



中華聖公會

# Mission Work

in

# Shantung

(North China).

By the

Rt. Rev. G. D. ILIFF, D.D.

Bishop of Shantung, North China.

The Characters read  
down are :

Chung (middle)  
Hua (flowery)  
Sheng (holy)  
Kung (public)  
Hui (church).

*Re-printed from "The Mission Field."*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS

WESTMINSTER

1913

Price Threepence.



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# Mission Work in Shantung

## I.—THE PEOPLE.

I HAVE been asked to write a series of short articles setting forth the main points of the situation of the Church's work as it stands at present in the northern part of China. I think that the best plan by which the position may be shown will be by taking the following subjects in order:—(I.) The People; (II.) Evangelistic Work; (III.) Educational Work; (IV.) Medical Work; (V.) The Revolution in China; (VI.) The Chinese Church as it stands at present.

On first arriving in China—and by China I mean not British Possessions in China, such as Hong Kong or Wei Hai Wei, nor European Concessions in China, such as Shanghai, Chefoo, or Tientsin, but the interior, where the life of the people is really normal—I think that the point which strikes one most is the utter difference between the Chinese way of doing things and the European. As a rule one can feel fairly certain that if Europeans do things one way the Chinese will do them from just the opposite end! It may come to the same thing in the long run, but the *modus operandi* is generally inverted—from our point of view!

The difference in their way of doing things is only the natural outcome of quite a different line of thought from our own. As the newspapers of the present day are making abundantly clear to the world at large, the Chinese look at

most things from quite a different standpoint from that which we Europeans take. It is difficult to set down on paper where the difference lies, as the more one sees of the Chinese character, the more "will-o'-the-wisp"-ish does it appear. Nor do years of experience and study seem to make it more comprehensible!

At one time their character seems broader and less selfish than the European—their interests in life seem more extended, for instead of only embracing the welfare of the individual, one sees that the Chinaman has a wonderful power of self-sacrifice for the good of his fellow-beings, his family, his village, his district, his nation. But no sooner is such a theory well established in one's mind, and one looks about for further proofs of the same, than one is encountered with instance after instance of the grossest and narrowest selfishness.

At another time one is elated by the wonderful generosity and trustfulness one finds in the people. But on looking round for further confirmation one will meet in several directions with overwhelming instances of the grossest cheating and meanness.

Or perhaps one may be impressed by the simple sincerity of a certain individual, and feel wonderfully drawn to him in consequence. Then, perhaps after months of real confidence, one will find that his sincerity exists side by side with the deepest guile! The two are co-existent in the one person in such a manner as would be quite impossible in the European as we know him.

To take an instance near home. I could rely on my own servants to perform wonderful deeds of self-sacrifice on my behalf if it were necessary. Were I in danger, they

would freely expose their own lives to shield me. Were I sick, they would do any amount of extra work beyond their own sphere without the slightest grumble, and without any hope of extra reward, in order to alleviate my condition. But, nevertheless, it is not at all an easy matter to get them to put in really good work under normal conditions, and without strict supervision they will shirk everything that they possibly can.

Or, again, if I were travelling in the country districts, and happened to run short of money, I could feel quite sure that any innkeeper would give me food and lodging, and, perhaps, money to see me on my way, with the greatest of cheerfulness, without any guarantee that he would be repaid. But, nevertheless, I feel quite as sure that if I have money he will do his level best to cheat me out of as much as he can!

Or, to take an example of sincerity with guile. We had in our Middle School here in Tai An, a certain young man—for he was no longer a boy—whose face proclaimed him sincere to the backbone. He was earnest in his Christian belief, pleasant in his manner, always cheerful, always friendly, and in most respects perfectly trustworthy, and for months he was treated as such, for accounts for running expenses were given into his care without very minute scrutiny. Then at last came the crash. It was found that these accounts had been consistently tampered with to his own profit, the discovery being made only by the merest chance.

These are but single instances out of many which might be cited, but I think that they demonstrate the complexity of the Chinese character.

