	3.3	28.4

Although no exact comparisons are in hand, such declines in the absolute and in the relative financial support of missions in China and Japan follow in the main the tendencies of the preceding period, as discovered in the Laymen's Missions Inquiry, Fact-Finders' Reports, vol. VII, Home Base and Missionary Personnel (see p. 75 in particular). That investigation for eight significant boards found expenditures for China missions declining every year 1921-1930, with a total drop of 26%; for Japan, irregular decline of 16% (net). India missions, by contrast, gained 11% among the eight boards in the same period, definitely replacing China as the leading field of effort. All told, it seems clear that in two decades there has been in practice a considerable transfer of emphasis in missions, away from China and Japan (and Korea as well), and toward India and other areas.

#### IV. RECENT TRENDS WITHIN MISSION ENTERPRISES

1. Growth of Cooperation and Union. Cooperation and union have moved forward. The National Christian Council of China represents some 58% to 60% of the Protestant membership, and a much higher percentage of elements connected with American societies. Its constituent units, the China Christian Educational Association and the Commission on Christian Medical Work, both

include a very high percentage (above 90) of the Protestant work in their respective fields. The representation of the National Christian Council of Japan was almost complete. Both the National Christian Councils developed well in relative peace, and under stress of war conditions they have tended to gain in the importance of their consultative functions and in influence upon denominational leadership. In Korea, governmental suppression or assimilation to Japanese interests of anything in the country that might suggest nation-wide cooperation, even for closely defined religious concerns, has for years prevented a healthy growth of voluntary cooperation. In both China and Japan, a number of the larger cities have local councils with considerable cooperation. Also in both countries there is practical unity in the publication of the Scriptures, and combination of many missions and churches in Christian Literature Societies; though denominational publishing is still important. In China there are scores of union schools and hospitals, representing the combination of two to a dozen church bodies in organs appropriate for doing a particular piece of work; and a smaller number of such unions are found in Japan.

There has long been pressure from some groups of nationals and from some groups of missionaries toward increasing unity, in the face of inertia and institutional interests on the part of certain Chinese or Japanese leaders, and comparable factors in the North American constituencies. A number of important unions have brought real encouragement. In both China and Japan, the (American) Protestant Episcopal Church has long united its work with that of the Church of England and of the Church of England in Canada. In Japan, since 1907 the various Methodist churches have been united, with American and Canadian missions assisting.

In gradual stages from 1922, the Church of Christ in China has combined a considerable body of Presbyterian and Reformed Churches with earlier regional unions and also with diverse units of a congregational type (Presbyterians of England, Ireland, New Zealand, Korea and the United States of America; Church of Scotland; Reformed Church in America, Reformed Church in the United States; United Church of Canada; British Congregationalists and part of the American; one conference of Methodists; English Baptists; United Brethren; union and independent Chinese churches). This complex union is listed in detail as suggesting the difficulties of such efforts, and also because of its inherent importance. For the Church of Christ in China comprises 23% to 24% of the Protestant membership in China.

The formation of the United Church of Canada in 1925 means that so far as missions in China and Japan are concerned, there are only two significant church bodies in that country; and each of them is already within larger unions in China and in Japan, as described above. The union of the major Methodist bodies in the United States was promptly followed (1941) by union of the related churches in China (previously combined in Japan). Thus the process of integration goes forward now and again. The eleven largest churches in China now comprise 86% of the membership in the entire country, as do eight churches in Japan (four churches alone in Japan, 71%). The recent union (1941 and continuing) of all Japanese churches under government auspices will be mentioned later.

2. Relations of Missions with Chinese and Japanese Churches. Missions have decreased as churches have increased, turning over authority with varying speeds and processes. In Japan the trend has been longer and more thoroughgoing, because of at least three important factors: the relatively high educational and economic level of the Japanese membership; the closely connected fact that the membership was largely urban and middle-class; the strong national pride and self-forced independence of the Japanese Christians. With variations of method and degree, a large majority of missionaries were individually related to the Japanese church organizations, and served them from within or on the fringes. The mission organization acted only in secondary functions with the Japanese participating in most of them. The mission organizations often maintained, however, direct relations with semi-autonomous institutions like those of higher education. In China the pace has been slower, for reasons the converse of those given for the Japanese course. But in a majority of the larger Chinese church bodies there is either autonomy with missionaries acting on more or less the same footing as Chinese workers; or there is a form of joint organization in which a certain ratio of places is assigned to missionaries, sometimes giving them equal voice in determination of budgets and policies.

In both countries, institutions are almost all in the hands of boards in which nationals are a strong majority, and in which the real administrative head is a national. (There were in Japan some conspicuous exceptions, up to 1940, where a missionary was head.) Normally, the individual voice counts according to character, knowledge and experience, regardless of nationality or status. If the mission's financial contribution is substantial it is usually because of serious need, and therefore the opinion of responsible missionaries carries weight out of proportion to numbers. By and large the relationships between missionaries and nationals in Christian organizations are good, and many testify that in their organizations there have never been divisions upon lines of nationality, but always upon individual judgment crossing national lines. In Japan there was some strain, but usual cordiality and personal confidence up to the acute stages of 1940, and often thereafter, existed.

