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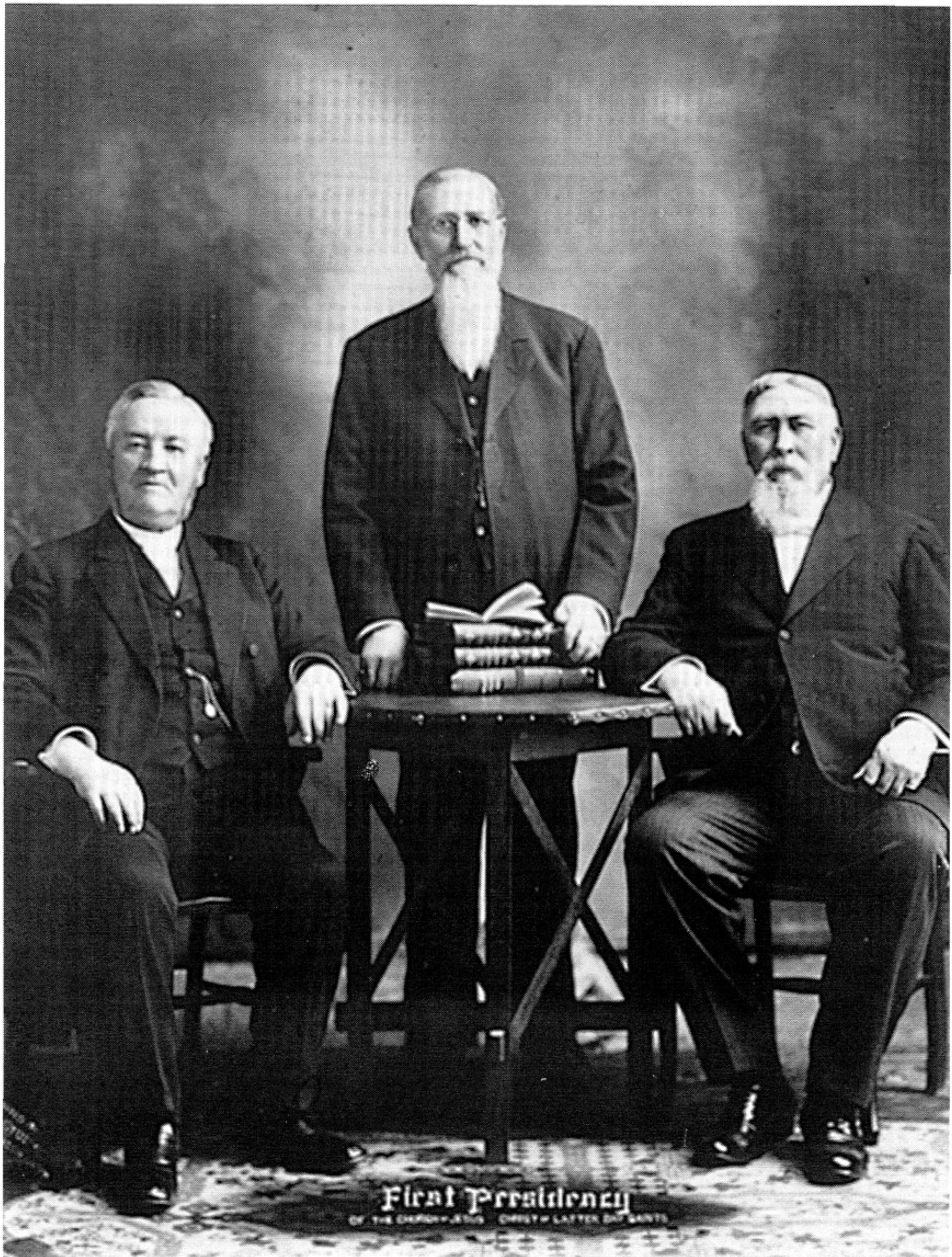
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Church Archives

President Joseph F. Smith and his counselors, ca. 1910: Anthon H. Lund (*left*) and John Henry Smith (*right*). These are the men to whom Elder Taylor submitted his findings. During Taylor's absence, John R. Winder had died, and the First Presidency had been reorganized, with Elder Smith sustained as the new counselor. After reviewing Alma O. Taylor's report, the First Presidency decided not to open a mission to China.

Alma O. Taylor's Fact-Finding Mission to China

Reid L. Neilson

On April 26, 1910, Alma O. Taylor finally returned home to his family in Salt Lake City after an absence of eight years and eight months. Taylor had been serving these many years in Asia as a missionary for The Church of Jesus Christ of Latter-day Saints.¹ Reunited with his father, mother, sisters, and brothers, he naturally felt disoriented. “It was a strange home into which I was received,” he wrote, “one that has been built since I went to Japan. . . . Dear old father has aged and weakened considerably. . . . Mother also shows the marks of the passing years. . . . I felt almost like [a] being in an unknown world.”²

The morning after his arrival, Taylor and his recent missionary companion, Frederick Caine, met with the First Presidency. The two elders reported on their lengthy service in Japan and on the three-week fact-finding trip to China that had concluded their stay in Asia. Understandably, the First Presidency was eager to learn about conditions in China for preaching the restored gospel. The Church had had no official representatives in China since 1853, and the opening of the Church's Japan Mission in 1901 had made taking the Restoration's message to other Asian countries a top priority.³ During the ensuing three-hour interview, Taylor and Caine “explain[ed] the manners, customs and life” of the Chinese and were in turn “asked a great many questions” by the First Presidency.⁴