What I wish to point out at present is that there are in the national characteristics of the Chinese many wonderfully good points which are capable of development in such a manner that they would be a real asset to the human race at large. The question is: How are they to be developed? I have not the least hesitation in asserting that the only possible method is that the light of Christ should be thrown upon them. There is no nation in the world which has so much that is really good, and yet has this good so covered up with evil that it is almost entirely obscured. The history of the Chinese nation is in itself almost a sufficient guarantee of the existence of this good, for otherwise it could not have continued through so many centuries as a powerful and prosperous nation. During the past twenty or thirty years God has been making the way more and more clear for the preaching of the Gospel in China, and for the Church to carry out its long-neglected duty to this people. May God grant that we may do the work faithfully, each doing what he can to forward the work. Undoubtedly the Anglo-Saxon race has added vastly to the treasure of meaning which has been found in the life of Christ. But there are new revelations of thought and life which will be made clear as China becomes more and more a Christian nation, and as the good which at present lies obscured is revealed and cleansed by the power of the Christ-like working in the hearts of the people.

## II.—EVANGELISTIC WORK.

**E**VANGELISTIC work in China is something very different from what most people would imagine it to be. The idea which some people have of such work is that of street-preaching : that the missionary goes out into the streets of towns and villages and gathers round him crowds of people to whom he preaches, and there and then a certain number are converted, and are baptised and become good Christians. Such an idea would be naturally gathered from the account of St. Paul's work in the Acts. There are, however, two important differences between the conditions under which St. Paul worked and those under which we work in China. In most cases St. Paul was speaking to people whose hearts were prepared by a knowledge of the true God, and by expectation of the Messiah, for the very message which he brought them. Secondly, he himself was one with the people in matters of language, thought, and citizenship. The circumstances under which we work in China are very different from these. First of all, the Chinese have not the idea of God, and so the whole foundation of religion has to be laid afresh. The people have to be taught from the very beginning Who God is, in what relationship they stand to Him, what He has done for them, what He expects from them, how they may draw near to Him, and why they should serve Him ; and only after this foundation has been laid is it possible to speak of the Incarnation, of the Saviour and of His revelation of God to the world, and atonement on the Cross. Moreover, all this has to be done in a very difficult language, a language which in its common parlance is very badly

adapted to such teaching, and a language of which most of the people who speak it have but a very narrow vocabulary. Chinese is undoubtedly a very difficult language for Europeans to acquire; but, when the missionary has acquired it, his difficulties are by no means over! When he begins to speak to the people he is met by the very discouraging fact that they do not understand one-half of the expressions which he is bound to use in speaking of religion, and which he has by constant practice made his own!

Just now my wife is engaged in holding special classes in order to prepare one old lady for Confirmation. She is very earnest in her belief, very regular in her attendance at services, and most eager to be confirmed, and to come to the Holy Communion. But she has had no education whatever, and her vocabulary consists of about three hundred words, most of them connected with domestic affairs, and the purchase of daily necessaries. It is a very difficult task, because she has to be led to realms of thought which in her earlier days had never been opened up to her, and her steps are slow and awkward. But still, patience on the one side, and zeal on the other, are accomplishing much.

But now to return from theory to practice—How is the evangelistic work carried out? We might say that it is done chiefly in three different ways. First, although street-preaching, as we understand it, is not in accordance with Chinese ideas, a very good substitute has been adopted in its stead in the opening of preaching-rooms. A room is obtained on some busy street, and people are invited to come and either listen to the preaching, or engage in

ordinary conversation. Sometimes Scripture pictures are used, or even a magic lantern. The people will come with great pleasure and listen very patiently for a long time, but probably take in very little. However, this is one way of sowing the seed, and sometimes it happens that we come across a man who shows more intelligence than the average, and will ask questions, and seek for further instruction. But this is not often.

Secondly, there are markets—every large village has a market once every five days, to which all the country people round resort for their shopping. Our evangelists go to these markets, perhaps with some books for sale, and speak to any who are willing to listen. This, too, is not a very fruitful method, but still it sometimes leads to the opening up of new villages and brings the message to those who otherwise would not have had a chance of hearing it.

Thirdly, there is the "handing on" principle. A man becomes a Christian himself, and having become one, he becomes a missionary at once. This is an almost invariable rule with the Chinese. A man who is earnest in his belief makes it his first duty to tell others what he himself has heard, and hand on to them the blessings which he has himself received. The Chinese is a man of many relatives, and they are all more or less interested in his affairs, so it becomes either one thing or the other—either he wins them over to his belief, or else he has to suffer endless persecution at their hands. I think that at least nine-tenths of our people have become Christians in this way—some friend or relative has brought them in in the first place.

Then what about after they have come in? It is a very slow process, for a Christian is not made in a day in China.