In Korea there was considerable self-reliance among the churches, yet a good deal of mission paternalism and proprietorship of institutions. Important groups of missionaries took a stronger stand on the shrine question than most of the Korean leaders thought wise or possible, and in the atmosphere of police intimidation there was a serious ostrangement of some missionaries from the organized work of the churches. This late and unprecedented development should not obscure the long-time and underlying cordiality. The basic difference was not between missionaries and Koreans, but between missionaries and the requirements of the Japanese authorities.

3. Expression in Eastern Cultural Forms. In China and Japan there has been progress in the ability of Christian workers to find forms of expression for historic Christianity that are in harmony with their own treasured culture. Noteworthy are new hymns and adaptations of music, a steadily increasing volume of literature written by nationals on their own initiative and with entire freedom of medium, experimentation with worship forms and

church decoration and symbolism, attempts to Christianize or to provide Christian analogs for family rites or time-honored social customs. The new union hymnal in China, for example, which has already sold 300,000 copies, uses 60 original Chinese hymns or tunes out of 2,800 submitted. Largely under missionary stimulation, but broadening out into more initiative, are efforts to adapt national architectural forms to the needs of churches and institutions. (In China the experiments in educational buildings of modernized Chinese style, put up by missions from Canton to Peking and from Shanghai to Chengtu, have had obvious influence upon a developing type of architecture for public buildings.) Religious pictures by Chinese and Japanese artists, using a classical or modified classical style, are of first quality. The Catholic Church has what is practically a school of Christian art in Peking.

4. Chinese and Japanese Contributions to North America: Cultured Personalities. The proper fruitage of respect for the personalities and the culture of Chinese and Japanese, and their own advance in Christian and other groups during recent years, is found in a growing sense of mutuality. Orientals are recognized as having much to give to Western culture, and in particular to Christianity as a world-wide family. The personalities of Chinese and Japanese Christians are known and respected among many millions of North American Christians, by report in books and periodicals, by familiar portraits in print, by visits in person and addresses before thousands of church groups. Not only in their own countries by missionaries, but by mission administrators in the sending countries and by church leaders in national and international church conferences, a score of Chinese and a dozen Japanese are now definitely and intimately reckoned among the responsible leaders of the Church Universal. The books of one of them are prized throughout the world.

5. Educational Method in Religion. The educational aspects of church work have been widely improved by application and adaptation of the emphases and techniques of schools of religious education in North America. The training of laymen, the instruction of children in Sunday Schools, the bettering of forms of public worship and the challenge of improved aids to private and family devotions, the revision of materials and methods employed in curriculum and voluntary classes for school children and young people, all show advance.

6. Rural Community Programs. Realizing that their work was disproportionately developed in cities, missions have attempted to devote skilled workers to rural improvement programs. By 1928, some 75 missionaries in China were devoting all or part time to rural reconstruction work, and the number was slowly increasing until war imposed severe reductions. Meanwhile, and continuing through the present, special enterprises for training in rural life techniques both new missionaries and missionaries on furlough, have been undertaken in North America. Cornell University, Iowa State College, Scarritt College, Oregon State College and other institutions have heartily cooperated in providing special one-year courses or intensive institutes of five to six weeks. About 150 China missionaries have utilized these opportunities since 1930.

By 1937 there were in China some 15 considerable schools or experimental and training centers for extending skills of rural improvement among Christian Chinese and their communities. The most extensive of these enterprises was the College of Agriculture and Forestry of the University of Nanking,

which had supplied nearly one-third of all the graduates of agricultural courses of college level in China, and was the only college giving full work in forestry. This college largely staffed national and provincial government undertakings in agricultural and rural improvement, particularly those concerned with crop improvement and agricultural cooperatives. Its work has included manifold investigation and experimentation, notably in plant breeding and in farm economics, and the production of varied agricultural literature including the familiar bulletins and a most useful farm newspaper. Cooperative relationships with many branches of governmental effort have been productive. Other types of specialized agricultural service are exemplified in Lingnan University's work in sericulture and West China Union University's horticulture.

7. Cooperation with Governments. It is characteristic of recent mission work to be more and more related to developing government programs in educational and welfare efforts of all types. A conspicuous example is in medical work, particularly in public health undertakings and rural clinics. Sometimes the cooperation is largely in terms of common planning to avoid duplications and get better distribution of total facilities far below the needs of the community; sometimes it is in providing personnel for enterprises which the governmental authorities are prepared to finance and to supply. Usually there has been autonomy for the Christian organization, especially in personnel and administration, of a sort satisfactory to it. These statements are made chiefly for China, but there were also some good examples in Japan and Korea of cooperation with municipal or county health administrations.

8. The Church and Social Duty. There has been increasing conviction that Christians must come to grips with the social difficulties that handicap their neighbors, a conviction which is expressed in greater variety and bulk of social service. The tendency of service organs to develop an independent institutional life apart from the Christian Church, has combined with pessimism about the course of the secular society and with movements in theology to bring about a reaffirmation of the primacy of the Church as the comprehensive Christian body. Social service is, in this corrective trend, to be considered as the Church's necessary expression of Christian brotherhood, rather than as the task of detached enterprises that may soon lose their original motivation.