In addition to his verbal report, Taylor submitted a written account. He drafted a lengthy manuscript entitled “Report of Our Visit to China,” parts of which are published here for the first time.⁵ The report details the religious, political, and social conditions Taylor observed in his travels and recommends that the Church not send missionaries to China at that time. Taylor's report concludes:

It appeals to us that the Latter-day Saints will not be neglecting their duty to the world . . . if they postpone the opening of a mission in China until the present chaotic, transitory state changes sufficiently to assure the world that China really intends and wants to give her foreign friends protection and a fair chance.⁶

Taylor's report is an important historical document, for the First Presidency sided with the report's recommendations. Missionaries were not sent to China in 1910 and would not be sent there for many years.⁷ While

we can never know for sure all the factors at play in a decision to open a new mission, Taylor's report provided a factual basis for the Church's decision to postpone missionary work in China.

Alma O. Taylor

Taylor's "Report of Our Visit to China" emphasizes the political and social instability he saw along his journey. This picture contrasts with Taylor's own secure upbringing. Alma Owen Taylor was born on August 1, 1882, in Salt Lake City. He was the second of two children born to Joseph Edward Taylor, a British convert and well-to-do undertaker, and Lisadore Williams, a schoolteacher from Illinois. He served in the temple with his mother and followed his father into the undertaking business, graduating first in a class of apprentice morticians who studied in Chicago in the summer of 1899.⁸

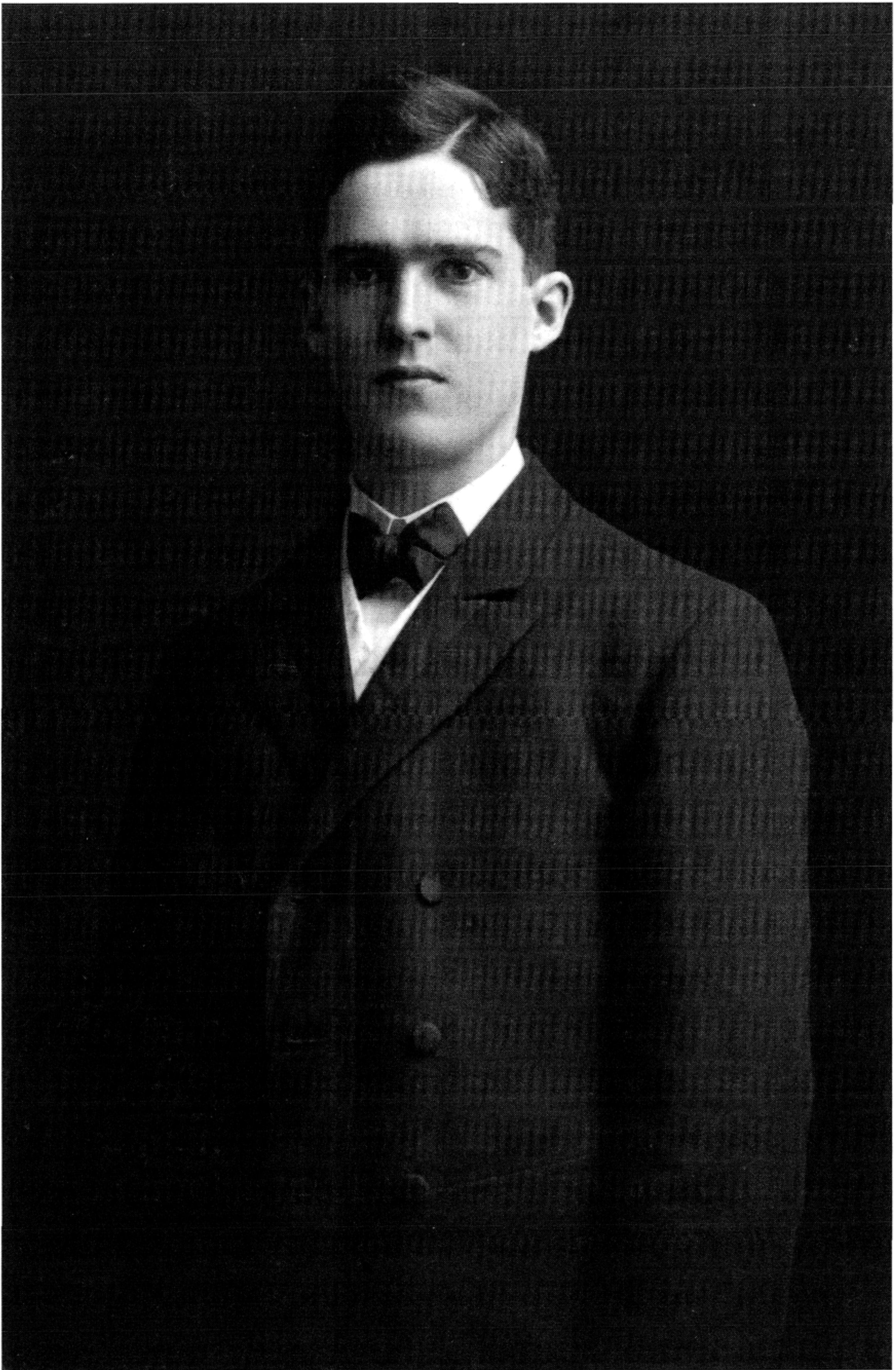
Educated at the Eighteenth Ward Seminary and Latter-day Saints College, Alma Taylor was an attractive candidate for a mission. His elocution skills had significant appeal. When Alma entered an oratory contest at the Assembly Hall in 1900, his considerable abilities were on display for all to see. His speech, "First Vision," did not win the first prize, but one Apostle called it the crowd favorite.⁹ Alma's call to serve in the Japan Mission came the following year.