First his name is entered as a hearer—it is posted up on the wall of the church which he will attend for inspection of all the Christians of that place, that they may, on the one hand, help him by counsel and prayer, and, on the other, see to it that he is in earnest, and not allowing himself to be entangled by heathen practices. After a period of about six months, during which he is instructed in elementary doctrine, he is examined by the clergyman in charge of the Mission, and, if found satisfactory, is admitted at a special service as a catechumen.

Then follows another period of at least a year. During this time he has his special place in church, is admitted to all services except the Holy Communion, and receives further instruction. If at the end of this time he has made good use of his opportunities and has been regular in his attendances at Services he receives Holy Baptism, and is confirmed as soon after as possible, and becomes a communicant.

This is very different from what happened in the early days of Christianity, when a man would probably be baptised within a few hours of his conversion; but as I stated before, we have very different material on which to work, and have to start from the very beginning, and build up patiently, for experience has taught us that any attempt to hasten things on has a very disastrous result.

In the actual evangelistic work the European missionary is, to my mind, of very little service. We have to rely upon the native workers and native Christians almost entirely for the first contact with the outside heathen. The language is a bar—for there are very few missionaries who can speak Chinese as the native speaks it (just as there are very few

Chinese who can speak English as the Englishman speaks it); and a still greater bar is that we are, and ever will be, "foreigners." We cannot fully understand the Chinese line of thought, however much we try, and moreover the man himself, perhaps not without good cause, has a natural antipathy to the "foreigner," who, he thinks, has not dealt altogether kindly with his nation. But as time goes on these barriers break down, and then the missionary has the opportunity of teaching and helping.

And undoubtedly it is a wonderful opportunity. It is quite impossible for those who have never seen for themselves, to realise all the baseness and degradation which is involved in heathenism. There is, as a rule, no nobility of thought, no striving after higher and better things, no hope of anything beyond this present life (and for most of the Chinese, living as they do from hand to mouth on the verge of starvation, this life does not seem attractive); no real faith in a higher Power, only a dread of evil spirits and evil influences and no true ideas of love. And what happens when a Chinese becomes a Christian? I do not say that Chinese Christians are perfect any more than English Christians are. But I know that Christianity makes a vast difference in their lives. It gives them faith in a Father's love; it gives them hope both for this world and for the world to come, and it gives them an absolutely different conception of the meaning of love, something of which they had no conception before, and which alters their whole idea of life.

Can we possibly say then that evangelistic work amongst Chinese is useless? Such an idea is absolutely false, and could only be entertained by those who themselves

have no appreciation of what Christ has done for their own lives. If we realise in the least degree what Christianity means in our lives and our own surroundings, we could not possibly refuse to hand it on to others, who have not been so fortunate as we have, in being born in the midst of these surroundings.



### III.—EDUCATIONAL WORK.

**I**N no respect has the influence of the European missionary in China been more apparent than in the sphere of education.

Even as late as fifteen years ago the only knowledge to be derived from the Chinese schools was that of the old classics. A small boy was sent to school, and he was set to work at learning the classics off by heart. He would begin on the "trimetrical" classic—three words in each line—of which his master would tell him the *sounds* of the words in perhaps four lines, and then he would go to his place and shout these words over and over again, until he knew them perfectly off by heart. Then he would bring his book up to the teacher, turn his back on him, and repeat them. Then he would be given the sounds of the words in another four lines, which he would learn in the same way. And so he would go on in the same monotonous manner from daylight to dark—from before daylight to after dark in the winter months—year after year, simply learning the *sounds* of these books of the classics, but not knowing anything about the meaning of what he was learning. When this had continued for four or five years, and he had learned by heart a considerable number of books, then at last his teachers would begin to explain the meaning of all this large stock of parrot-like learning.

Such was the old system—a wonderful development of the powers of memory, but very little beyond. The boy who was not fortunate enough to be able to continue his schooling beyond the four or five years got absolutely nothing from his education, and went back to his field work only to forget as soon as possible all those sounds which he had learned by heart. The boy whose parents could afford

to keep him at school longer got a thorough knowledge of the sayings and acts of Confucius and Mencius, and learned to compose high-flown essays on texts drawn from these classical writings, but very little to equip him for the struggle of life. He was taught nothing of the world in which he lived, and became, as a rule, as narrow-minded and as conceited as it is possible for a human being to be. The strenuous opposition to Mission work or anything else connected with "foreigners," so frequent in days gone by, was invariably the creation of the scholar class, and was only the natural result of the education which they had received.