9. Changes in Missionary Personnel: Type and Age. There have been certain important changes in the prevailing type of missionaries, though they are not capable of easy statistical measurement, and must be reported with diffidence. Among the major societies the average educational level has risen. Most missionaries representing in China and Japan the organizations of the Foreign Missions Conference have had graduate training and some experience in North America before they are sent out; commonly they spend one or more <sup>years</sup> furlough time in further study, especially if they are engaged in medical, educational or other work inviting technical specialization.

The average age of missionaries in service has risen, due to the relatively small ratio of new missionaries sent out since 1925, with the depression, the Chinese Nationalist wars of 1925-28, and the discouraging situation in Japan and Korea, and now the war of 1937 as acutely unfavorable

factors. This change should not be exaggerated in its quantitative or its qualitative aspects, but surely it affects a view of personnel for coming years. Gains in average experience are an offset, at least for a time, to the probable loss in contact with youth and also in imagination and venturesome originality.

Since 1925 the selective process has been rigorous, and on the whole a favorable one, since some young missionaries of the boom period 1920-1925 were not thoroughly devoted to their faith or to the communities which they entered. The tendency has been roughly, and with some unfortunate cases of loss, to weed out those who were weaker in body or in spirit, those who found difficulty in adapting themselves to hard changes in China, Korea or Japan.

The unhappy controversies of the 1920's over fundamentalist-modernist issues were largely induced from North America, and passed by in China and Japan as they passed here. But also it has been true that missionaries and their national colleagues have for the most part realized they had no energies to waste in disputes within Christian circles. True relief has come in proper and cooperative concentration upon the overwhelming tasks before the Christian enterprise. Fundamentalist and modernist ways of thinking there still are, but conflict is rare.

Meanwhile there is noticeable increase in what may be termed the Holiness type of missionaries and of nationals, though the change is spotty by areas and situations, and has not altered the large picture of missions in China and Japan. Fairly complete listings in Boynton's 1936 Handbook of the Christian Movement in China and in the Japan Christian Year Book 1940 indicate for China about 150 and for Japan about 80 missionaries who represent the Holiness-Pentecostal groups and independents. These are about 5% and 12%, respectively, of the North American missionary totals. No hard and fast lines or descriptions are justified, however. They tend more to the emotionalist, fundamentalist and extreme individualist types than do missionaries of the "regular" and larger societies.

10. Unusual Developments in Japan and in China. Two instances of major change in particular countries call for brief attention. In Japan the suppression of "dangerous thoughts" and of social science since about 1924, the "crisis" psychology and whole program of intensified nationalism and of concentrated control of the people since 1931, have tended to limit considerably the freedom of action and spirit of missionaries and still more of nationals associated with them. Adaptation to the situation was necessary as the price of survival, and the process has been sufficiently gradual so that many persons who went through it were not clearly aware of its extent. But the fact of cramping and the sense of futility have cut down the possibilities of Christian effort on the part of many. Much good work went on, and mission circles generally are glad that it did. But conformity to national requirements as interpreted by the bureaucracy and the gendarmerie was a numbing influence.

In China the prominence of Christians in the National Government has undoubtedly meant much to the morale of Christians in that country, and has served to dissipate elements of lingering prejudice against Christianity



in the public at large. There are many cross-currents in the matter, and missionary organizations deplore some of the boastings of a journalistic type. Here it is intended to point out the vast difference that the presence of Christian officials high in China's government has made to American opinion. For tens of millions of North Americans that fact is a symbol (exaggerated by some) of character, of trustworthiness, of spiritual kinship; it is therefore a fact of great significance to the cultural and political relations of China with North America.

11. Interest of the Sending Churches. Changes in the sending churches of the United States and Canada have been touched in the matter of important unions (Methodists, United Church of Canada), in the subsidence of controversy, and in reports of their gifts and missionary personnel. Has their general interest in missions changed, their knowledge of missions advanced or declined, their specific devotion in gifts and time quickened or slackened? Important as these matters are, they have not been studied thoroughly. Little tangible evidence is available. We must rely upon the composite judgment of selected administrators in a number of mission organizations of different types.

It is fairly clear that in recent years the amounts received from large givers are relatively less important than formerly; and conversely, that the total number of small givers has increased. It is believed that the spread of information about missions and the countries to which they are sent, as indicated by the circulation of missionary books and periodicals and study materials, has tended forward with minor oscillations. There is assurance of advance in quality and breadth of interpretation. Books and other materials for the study of missions are increasingly marked by specialization of content and form for particular types and ages of readers, rather than depending on a few popular books to cover unanalyzed needs; by denominational dependence on the cooperative Missionary Education Movement for the major items in their annual programs, thus tending to raise the standard of quality throughout; by broader, fuller information about current developments in the respective countries where missions are at work; by continual presentation of the personalities of Christian nationals.