Heber J. Grant, the Apostle who issued the call to serve in Japan, seems to have had his eye on Taylor for some time. Elder Grant and the Taylor family lived in the same home ward. Joseph Taylor was a counselor in the Salt Lake Stake presidency, and he and Elder Grant were close friends. Alma Taylor had long socialized with Elder Grant's daughters.¹⁰ By the time the eighteen-and-a-half-year-old Alma was called to serve in Japan, Elder Grant knew the kind of missionary he was getting.

The Japan Mission

Even before Taylor was born, events were occurring that would change his life. In 1872, a Japanese government delegation visited Salt Lake City en route to Washington, D.C. Church leaders were favorably impressed with the Japanese and began focusing their missionary sights on the Far East.¹¹ When Taylor was thirteen years old, the Church's magazine for youth, the *Contributor*, featured an article on the worldwide expansion of the Church. It reported, "The authorities of the Church have of late had their minds more or less exercised in regard to Japan as a country in which the Gospel might at an early day be profitably preached."¹² In 1900, First Presidency member George Q. Cannon admitted the Church had "not made any great effort to enter" parts of Asia and, when it had, had done so in a "spasmodic way." He

Church Archives



Elder Alma O. Taylor (1882–1947). Photographed in Tokyo, Japan, ca. 1906, by S. Yeghi.

further declared, "If the time has come for Elders to go to Japan, let Japan be penetrated. After a while perhaps an opening may be made in Korea, and in Manchuria, and in China."¹³

Finally, in the spring of 1901, Church President Lorenzo Snow determined to open the Japan Mission. He called Elder Heber J. Grant to serve as its first president. Grant accepted the assignment and called Louis Kelsch, Horace Ensign, and young Alma Taylor to serve as his missionary companions. After two years in Japan, Elder Grant returned to America while Taylor continued to serve the Japanese. Taylor eventually translated the Book of Mormon into Japanese (1909) and served as president of the Japan Mission (1905–10), all while in his twenties.

A Proposal Presented and Granted

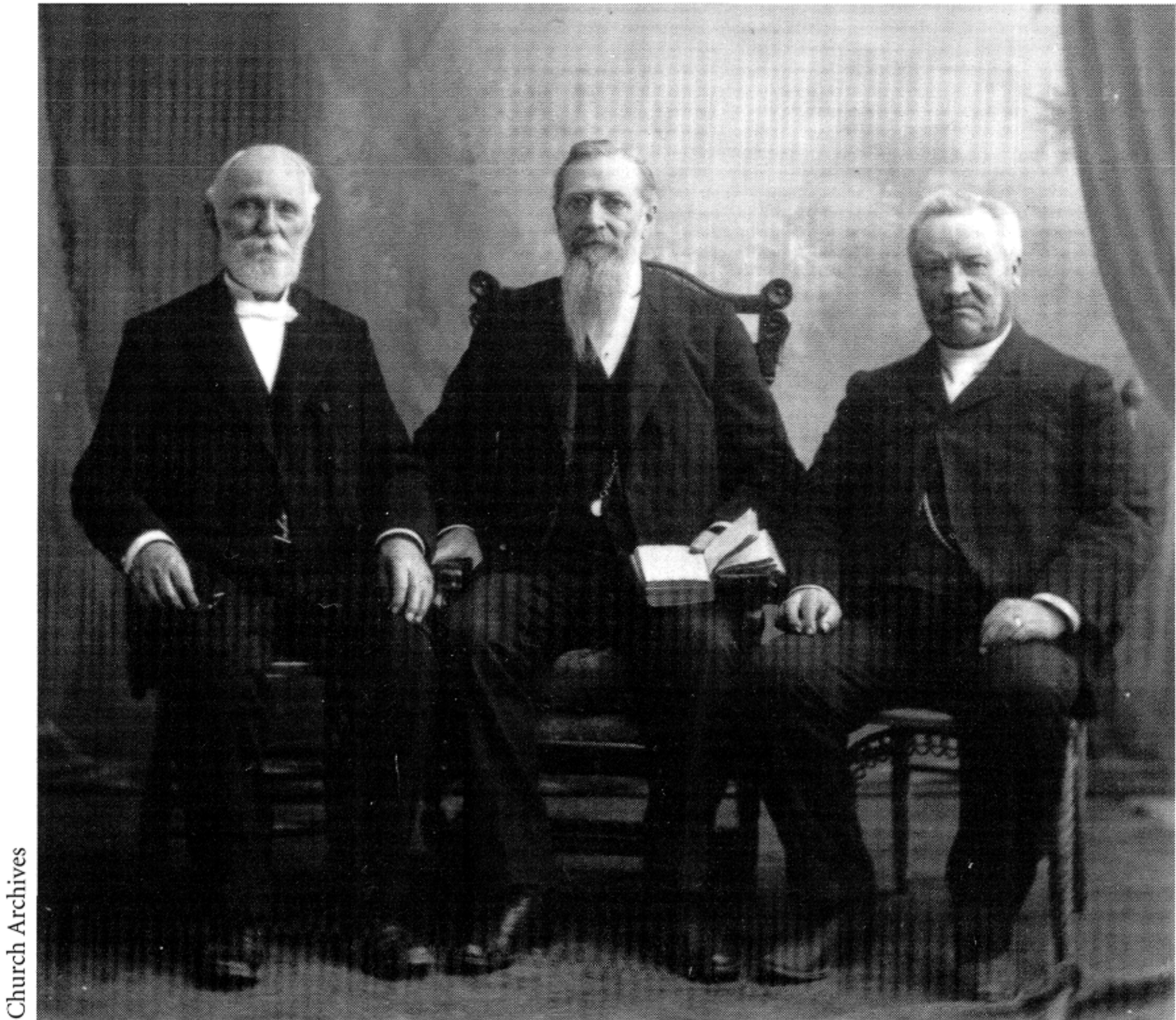
After eight years in Japan, Taylor was ready to return to Utah. Before leaving the Far East, however, he hoped to survey Asian countries where the Church had not entered. Accordingly, he wrote the First Presidency with a request to "visit China and Korea for the purpose of getting an idea of the conditions there. From all the reports I hear, these two countries afford opportunities for missionary work, equal with, if not superior to, those in Japan."¹⁴ Apparently, Taylor believed that these nations might yield more converts than the thirty-five baptized in Japan during the years he served there.¹⁵