Then the Missionary came to China. The first on the field were the Roman Catholics; but they seemed to lay but little stress on the great importance of educational work, and whenever they opened a school were content to let the ordinary Chinese education go on as before, merely adding to it what they felt necessary in the way of religious knowledge.

But other Missionaries have felt that if Christianity is to obtain a hold of the people it must have as its propagators Chinese of real intelligence and men who know something beyond the Chinese classics and the Bible. So they set to work to train them, and opened schools which might carry out education on wider principles—not neglecting the Chinese classical learning, but not allowing it to become the one and only goal of education. And so they added on arithmetic, geography, history, &c., to their school course preparatory to taking up mathematics and science in their higher course.

It did not take many years to demonstrate the advantage of this modern education over the old classical education, and the result has been that during the last decade

educational methods throughout the whole country have been entirely reformed. Schools taught on modern principles have been opened in every city and in almost every large village, and the only lack has been that of teachers who were in any way fitted to conduct them—indeed, a very serious lack, and one which must be felt for still many years to come. At present the Chinese education on modern lines is in a very pitiable condition in most places, and I think that the statement made some years ago by a well-known traveller in China—that the only education worthy of the name was that of the Christian Mission schools—still holds good.

This involves tremendous possibilities of influence for the Mission schools. In the past they have worked an entire revolution in the whole idea of education, so as to entirely change its basis and form. In the future they stand to afford almost the only effective supply of well-trained teachers for the Government schools of China. From this point of view alone the position is a strong one, for although not every student who enters a Mission school becomes even a professing Christian, yet he is brought under strong Christian influence, and unless he is one who makes evil his aim, this influence *must* carry some weight.

But to my mind the great object of educational work is something beyond this. Its highest prize is not seen in the many but in the few—those who, under the constant influence of Christian life and Christian teaching, give themselves heart and soul to Christ and His work. The great aim and object of Mission work in China is, not to bring a continuous stream of European influence to bear upon the people, not to prolong itself as long as it can be prolonged,

but to found a Chinese Church, supported by Chinese, under Chinese control, with Chinese clergy, and eventually a Chinese episcopate, which shall stand and grow without the help of the Home Churches. To accomplish this we must have a good supply of Chinese workers to whom the work may with safety be entrusted. And the only safe way to obtain them is to train them from childhood. Of course, only a small percentage of the children who enter our schools eventually prove themselves fit to act as Church workers. But as times goes on the number increases, and as the education we are able to supply improves in quality the reliability of the men reaches a higher standard. At the present time we have four Chinese clergy, three of whom were trained in our Mission schools, and eighteen licensed lay workers, of whom one-third were educated by us. These are merely the first-fruits of the educational work in the diocese, a work carried out in days gone by under very great difficulties, and the men we have obtained are not of the highest attainments, though I think that without exception they are all thoroughly in earnest in their work. Of late years we have been able to make our educational work more complete, and I hope that in a few years we shall have a band of men who will in every way be fitted as leaders of the Chinese Church.

Hitherto I have only mentioned the education of boys and men ; but we have not forgotten the girls and women. Female education was practically unknown in China until missionaries introduced it, and this has made the necessity for it all the greater. The life of the ordinary Chinese woman is as desolate as can be imagined. Hard work and hard words seem to be her portion, at least until she is the

mother of a family and can hand on what she has received to others. Christian teaching means so much for them, for it entirely alters their outlook on the world. Hitherto we have not been able to do as much for them as we should have wished, as until quite lately we have not had a single properly qualified person to undertake the work, but we have established girls' schools at our central stations, which have more or less met the demand for educated wives for the Chinese workers. But this is a mere drop in the ocean of what ought to be done for the girls and women in this district. If only we had the workers and the money we could do a great deal to alleviate the amount of suffering and desolation which is in store for the young girls in our towns and villages by placing them in such a position that both they and those amongst whom they live would realise that they are meant for something better than beasts of burden. It costs the small sum of about three pounds a year to keep a girl as a boarder in one of our Mission schools, but it is more than we can do to keep our two schools free from debt, with only twenty or thirty scholars in each.

If only we could make our educational work more efficient by obtaining a larger staff and more generous support we should be able to look forward to the establishment of a self-reliant Church at a much earlier date. For although in evangelistic work the European's hands are much tied, he is absolutely free in educational work to hand on the best he has to the Chinese themselves, and by this handing on he multiplies a thousandfold all that he could do personally, for he is preparing workers who will naturally have a wider scope for their work and be able to carry it on without the drawbacks under which he himself has to labour.