Few of these developments can be reported in quantitative terms, but from 1923 to 1940 the Missionary Education Movement published 14 major books on China, Japan and Korea, grouped in 7 of the 18 years, with total sales of 482,700 or an average of almost 35,000 per book. Covering all areas of missions, the 12 adult books of the Central Committee on United Study of Foreign Missions (1921-1930) sold an average of 80,000 copies, besides 10 junior books in the same period at nearly 19,000 copies each. The Laymen's Missions Inquiry, Fact-Finders' Reports, vol. VII, 1933, records a general increase of classes and of special "schools" or institutes for the brief concentrated study of missions, with a total apparently reaching well over a million persons for three major boards. The Baptists maintain a reading program for missions books (in over 40% of their churches, the Laymen found) which advanced steadily from 1920 to 1930 and is now active. In 1920, 48,000 books were reported read in organized groups, and in 1930 over a million.

Missionary interests are now more widely represented in the entire educational process of the local church. Sunday School lessons and materials for all grades of religious education systematically include missionary units. Similarly there is wider diffusion among local organizations of church women for the tendency in local congregations to merge missionary societies in the general women's societies carries certain missionary programs into the larger groups. It is too early yet to judge whether loss of intensity and thoroughness will undo the advantages of reaching more women with some little knowledge; and the variety of denominational and local adjustment is infinite. There is definite advance in interest, study and reading among men's and mixed adult groups in some denominations; and among young people and children in many denominations. A new book on Missionary Education in Your Church has gone into a second printing of 5,000 copies within two months. Many reports indicate that the war and acute concern for international relations in the post-war world have turned toward missions considerable groups of church people who previously were indifferent. Through recent years, materials prepared for children are much in demand by schools and libraries for use in developing "world friendship" programs. Missionary materials are also widely employed for adult and high school programs on inter-racial questions and on international questions. Indeed, it is highly significant that in many church groups a new and healthy anxiety about racial questions in this country has come into being from the missionary consciousness of the importance and worth of the races that are not white.

Finally, it should be noted that in the past two decades missions in the Far East have had peculiar difficulties puzzling and discouraging to American church people. The disorder in China up to 1931 and the violence of the Japanese invasion, the altered status and control of Manchuria, the increasing nationalist tension in Japan and her subject areas, all tended repeatedly and almost cumulatively to make supporters feel that the effort was not worth while, to lead friends and families to desire the withdrawal of missionaries. What has been done has been done against this type of obstacle.

## V. WAR-TIME CHANGES

1. Displacement of Missionaries. Missionary personnel was reduced slightly during the early part of the Sino-Japanese war, in both China and Japan; somewhat more during the period 1939-1941, particularly in Japan and Korea; and was put almost completely out of service in Japan and Korea following Pearl Harbor, with a large degree of immobilization in Occupied China. In China reports of 14 mission boards showed that between the summer of 1937 and the spring of 1939 only 5% of their missionaries had withdrawn or retired, little difference from the ordinary rate but practically without replacements. The National Christian Council of China reported in June 1941 for 18 principal societies of all nationalities, that as compared with June 1937, 68% of their men and 56% of their women were at work (these figures of course include both Free and Occupied China; the majority of missionaries from the North American boards were working in Occupied China). The percentage for Americans was a

little lower, because the pressure for evacuation, and the response to such pressure, was more considerable among American citizens than among the various British and continental groups. Some 200 missionaries are known to have transferred from Occupied to Free China, of whom perhaps half were North Americans.

After Pearl Harbor there remained of North American missionaries (children not counted): in Japan, 76; in Korea, 21; in Manchuria, 3; in Occupied China including Hongkong, 766. Of these, 420 returned on the Gripsholm in August, leaving still in Japan, 37; in Occupied China about 450. It is presumed that almost all of these will be repatriated soon. There are at work in Free China about 850 North American missionaries. This is a sharp contrast with nearly 3,000 on the normal list for China. Many of the missionaries now in the field have remained beyond their normal furlough times, and have long been under extraordinary strain of emergency duties and of economic difficulties for their Chinese colleagues and constituencies, for their projects of work, and latterly for their own living.

2. Serious Effects on National Personnel. National personnel of Christian enterprises has been variously affected. In Japan and Korea and in some sections of Occupied China, political pressure has been pervasive upon all and intense upon some. The standard of living has severely declined, for middle-class persons in Japan and for Koreans generally, with corresponding influence upon the vitality and the means of Christian groups. Yet during the early years of the war there was a good deal of industrial prosperity, even of boom, in Japanese cities; Christian churches and social enterprises did not experience much financial difficulty. In Occupied China, Chinese personnel were severely reduced by migration, and the remainder have suffered grievously by wholesale dislocation of the communities in which they serve, by loss of their own property and dwellings, by confiscation or closure of the enterprises in which they formerly worked, by impoverishment of their families, and the like. Mitigation was considerable up to Pearl Harbor, because missionaries were able to keep many things going in cooperation with the Chinese personnel, whether emergency or regular enterprises; and as a last resort there was relief aid. Most of the personnel showed remarkable moral stamina in resisting the many pulls to give up the struggle of useful religions, educational and social work. But the drags are cumulative, and after this year the economic grind will be yet more remorseless.