The Church leadership consented to Taylor's proposal.¹⁶ In a letter to Taylor dated March 9, 1909, the First Presidency communicated its wishes:

We have pleasure in saying that the unanimous sentiment of the Council was that you may consider yourself at liberty to act on the suggestion after your release, and that you do not go alone, but that you take Elder Fred Caine with you, in the understanding of course that the Church is to bear your expenses.¹⁷

Months later, the First Presidency sent Taylor a bank draft for one thousand dollars to cover travel expenses.¹⁸ This money covered the two elders' expenses as they toured Korea, a country not discussed in Taylor's report, and then China.¹⁹

The First Presidency probably had several reasons for supporting Taylor's request. Of all the elders who might be sent to investigate an Asian country, Taylor was probably the best prepared. No other American Latter-day Saint had lived in Asia as long. While China and Japan differed in language, culture, and customs, the two countries had in common an Asian heritage, Buddhist theology, Confucian philosophy, and character-writing system. Taylor's many years of service in Japan would have familiarized him with these similarities. He had proven himself capable and loyal to the Church. For years the First Presidency had trusted his decisions and conclusions as he served as mission president and translated the Book of Mormon.



Church Archives

The members of the First Presidency who funded Alma O. Taylor's fact-finding mission: (left to right) John R. Winder, Joseph F. Smith, and Anthon H. Lund (1901).

Furthermore, Church leaders were already concerned about China's temporal and spiritual condition. In the April 1907 general conference, President John R. Winder moved that the Church send twenty tons of flour to China to aid famine victims. In another session of that conference, Elder Andrew Jenson declared that China's spiritual famine would soon be alleviated by the restored gospel.²⁰ Though the Church's 1853 mission to China had not resulted in a permanent mission, Jenson believed that the Saints now "had reason to expect that a successful missionary field will be opened in that land in the near future."²¹

A Fact-Finding Mission to China

Taylor was released as president of the Japan Mission on January 1, 1910. Three days earlier, he had written the First Presidency of his final plans: "Elder Caine and I . . . shall be in Korea and China perhaps 45 days so until a brief visit at Hawaii we do not expect to reach Zion till April."²²



Church Archives

Missionaries in Japan including Frederick A. Caine, Taylor's companion on the trip to China, ca. 1902. *Left to right:* John W. Stoker, Erastus L. Jarvis (sitting), Frederick A. Caine, Sanford W. Hedges.

For the next several weeks, Taylor and Caine traveled together through Korea and China. After fourteen days in Korea, the two elders spent forty-nine days in China both north and south of the Yangtze River. They traveled about 4,385 miles by “land and water in and about China,” visiting thirty cities along the way.²³ While most of these cities were on the main rail lines or shipping lanes, these were the places most accessible to Westerners and therefore the most likely candidates for Latter-day Saint missionary activity. Taylor kept a daily travel log specifying miles traveled, places lodged, monies paid, sites seen, persons visited, and interviews held.

Taylor's conclusions, detailed in his report, were rooted in the political and socioeconomic instability he encountered while in China. Several other factors unique to the Church probably influenced his reasoning. Unlike other Christian churches, The Church of Jesus Christ of Latter-day Saints lacked an established physical and human infrastructure in China. Large financial resources would be needed to permanently establish this infrastructure in China in 1910. These were resources the corporate Church, only recently out of debt, did not have. Furthermore, Taylor had only recently completed an arduous mission to Japan. He was well aware of

how difficult it was for Indo-European English speakers to learn Asian languages. Although his experience in the Japan Mission had proven that language was not an impenetrable barrier, Latter-day Saint missionaries in Japan were few. Opening China would tax the resources of Taylor's former mission, which still had a very limited infrastructure.