#### IV.—MEDICAL MISSION WORK.

**T**HERE was a time in the history of the world when the Chinese must have been considerably in advance of other nations in their medical skill, for there are very ancient Chinese medical books in existence even now which display an extraordinary knowledge. But they belong to a period now long past, and ever since then the healing art in China has become more and more degraded into mere quackery, until at the present time one can fairly say that the Chinese doctoring is not in any way scientific and does not depend upon skill. Anyone who wishes to be a doctor need only hang out a signboard and have enough persuasive art to make people believe in him, and his reputation is made. He need have no training and very little book-learning. He only wants a little good luck in a few cases and he will be all right. There is no such thing as a medical diploma in China, and death certificates have never been heard of. Therefore the whole practice of medicine is in a very happy-go-lucky condition, and consequently the mortality is very high.

These conditions, though very unfortunate for the people, have proved a very good help to the cause of Christian Missions. Of all the people of the world none are so given to prejudice as the Chinese, and undoubtedly one of the strongest and most universal of their prejudices has been the anti-foreign prejudice. When Christian missionaries first began to work amongst the people they were met on all sides by what appeared to be an almost impenetrable wall of opposition. It was not so much an opposition to their teaching as an absolute aversion to

anybody or anything "foreign." With some this opposition took only the form of absolutely refusing to have anything whatever to do with the "foreigner." With others it went further in the shape of violent opposition. Sometimes, though not very often, personal injury was inflicted; more frequently attempts were made to wreck the house where the "foreigner" lived, and nearly always everything possible was done to make him so thoroughly uncomfortable that he should be compelled to leave the place. Such a condition of things made it very difficult to commence Mission work in any new place, and looking back on the old days it is wonderful to think how the former generation of missionaries ever managed to gain any foothold at all.

Now the condition of things is very different in China, and undoubtedly Medical Mission work has had a very great deal to do with the change which has been wrought. Take, for instance, the place where I am now writing—Tai An, in the interior of the Province of Shantung. Tai An was first opened up as a Mission station by the Church of England just twenty-five years ago. I myself first came here when the two other missionaries then resident had been trying for two years to gain a footing, and I can testify that even after that time the opposition was very strenuous. Now Tai An is one of the most peaceful and quiet places in the province. And I think that a very great deal has been due to the medical work done here. It began in a somewhat unintentional manner. I had spent some months in studying medicine before I came out and brought with me a small box of drugs, thinking that they might be useful. They were all of the simplest possible description, for my knowledge was not deep enough for any intricate treatment.

But under the circumstances any ailment on our Mission compound was brought to me for treatment, and I think that I can safely say that I did no harm, and most of the cases got relief. (Of course, you will remember that this was over twenty years ago. Such a line of action would not be tolerated now.) Soon not only those on the compound but many others came also, until the rumour was spread abroad in the town and villages round that a "foreign doctor" had come who could cure all sorts of diseases for which Chinese doctors could do nothing, and he gave medicine free of charge! This soon attracted a crowd of people, until it became such a hindrance to any possibility of language study that we were obliged to establish a dispensary (to be opened, at that time, only once every five days—the Chinese market-days), which was carried on more or less regularly by various people for years. We tried hard to get a doctor to come and work in our Church Mission, but never succeeded, until at last the American Methodist Mission, which came to work in Tai An later on, saw what a splendid opportunity was being lost and seized upon it, and now they have both men and women doctors, and hospital and dispensary both for men and women. But what I am trying to point out is not the opportunities lost by the Church so much as the way in which Medical Missions have worked as the "door-opener" for general Mission work. Our experience in Tai An is by no means unique. The same thing has happened in hundreds of places all over China. Medical work has overcome prejudices which years and years of mere preaching would be unavailing to overcome. The Chinese, although he may appear somewhat callous and brutal to the casual onlooker,

yet is a person on whom help in times of distress does make an impression. That the European missionary should leave his home and come to live in the interior of China simply for the good of the Chinese is at first something which to his mind is quite incomprehensible, for he has not gone deeply into the study of altruism. But when he finds a European tending him or his friends in sickness, without asking for any sort of payment in return, and when he sees him really anxious for his recovery, and sorry for his suffering, then he does begin to see that there is something behind all this, and is at least willing to listen to the explanation offered, and even if he will not believe and act up to all that is told him, yet, at least, his old prejudices against those who have helped him are quite vanquished.