In Free China, local personnel were splendidly supplemented by migration, though not without the problems of adjustment because of the frequently superior training, vigor and selection of the newcomers. Morale has in general remained high through severe exertion in extraordinary tasks. But in the past two years the march of inflation and shortage of necessaries has told on health of families, has cruelly cut men out of their vocations in order to survive, and has reduced the energies <sup>and spirit</sup> of many who stay by their commitments. The total loss by dislocations and inadequate readjustments, and by decline in number and quality, is serious. Church, college and United China Relief Funds are again an invaluable mitigation of disaster. Growth in responsibility and self-reliance of nationals, the development of character and leadership under the stimulus of hard conditions and great needs, are a major compensation -- as in some sense also in Occupied China and in the Japanese Empire. For China as a whole, throughout the war there has been economic distress bearing heavily upon the middle-class

townspeople from whom come large fractions of Christian personnel. Loss of proper housing and of personal effects, continued inability to draw income equal to the fantastic rise in prices, hardships from exposure in violence and in difficult travel, lessened protection against sickness, acute burdens for family members similarly affected, all these constitute a total, cumulative strain that has too plainly weakened the bodies and spirits of many useful persons. It is remarkable that a large percentage of Christian staff have maintained faith, courage and devotion to serve to the limit of their powers.

3. Loss and Damage to Property. Property losses to the Christian enterprises are already very heavy, particularly in Occupied China. There has been no adequate attempt to record them, even in early stages of the war. Within two years from the outbreak of hostilities in 1937, more than 150 mission compounds are known to have been destroyed or damaged by bombing alone. Losses by bombing have continued to be significant, and may again become currently large in later stages of the war. Deliberate burning by the Japanese soldiery has caused some losses thus far, and it may become common as they are driven back in territory they now occupy. Looting and wanton destruction of equipment and personal property have been irregularly serious. Confiscation or utilization of American and Canadian properties are fairly frequent, especially since the summer of 1942, but have not been universalized. Indeed, most church buildings have thus far been left in the hands of local congregations, and some schools and hospitals likewise - under Japanese direction. In Free China, bombing has caused much loss.

In Japan, comparatively little property was held under or for foreign interests, and most of that seems to remain quietly in the hands of Christian Japanese for uses satisfactory to mission enterprise. There is little use of anticipating unfortunate developments within Japanese society, though the course of war may bring destruction particularly to industrial ports. Heavy loss and universal deterioration must be expected for the equipment and buildings of schools, hospitals and indeed all enterprises with mission ownership or contacts throughout Occupied China, Manchuria, Formosa and Korea. Five years' experience with looting, damage and abuse is ominous; and now bombing from the Chinese and United Nations forces, other warfare, disorder in defeat and transition, willful destruction as Japanese forces are pushed back, the greed of puppets, inability or unwillingness to provide materials or funds for repair and preservation, all offer unhappy risks.

4. Japanese Military and Governmental Influences. Under pressure of the times and influence from the government, Japanese Protestant churches have united in ten "branches" or blocs, all of which are related to the government through one Director or Leader. In one aspect of their organization they are connected with the Roman Catholic and the Russian Orthodox groups. There are some indications that the Protestant blocs may soon be amalgamated in a unitary body. It is expected that certain theological seminaries and other institutions will be combined in fewer but relatively stronger units. All of this has its unpleasant sides of bureaucratic convenience, and there has been considerable reluctance among the Japanese Christians. But it is also true that for many years groups of laymen and some clergymen have worked toward definite unions; these leaders and many of their followers now determine to make the best of the situation and to secure as much benefit and take as little loss as they can. Some feel that the combined churches can

better maintain themselves against undesirable pressures than could the loosely cooperating denominations. Since 1940 no foreigner has been permitted to hold any place considered to possess authority in Christian organizations (indeed, this was true of all organizations throughout Japanese society), and in principle no money was thereafter to be received from abroad toward the support of any project of Christian work.

That Japanese pattern is being carried out to greater or lesser extent in Korea and in Occupied China. In North China a union of Protestant bodies with Japanese personnel and under Japanese auspices has already been forced, and on a local basis the same process is going on in the Yangtze Valley. These are the logical outcomes of attempts made continually but vainly until December 1941 by the occupying forces and by Japanese government representatives, to push forward Japanese Christians to a role of cultural leadership, or "pacification," or displacement of American and British missionaries as ubiquitous friends of the Chinese. Needless to say, the Japanese military and official view of all such relationships was excessively political.

It is not to be expected that superimposed changes in organization will in themselves affect greatly the spirit and attitudes of the Chinese Christian constituency, which has already shown much strength and skill in delaying, passive resistance, external conformity with inward opposition. However, the imposed changes are a further force, added to the many forces working for dislocation in the war experience, for breaking up the pattern of pre-war organization; and they may be an additional confusion to Chinese leadership in readjustment at the close of the war. There is no indication that Japanese pressures and propaganda have influenced the attitudes of Chinese Christians toward a serious, long-term hostility to Western missionary contacts. If the war is long drawn out, the picture might be worsened; but in general the Japanese military position and procedures among other Asiatic peoples have destroyed the potential influence of propaganda and of civilian organization.

What has been said applies particularly to the churches and general organizations of Christians. The taking over of schools, hospitals and other institutional and specialized services by Japanese or their Chinese servants will increase the already serious losses and dislocation of such services and their valuable personnel. Where the formula is supervision or "cooperation" rather than taking over, the disturbance of lower-grade assistants is less sudden and complete, but the total damage to Christian enterprise is potentially as great.