Taylor based his opinions and conclusions on a variety of sources. First, he used his own observations. He paid close attention to the Chinese manners and customs he saw in the cities he visited. But a major source of information came through extensive interviews with foreigners. Unable to speak Chinese, Taylor instead attempted to interview every Western missionary and English-speaking resident he met. He held interviews with U.S. and foreign diplomats; newspaper editors, publishing agents, and various other businessmen; schoolteachers and university professors; doctors and humanitarian-aid workers; Protestant missionaries; and Catholic priests.²⁴ Many of his views reflect the ordinary stereotypes of these other Westerners. Lastly, Taylor read voraciously while in China and compared his reading with his own experiences. For instance, he perused the pages of Samuel H. Chester's *Lights and Shadows of Mission Work in the Far East* (1899); Chang Chih-Tung's *China's Only Hope* (1900); writings by Reverend John Macgowan likely gleaned from either his *Christ or Confucius, Which?* (1889) or his *Imperial History of China* (1906); and Arthur H. Smith's *Chinese Characteristics* (1900).²⁵

Many of Taylor's sources share certain limitations. Their conclusions often stereotyped the Chinese in unflattering terms. Unaware of a world outside the cities' vices and eager to Christianize and reform, English speakers characterized the Chinese in broad, sweeping brushstrokes. That such stereotypes found their way into Taylor's report is no surprise. The combination of observation, interview, and reading made Taylor's report to the First Presidency representative of contemporary attitudes of the Western community in China.²⁶

Conclusion

Using a variety of sources, Taylor concluded that conditions in China did not then favor the preaching of the restored gospel. Interestingly, events in China soon substantiated Taylor's conclusions. In 1911, revolutionaries overthrew the ruling Qing dynasty, and China was again torn by political disarray.²⁷ To the Roman Catholic and Protestant churches already established in China, this revolution was but another political storm to be weathered. To the fledgling Church of Jesus Christ of Latter-day Saints, however, the revolution vindicated Taylor's concern that China was in "an uncertain, transitional state" and gave Church leaders an additional reason to postpone sending missionaries to China until conditions there improved.

The following excerpts come from his “Report of our Visit to China.” The original typewritten report totals thirty-two double-spaced pages. I have included Taylor’s introduction and four of his eight sections.²⁸ This reproduction retains original spelling and punctuation. Taylor’s handwritten edits appear within slashes (//), while editorial additions, including Chinese place names that have changed since 1910, appear within brackets ([]). Original page numbers appear in bold.

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1. Taylor’s may be the longest continuous proselyting mission in the history of the Church. In the 1860s and 70s, Perrigrine Sessions served nine years and nine months in New England. During this lengthy span, however, Sessions returned home four times to care for his family. See William E. Hughes, “A Profile of the Missionaries of The Church of Jesus Christ of Latter-day Saints, 1849–1900” (master’s thesis, Brigham Young University, 1986), 149.

2. Alma Owen Taylor, Journal, April 26, 1910, L. Tom Perry Special Collections, Harold B. Lee Library, Brigham Young University, Provo, Utah.

3. See R. Lanier Britsch, “Church Beginnings in China,” *BYU Studies* 10 (Winter 1970): 161–72; and R. Lanier Britsch, *From the East: The History of the Latter-day Saints in Asia, 1850–1996* (Salt Lake City: Deseret Book, 1998), 8–44.

4. Taylor, Journal, April 27–30, 1910.

5. Alma O. Taylor, “Report of Our Visit to China,” typescript, Church Archives, The Church of Jesus Christ of Latter-day Saints, Salt Lake City (hereafter cited as Church Archives).

6. Taylor, “Report of Our Visit to China,” 32.

7. The Chinese mission was formally established in Hong Kong in 1949.

8. “Alma Owen Taylor,” typescript, 44, copy in possession of the author. For a biographical sketch of Taylor, see “Alma O. Taylor Going to Japan,” *Deseret Evening News*, May 11, 1901, 8.

9. Rudger Clawson, *A Ministry of Meetings: The Apostolic Diaries of Rudger Clawson*, ed. Stan Larson (Salt Lake City: Signature Books, 1993), 175–76 [June 11, 1900].

10. See Lisadore Williams Taylor, Journal, March 23, 1893, Church Archives. Personal correspondence between Heber J. Grant and Joseph Taylor is included in the last nine pages of Joseph Edward Taylor, Journal, 1849–77, typescript, Manuscripts Division, J. Willard Marriot Library, University of Utah, Salt Lake City. Alma Taylor and Heber J. Grant’s daughters Lucy, Florence, and Edith belonged to the same social club, La Concordia, at LDS College. The Grant daughters later corresponded with Alma Taylor while he was in Japan.

11. See Wendy Butler, “The Iwakura Mission and Its Stay in Salt Lake City,” *Utah Historical Quarterly* 66 (Winter 1998): 26–47.

12. “A Future Mission Field,” *The Contributor* 16 (October, 1895): 764.

13. George Q. Cannon, Sermon, in *71st Semi-Annual Conference of The Church of Jesus Christ of Latter-day Saints* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1900), 67 (hereafter cited as *Conference Reports*).

14. Taylor continued, "Of course, this is entirely out of my jurisdiction and my conscience somewhat censures me for being so presumptive as to even propose such a move, but again I have the feeling that my closeness to these two countries is a partial excuse, at least, for entertaining the desire to visit them." Alma Owen Taylor to The First Presidency [Joseph F. Smith, John R. Winder, Anthon H. Lund], February 9, 1909, Japan Mission Letterpress Copybooks, 1901–1923, 3:378, Church Archives.

15. Murray L. Nichols, "History of The Church of Jesus Christ of Latter-day Saints in Japan, 1901–1924" (master's thesis, Brigham Young University, 1957), 133.

16. On March 3, 1909, Taylor's proposal was read during the weekly meeting of the First Presidency and the Twelve Apostles. Journal History of the Church, March 3, 1909, 6–7, Church History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City.