Of course I do not mean to imply that the active anti-foreign prejudice in China owes its disappearance (so far as it has disappeared) entirely to medical work. Other factors have worked at the same time. But I do believe that Medical Missions have sometimes been able to effect its removal quickly where other means would either have failed or taken a very long time. And again, I do not mean to imply that because active anti-foreign prejudice has for the most part disappeared there remains no other anti-foreign feeling! Not one-tenth of the people in the interior are willing to listen with an unprejudiced mind to what the missionary has to say. Their minds are still biased against the "foreigner," and there is still the same need of Medical Missions to break down this bias.

Although I have written so much on the subject of Medical Missions as a means to an end, I should be very sorry to give the impression that I think of them chiefly in

that light. For I look upon Medical Mission work as an end in itself. Our Blessed Lord healed the sick and worked cures, making this just as natural a portion of His sacred ministry as was preaching the Gospel of the Kingdom. And when He sent out the twelve Apostles and the Seventy, the commission He gave them was not only to preach, but also to heal the sick. Surely, then, it is the duty of the Church to follow the example and command of her Master. Anyone who has lived in the interior of China can realise the vast need of the ministry of healing in this country. The terrible results of the ravages of unchecked disease are everywhere apparent. The unsanitary condition of the towns and villages, the filth of the houses, the impurity of the food, the uncleanness of the people themselves, day by day and year by year, foster disease in all its stages, paying a very heavy toll in the way of death, but at the same time leaving behind a more pitiable tale of woe in the living, in the shape of children who have lost their sight, men and women who are consumptive, and hundreds of other evils which might easily have been prevented with a little knowledge and a moderate amount of care. Medical Missions, quite apart from the help given to Evangelistic work, are gradually teaching the people the need of such care, and fighting hard with the vast amount of sickness everywhere around. It is by no means desirable to separate Medical and Evangelistic Missions in their working—to be Christ-like they must work hand in hand, realising that their warfare against sin and death is one and the same. But the need of the one is as great as the need of the other, and those who feel that the service of Christ has any claim upon their life or their substance

cannot say with truth that no responsibility lies upon them as regards both of these works.

There is room for a very much larger effort as regards Medical Missions on the part of the Church in this diocese. Apart from dispensary work here in Tai An, carried on in a desultory way for some twenty years, and now entirely eclipsed by the much handsomer work of the American Methodist Mission, the only Anglican medical work is S. Agatha's hospital and dispensary for women and children at Ping Yin, some forty-two miles to the west of here. We have this year begun building a hospital and dispensary at our third interior centre—Yen Chow Fu—and a doctor is already out and learning the language with that intention. But our Ping Yin work needs much strengthening. We have only one doctor and one nurse there, and it greatly needs support in the way of maintenance of beds and cots. Also, unless it is to be closed when Dr. Cunningham goes home on furlough next year (1914), it is essential that a second lady doctor should be found, and should, if possible, start for her sphere of work almost immediately.



## V.—THE REVOLUTION IN CHINA.

**W**HEN the world's history of the present century comes to be written up, one of the most prominent events to be recorded as regards the early part of that century will be the Revolution in China. Twenty years ago—nay, ten years ago—not even the most far-seeing statesman could have foretold the fact that in a few years China was to become a republic. That the most conservative nation of the world, tied and bound as it was by a servile observance of ancient history, glorying as it did in the history of a long succession of powerful emperors and astute statesmen, with a vision so limited that it could hardly realise that there was in the world any other kingdom worthy of consideration beyond the "Middle Kingdom," that such a nation should suddenly, and with little warning, burst the bonds of its thralldom, and proclaim itself a nation free from the rule of any potentate, was an event which was beyond the power of human mind to foresee. But, as we look back upon the past twenty years of China's history, it is easy to trace the steps which have culminated in the overthrow of all recognised authority. To say nothing of the earlier events which led China on to the compulsory recognition of the fact that after all she was but one of the nations of the world, and not the only nation, the first revelation of her real position was the Chino-Japanese War of 1894-1895—a war embarked upon with the utmost contempt of a nation which, not many years back had brought her yearly tribute to China and acknowledged herself under the suzerainty of the "Son of Heaven." The disastrous ending of this war awoke in some people the consciousness of the fact that China had been sleeping while other nations had been making progress. Her humiliation was indeed terrible ; but not many of the Chinese people

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was missing pages 27 to the end