5. Dislocation of Institutions and Constituencies. Early phases of the war brought about the dislocation of all but one of the 13 Christian colleges and universities, the closing or shifting of 170 among 261 middle schools reporting, the serious damage or closing of some 60 hospitals out of 268 reporting. Many of these disturbances were remedied in some degree by remarkable rally and persistence in service. But there is no use in minimizing the real losses in means, personnel and quality of usefulness. Migration of superior medical and educational personnel to free territory was very extensive, and that of other valuable laymen and some groups of pastors was considerable. Many of these Christian leaders are employing

their training and experience in similar services for the free areas, while not a few are absorbed in new emergency undertakings of a public nature. They have been a valuable enrichment and stimulus to interior communities, both general and Christian. Nevertheless there is wastage in forced and irregular transfer, inevitable failure to fit every individual into the kind of place he ought to fill, difficulty in adjustment to the local pride and inertia of interior communities, organizational awkwardness on the part of Christian groups, government units and emergency services - all operating under unprecedented urgencies in a vast area with wretched communications. A startling instance of replacement, at the cost of tremendous effort, is the unique periodical, The Christian Farmer, which lost almost all of a circulation of 35,000 in territory occupied by the Japanese and built up a new center and new list of 40,000 in West China and other free areas.

6. Emergency Services: Medicine, Refuge, Relief. The extraordinary missionary and general service throughout China in medical aid, care of refugees, relief, maintenance of education under difficulties even in occupied territory, support of fellowship and of morale, is remarkable for its inherent values and for the gains in understanding that are a byproduct of such services. A host of Chinese are represented in the following statement (1939) by The China Critic, organ of intellectuals often severe in weighing things missionary and Western:

One of the many things that have come out of the present war has been the realization that, whatever doubts may have existed in the past, the Christian missions in China fully and indispensably justify their existence.... How without a moment's hesitation they faced the test and were not found wanting will remain one of the most dramatic and epoch-making pages in the history of Christian missions throughout the world. Today, after two years of hostilities, the Christian missions in China have built themselves a record of which they may be justly proud. They have preached the gospel not with words but by a practical demonstration of the love of God and the brotherhood of man. They have definitely found their place in the life of the nation, fulfilling great human needs in its hour of travail.

The damaged, reduced and hampered hospitals, by extreme devotion to emergency needs, were able to care in fairly good fashion for as many patients as in pre-war years, with especial attention to civilian wounded and in some parts of free territory to serious surgical cases among wounded soldiers. Despite the understood transfer of considerable personnel to government medical services, the weakened Christian organizations still reached out to meet unusual suffering. They organized and largely staffed the National Christian Service Council for Wounded Soldiers in Transit, which by 1939 had reached the scale of 973 full-time workers and over 5,000 volunteers; and many local services of similar character.

Shelter and varied aid to refugees brought help to a total of millions of persons in acute crises, and to hundreds of thousands for long periods. Church, school and other mission properties were generally devoted to such services as refugees required, and the process continues with each

new writhing of the tortuous military lines. Relief work has been a leading activity of many missionary centers throughout the war. At one time 800 missionaries of all religious bodies were giving part or all of their time to it, and a large part of the distributive organization in China for the relief enterprises raising funds abroad has been set up and conducted by missionaries and their Chinese colleagues. In this matter the previous experience of Christian personnel in famine relief was most serviceable. The variety of methods employed would require a catalog. Among the more common were work relief on road projects and the making of clothing; provision of a daily hot meal and often of elementary instruction for refugee children; subsidy of the necessary charity work of mission hospitals, and supply of prescribed food for patients leaving the hospitals for convalescence in distressed homes; outright gifts, usually in food and bedding, to the aged and to widows with young children; small loans or grants to rehabilitate artisans or petty shopkeepers; provision of seeds or tools for farmers.

Until the combinations resulting in United China Relief (1941), most of the general relief (as distinguished from types exclusively medical) was supported by the Church Committee for China Relief, representing the chief Protestant groups in the United States. Portions of American Red Cross aid were also distributed through missionaries. Personnel and buildings in China were contributed in most instances by missions and churches. In relief work it was the common practice for all these general organizations to work with city committees in which Protestants and Catholics were combined. If the past tense must be employed for relief in the occupied areas, missionaries in Free China are continuing actively in the enterprise. They have also served the Chinese Industrial Cooperatives, especially in experimental and training work, and in certain organizational problems. At this moment the China administration of United China Relief, the China enterprises of the American Red Cross, and the Directorship of the Chinese Industrial Cooperatives have all been turned over to missionaries. The spring and summer of 1942 saw 99 or 100 Christian hospitals at work in free territory, by comparison with 137 known at last report to have been active in occupied territory.