17. John R. Winder and Anthon H. Lund to Alma Owen Taylor, March 9, 1909, Japan Mission Incoming Letters, 1901–1921, Church Archives.

18. The First Presidency [Joseph F. Smith, John R. Winder, Anthon H. Lund] to Alma Owen Taylor, November 23, 1909, Japan Mission Letterpress Copybooks, 3:486.

19. Taylor and Caine toured Korea from January 12 to January 26, 1910. I have found no report on their visit to Korea, which was then under Japanese occupation. Taylor's journal from this period, however, records impressions similar to those in the report on China.

20. John R. Winder, *Conference Reports* (April 7, 1907), 59.

21. Andrew Jenson, *Conference Reports* (April 7, 1907), 103.

22. Alma Owen Taylor to The First Presidency [Joseph F. Smith, John R. Winder, Anthon H. Lund], December 27, 1909, Japan Mission Letterpress Copybooks, 3:489.

23. In northern China, Taylor and Caine traveled exclusively by train, eventually logging an impressive 1,463 miles on the Chinese rail system. In the south, they traveled primarily by steamer along the Yangtze and the coast of China. Taylor, "Report of Our Visit to China," 1–5.

24. Taylor met with nearly sixty foreign missionaries, several of whom were regarded as experts on China by their peers. Of this number, I have been able to positively identify twenty-seven in contemporary Protestant mission records. Of these organizations, The American Board of Commissioners for Foreign Missions, American Mission Church Compound, Church of England Missionary Society, London Mission Society, Scottish Presbyterian Mission, and the Young Men's Christian Association accounted for 56 percent of his documented contacts. Taylor's journal entries show that he sometimes withheld his religious affiliation until questioned by his interviewees. However, if the subject of Mormonism surfaced, Taylor boldly defended his faith. For the most part, Taylor was well received by his Christian and Western counterparts. See D. MacGillivray, ed., *A Century of Protestant Missions in China, 1807–1907* (Shanghai: American Presbyterian Mission, 1907); *American Board of Commissioners for Foreign Missions: The One Hundredth Annual Report of the American Board of Commissioners for Foreign Missions* (Boston: Board Congegational House, 1910); Taylor, Journal, January 26–March 15, 1910.

25. S. H. Chester, *Lights and Shadows of Mission Work in the Far East; Being the Record of Observations Made during a Visit to the Southern Presbyterian Missions in Japan, China, and Korea in the Year 1897* (Richmond, Va.: Presbyterian Committee of Publication, 1899); Chang Chih-Tung, *China's Only Hope*, trans. Samuel I. Woodbridge (New York: F. H. Revell, 1900); John Macgowan, *Christ or Confucius, Which? or, The Story of the Amoy Mission* (London: London Missionary Society, 1889); John Macgowan, *The Imperial History of China; Being a History of the Empire as Compiled by the*

Chinese Historians, 2nd ed. (Shanghai: American Presbyterian Mission, 1906); Arthur H. Smith, *Chinese Characteristics*, rev. and enl. (New York: F. H. Revell, 1900). One historian has claimed, “*Chinese Characteristics* was the most widely read and influential American work on China of its generation. Written in the late 1880s, it was still among the five most read books on China among foreigners living in China as late as the 1920s. . . . Smith’s contemporaries read it as a wise and pungent handbook.” See Charles Hayford, “Chinese and American Characteristics: Arthur H. Smith and His China Book,” in *Christianity in China: Early Protestant Missionary Writings*, ed. Suzanne Wilson Barnett and John King Fairbanks (Cambridge: Harvard University Press, 1985), 154.

26. After carefully reviewing Taylor’s journal and report, I found no evidence that other Christian missionaries purposely colored his view of China to discourage the Mormons from entering.

27. In 1911, Dr. Sun Yat-sen deposed the Qing dynasty (1644–1911) and imperial rule of China. He is considered the founder of modern China. Dorothy Perkins, *Encyclopedia of China: The Essential Reference to China, Its History and Culture* (New York: Roundtable, 1999), s.v. “Revolution of 1911.”

28. The sections not included in this article are “Races and Political Conditions,” “Military Condition,” and “Educational Condition.” A full copy of the entire report can be seen at the Church Archives.

Report of Our Visit to China

/Written by Alma O. Taylor/

. . . On the morning of January 26th [1910] we crossed the Yalu River [Yalujiang] on ice /sleds/ and arrived at Antung [Dandong] in Manchuria. At Antung we took the train for Mukden [Shenyang]. Although the distance is only ~~nineteen~~ /191/ miles, owing to the poor condition of this light-railroad, which was hurriedly built by the Japanese during their war with the Russians,¹ it took two days to reach Mukden, one night being spent at the half-way station, Tsaohokon. Mukden is the chief city of Manchuria and the sacred city of the present Imperial Family of China. It has an interesting history connected with the Manchus, and here we find some of the tombs of the Imperial Ancestors.

After an interesting three days visit at Mukden we boarded the train going south. At night we reached Shangkhaikwan [Shanhaiguan]. The next morning we visited that wonderful monument to the genius and endurance of the Chinese—the great wall of China—which terminates at this place.