7. Current Attitudes in North American Churches. War has brought now effort also among the North American churches which maintain missions. Their memberships have contributed some \$2,000,000 through church channels to the general organizations for China relief, and a similar sum to United China Relief. They have also provided hundreds of thousands of dollars for more modest and personal relief effort through regular Christian agencies, usually the mission boards. Despite the pressure of other appeals generously supported by all sections of the American public, such as the European relief and refugee undertakings, the United Service Organizations, and increased requirements of community and church enterprises in the social field, the churches have maintained their ordinary giving for missions and in several denominations have supplied extra sums for emergencies. Several organizations report that candidates for missionary service, often looking ahead through educational preparation that will require two or three years and the close of the war before they can count upon beginning active missionary duty, are fully as numerous as in recent years and tend to be of unusually high quality and seriousness. Such financial and personal

concern for missions has been maintained in the face of natural discouragement or disappointment over effort in Japan and the Japanese Empire, accumulating over a period of years and coming to a head in the strain of the war; and in the face of the acute disturbance and distraction of war in the minds of the public, including the longer and closer involvement of Canadians in the war problem of the British Commonwealth.

Underlying this devoted support of missions under unfavorable conditions is the recently developing consciousness of the Christian community around the world, and the hope that it may be strengthened to become an effective agency of deeply felt international brotherhood. The war has enhanced sympathy for the Chinese as victims of aggression, and for the Koreans as well. The steadfast and costly resistance of the Chinese against superior equipment has aroused real admiration and curiosity of a relatively high quality. There is new appreciation of the importance of the Orient in itself, and of its significance for world peace or world conflict, its necessary part in international organization. Church people who have been interested in missions feel the general movement with peculiar warmth of personal participation. Many not previously interested read missionary literature and seek out missionary speakers. Cordial respect for the leadership in China, and a firm sense of alliance with the Chinese nation for the course of critical war and equally critical peace - these are more deeply set among Christians with missionary concern than with the public at large.

Nor is health of attitude limited to China. In accord with all reflective persons the church people share a half-resentful, half-regretful sense of failure to have known about or to have understood the Japanese. The trend of thought fostered by missions is concerned with long-time relationships, with the possibilities in Japanese society and in Japanese character for a state with which decent relations can be maintained. At the same time, the Christian opposition to what the Japanese have done to their neighbors is firmly rooted in the propagated experience of missionaries and of Christian Chinese and Koreans. All in all, the war proves to be a forcing-ground for the progress of previous tendencies of information and of ethical interest, which may more than hold their own against less commendable possibilities of weariness, confusion and isolationist relapse. Christians attribute their persistence through difficulties to their conviction that individual men of every race are of worth and dignity; and to their faith that the universe in its ultimate spirit supports the good life, even in the midst of suffering and evil.

## VI. TRENDS AND PRESENT OUTLOOK IN CONDITIONS OF CHINA AND JAPAN AS AFFECTING MISSIONS

1. Government Concern with Religious, Educational and Social Organizations. Four interrelated phases of nationalism are of recent and continuing significance to missions. First is the tendency of governments to enter the field of religions (as in Japan with State Shinto, and with direction of Christian and other religious bodies in Japan and lands under Japanese control). There is also a tendency to build national systems of education which leave little room for private initiative, variety or experiment; and which tend, for various motives, to exclude religion from educa-



tion. Such systems may for the present tolerate or even welcome private effort which makes voluntary contribution to the uniform program; but they tend in practice to discourage it by mechanical, bureaucratic prescription and control, in China as well as in the Japanese Empire. The same tendency is found in regard to social service and activities of youth groups. Proper registration, inspection and report of all religious, educational and social effort is an understandable need; and the support of standards in education, health and welfare work is desirable. But the practice is frequently not sound and helpful, and approaches the "police state" or totalitarian coordination (particularly under Japanese rule), or unlimited bureaucracy (in both Japan and China).

2. Opposition to Foreign and International Connections. In Japan and elsewhere under Japanese control, there has been a thorough and all-pervasive effort to exclude or to undermine as harmful all enterprises and concepts labeled as foreign or international. Certain aspects of the old Chinese pride and exclusiveness appear in renewed prominence under the stress of war-time developments.

3. Defence of Threatened Culture, Including Traditional Religions. A characteristic reaction of nationalism is to assert with abnormal intensity its confidence in the culture it considers to be "native," over against new forms of institutions. Such assertion includes anciently developed or accepted religions, exalted as adequate and superior to others. The Shinto sects (and related State Shinto) of Japan are an outstanding instance, but Buddhism in both China and Japan evidences some stirrings of the same sort. Where the old culture or belief is threatened by modern change, or is believed to be threatened, the reaction may be convulsive.

4. Assertion of Vernaculars. There is a tendency to emphasize use of the vernacular language in education and in all associations, as over against English or other Western tongues. Undoubtedly certain aspects of the vogue of English in the Far East have been temporary and artificial; and on the other side, the effort to form within the traditional language a medium of popular communication and a tool of modern education is thoroughly right and considerably successful (here China is particularly in mind). Yet the current tendency both in Japan and in China is to reduce English below the level of a usable secondary language, in circles where a decade ago there was effective reading ability and (in China) oral ability as well. The result is and will be to hamper greatly cultural and social interchange on the international scale. The bearing upon mission work and its methods is obvious. No longer can a fraction of missionaries in the larger cities, engaged mainly in specialized education or medical work, escape the necessity of learning the vernacular early and adequately. The teaching of English is in less demand. Educational exchange either of professors or of students, and even of printed materials, will be less easy than formerly.

5. Questions of Western Prestige. The prestige of Western democratic societies, and of cultures related with them, has been subject to serious challenge by the course of world events since 1918 and by international relations in the Far East since 1931. The dynamism and effective organization, the social and psychological appeals of Russian Communism and of Nazi Fascism, have held deep interest for Japan and for China. From very different

angles in the two countries of the Far East, the nominally Christian societies and cultures of America, Britain and their smaller associates, have appeared and been made to appear effete, purposeless and half-hearted even in devotion to their over-endowed status quo. Western prestige in the ordinary sense of artificial privilege and unreal favor, missions have learned to despise. Abolition of extraterritoriality is welcome; it has long been advocated. Reaction in the Far East may, however, go so far as to harm real values. If the United Nations win a sweeping, not-too-long-delayed military victory, and if fairly successful cooperation of America and Britain with China is maintained through a peace settlement largely satisfactory to the Chinese people, the problem may not be acute in that country. But the chances of friction are serious. Within Japan the education and millionfold suggestion of recent years, reinforced by war and disastrous defeat with what will appear to the Japanese as cruel dismemberment and oppression, will have damaged attitudes to the point where rarely favorable and skilled contacts will be required to reopen helpful interchange with other societies.

6. Chinese Appreciation of Christian Services. In China there has been widespread popular appreciation of the value of Christian services and their steadfastness in time of crisis. This is the other side of the shield just described. Voices in all ranks of the government and among Communist leaders have joined with private persons in expressing their cordial thanks.

7. Doubt of Underlying Concepts. In China, in Japan, and in Korea, each with different shadings from its own experience and reflection, recent developments tend to strengthen doubts concerning the validity of all concepts of brotherhood, peace and international organization, including Christianity.

8. Economic Distress. This is of enormous immediate and psychological consequence. Constructive efforts of all kinds must struggle for support in lands suffering radically and long from warfare. Deterioration of education and welfare services for civilians is already of great magnitude, and the end is not in sight. Loss and weakening of personnel necessary for the processes of cultural advance is incessantly continuing. These factors apply to Christian organizations as to others.

9. Problems of Internal Readjustment. Serious problems of post-war internal readjustment within the Far Eastern societies will condition cultural activity. As suggestive instances may be named: for China, the taking apart of war-time patterns in the western provinces and reintegration along with reoccupation of the East and North; for Japan, a new governmental leadership and program in the midst of economic chaos and the loss of continental resources including Manchuria and Korea; for Korea, a desperate attempt to reestablish its own life from under the crushing weight of Japanese exploitation, with prime factors unpredictable.

10. Possibilities of Cultural Undertakings on the International Scale, by the American and Other Governments. Although none can see clearly the course or the extent in the next decades of this tendency, the setting and the nuclei for large-scale governmental enterprises in the educational and cultural phases of international relations are an established fact. Here are great possibilities for good in the making of a world society. Here

also are chances for disillusionment in futility after clumsy experimentation. Action by one government will tend to promote or to provoke action by other governments, with incalculable effects upon the whole scene and opportunities for private endeavor, especially in areas where "cultural policy" has aroused suspicion.

11. Continuing Needs. The need for missions and other constructive cultural effort remains. In China and in other areas of the Far East, ordinary educational requirements, especially in the secondary, higher and adult levels, cannot for decades be met by public and existing private undertakings. Health services are developing well at some points, but are far from confronting the masses of the population. Social reform and welfare activities are only at their dawn. The building of community life by voluntary association of neighbors is greatly needed, in village as well as in city; police or bureaucratic ordering is no substitute for the values of free cooperation in the common interest. The breaking of old social patterns increases the unending want of individuals for faith that the good life can be lived and that effort toward it has deep sanction in the nature of man and the universe. War multiplies despair and cynicism, while formal peace may bring a bitter measure of disillusion for hopes ill-founded. Faith supported in friendly fellowship is needed now and will be needed tomorrow.

North Americans need fuller and more intimate knowledge of the Oriental peoples, knowledge developed in respect and sympathetic appreciation of high spiritual and cultural values found among them, knowledge developed in friendly cooperation with trusted Chinese and Japanese personalities. They need continually renewed understanding, mediated by trusted representatives, American and Oriental, of the progress, the difficulties, the humanity of distant peoples. North Americans need also every tie of common concern, passing through national and racial frontiers, which can contribute to a world community and provide generally recognized moral standards for international organization and relationships. Missions are one of the major agencies through which the necessary approach to a world ethic and a world society may be gained. The experience and the potentialities of the Christian community around the world are as valuable to North Americans as to those in China and Japan who also participate in them or observe them. The development of the best elements of missions and the remedy of their shortcomings could mean much to cultural and to total relationships between North America and the Far East, in their proper international setting.

12. Dominant Importance of Peace. The long prospect of missions in cultural relations is heavily dependent upon completion of the war with a genuine peace, with free international cooperation for mutual welfare as its principle. Military totalitarianism, endless strife and impoverishment, would make impossible the work that missions should do. The outcome of the war for China, for Japan, for North America is a prime determinant of the conditions in which missions must work.

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