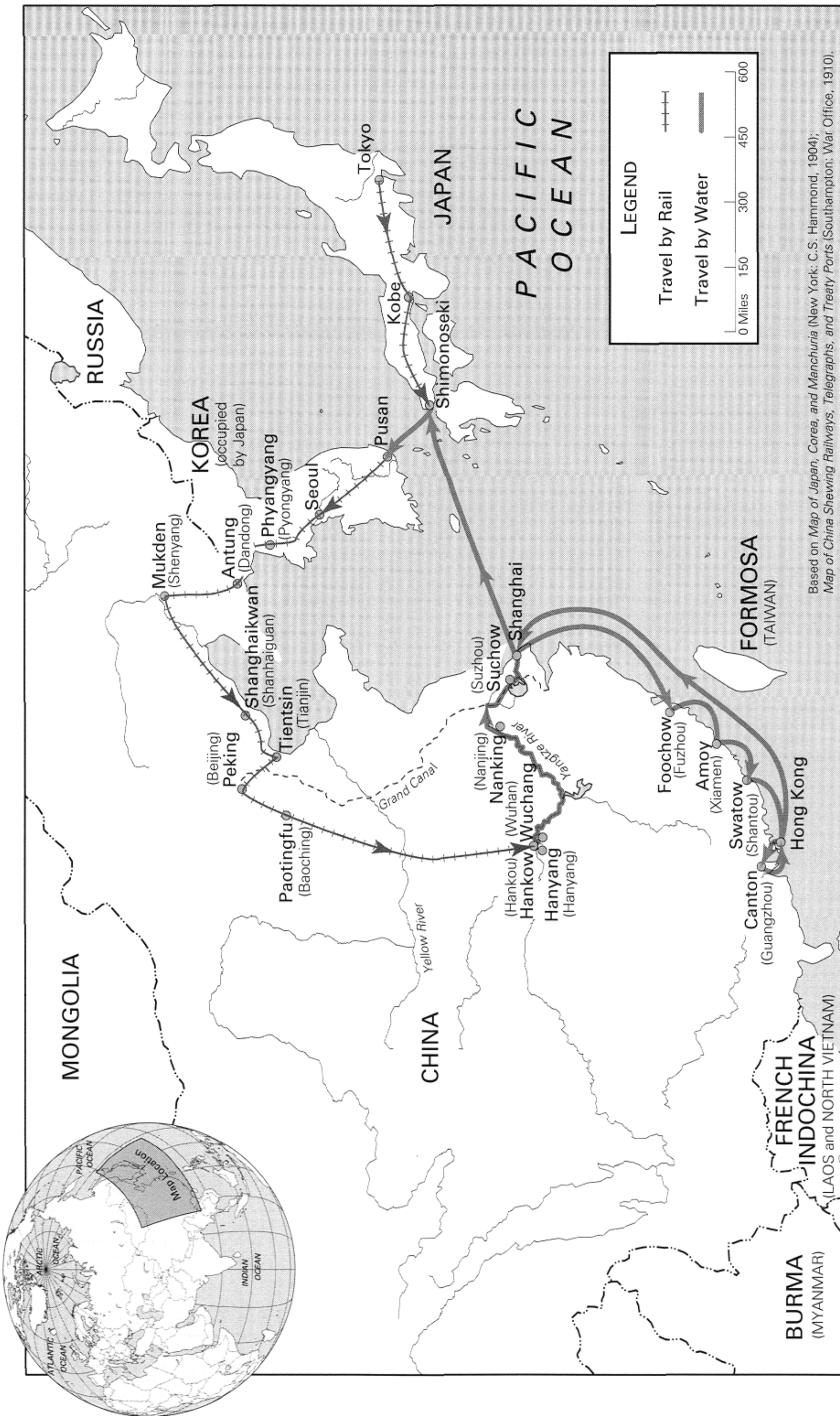
Proceeding by the early forenoon train, we reached Tientsin [Tianjin] that afternoon. Tientsin is the outlet to Peking [Beijing], holding the [p. 2] same relation to it that Osaka does to Kyoto or Yokohama to Tokyo. It is interesting because of the massacre of whites enacted here in 1870 and because of the part it played in the Boxer War—the battle of Tientsin deciding the fate of the foreigners in Peking.²

After two days we proceeded to Peking, the capital of China and the most interesting and most cosmopolitan city in the Empire. We spent ~~three~~ /four/ full days here in busy inquiry and educational sight seeing.

From Peking to Hankow [Hankou/Wuhan] is a ride by rail of 750 miles, and there is nothing on the way that the ordinary tourist cares or ventures

1. The Russo-Japan War of 1904–5 was over control of Korea and Manchuria.

2. The Boxer Uprising was a rebellion in northern China in 1900 initiated by a covert group against Christian missionaries, foreign diplomats, and technology. Members of the society became known as “Boxers” because they practiced martial arts and secret rituals. For fifty-six days, the Boxers laid siege to the foreign legations of Beijing and killed 250 foreigners and many Chinese Christians. In response, Western powers swiftly sent their military forces to put down the Boxer Uprising and defend national interests in China. On August 14, 1900, a multinational, international army marched into Beijing and rescued their nationals and other Chinese Christians. The Western powers demanded indemnity from the Chinese government and forced political concessions.



Based on *Map of Japan, Korea, and Manchuria* (New York: C.S. Hammond, 1904);
Map of China Showing Railways, Telegraphs, and Treaty Ports (Southampton: War Office, 1910).

Alma O. Taylor's Fact-Finding Journey to Korea and China, 1910

to see. For these there is only one through train a week. All the other trains are locals and by these it takes three days to reach Hankow, two stops at night in Chinese inns being necessary. The chance to stop in a Chinese inn and get in closer touch with their food and life tempted us, so we left Peking on the slow schedule.

Paotingfu [Baoching] is the capital of Chihli Province and the scene of a bloody massacre of Christians during the Boxer War. This was made the first stop and we had half a day to visit the resident foreigners and see the city. We boarded and lodged in a Chinese inn. The next day we got as far as Changtefu and had another experience in Chinese life. It was the night before Chinese New Year's³ and the noisy celebration, together with uncomfortable slab-beds, made sleep difficult.⁴ After another day in a train as dusty as a desert stage, we reached Chumatien and spent New Year's night in a Chinese inn where a Western idea or two had been poorly applied. The next day we reached Hankow.

From a point about 30 miles the other side of Mukden to Hankow our journey was mostly through extensive plains seldom [p. 3] broken by mountains or hills. At this time of the year (last of January and first of February) scarcely a green leaf or blade of grass is seen. The broad fields are dry and dusty. The cold winds that blow almost every day pick up the dust and carry

3. The Chinese New Year, the most important and widely celebrated holiday in the Chinese calendar, celebrates the arrival of spring and lasts for fifteen days.

4. Taylor was generally unimpressed with the Chinese boarding conditions. Ever the good sport, he poked fun at his eating and living conditions. One night in Paotingfu, he stayed at a Chinese inn and ordered dinner. Disgusted by the meal, Taylor recounted, "In a short time two bowls of greased rice and twenty one eggs were served! The eggs were cooked in three ways, boiled fried and poached. The greasy rice gagged me so I /also/ lost my appetite for eggs." Sadly, the evening continued downhill. Taylor exclaimed, "The beds! Nothing in my experience will describe them unless I go to the old American country morgue in the undertaker's back yard and choose the slab for the comparison. Nothing but plain inch boards on top of wooden pedestiles." He and Caine "were supposed to spread our blankets and sleep well! Our blankets being too few, we applied for more and got four quilts hard and greasy. But we had come to see, to taste and to feel so we laughed and rejoiced over the experience." The two missionaries "piled our clothing on top and I slept very comfortably but Elder Caine said he didn't look half as much like a corpse as he felt like one, being cold and 'stiff' all night." The next morning, the two elders eagerly departed after a fitful night of sleep. Ironically, they fared no better later that week in a room designed specifically for foreigners. Taylor complained, "Oh what a room! It was much more crude than any house in the western wilds of America." That night Taylor noted, "The feather pillow provided was not tempting as there was too much fear that while the chickens might be dead the vermin in the feathers may not be, so I wrapped up a book in my towel and slept restlessly through the night." Taylor, *Journal*, February 8–10, 1910.

it over the open country with such fury that the atmosphere is colored and the houses and trains are constantly coated with dust both inside and out.

Across the river from Hankow is the city of ~~Uri~~/Wu/chang [Wuhan], the educational center of middle China. ~~Uri~~/Wu/chang, Hankow and Hangyang [Hanyang] three cities all in one group, form the great metropolis of central China. We had a profitable three days' sojourn here. Leaving the dusty, uncomfortable trains of North China, we took steamer down the great Yangtse [Yangtze] river for Nanking [Nanjing].

Nanking was the capital of China during the Ming dynasty, and it was the scene of the bloodiest tragedy of the Taiping Rebellion,⁵ which rebellion, it is said, resulted in the death of 100,000,000 of China's inhabitants. A day and a half were spent investigating conditions at Nanking, then we proceeded by rail to Suchow [Suzhou], called by some, the Venice of China. The visit here was limited to sight-seeing.⁶ The next day we took the train to Shanghai. This ended our railroad experiences in China. From Chinkiang to Suchow the railroad runs parallel with the grand canal, another of the great engineering feats of the Chinese.

A wait for the proper southbound coast steamer made it necessary to spend eight days in Shanghai.⁷ Shanghai is a great commercial city populated by men of all nations and creeds, whose principal aim in life seems to be money-making. Here also a mixture of Western and Eastern life can be seen to good advantage; the foreign city standing alongside the native gives a good chance to draw comparisons. While the Westerner is showing [p. 4] the Chinese a good example in material affairs, his influence morally is absolutely degrading.

5. The Taiping Rebellion, which lasted fourteen years, was the largest uprising in mid-nineteenth-century China. During the rebellion, more than thirty million people were killed.

6. "We . . . entered the city on donkeys. This was real fun. Our donkeys rushed rapidly through the narrow, thronged streets while our knees /kept/ poking the people in the ribs. The donkey boys ran ahead to clear the way and the bells on the donkey's necks rang merrily. Here we saw large attractive Chinese stores, and numerous water canals and bridges." Taylor, Journal, February 17, 1910.

7. Taylor determined to observe the Chinese in their native worship by visiting a Buddhist temple in Shanghai. He was underwhelmed: "We soon reached the city temple, a dark, dirty and conclusive witness to the utter degradation of operating Buddhism. The buildings were filled with smoke from the candles which burned by the hundreds /from/ the paper money which was being burned in deceitful homage to the dingy gods which sit or stand almost buried in soot and dust, /smoke/ and /from/ the incense which the people lighted with ~~almost~~ reckless waste." Taylor, Journal, February 24, 1910.

Leaving Shanghai we proceeded down the coast to the city called Foochow [Fuzhou], on the Min River. At last we have found a spot in China where the scenery looks fresh and beautiful! Our disgust with the poverty of scenic landscape in north and central China is partially forgotten when we behold the magnificence of the scenery from the mouth of the Min up to the city of Foochow. Unfortunately we had to leave Foochow early the following morning.

The next stop was at Amoy [Xiamen], situated in a beautiful harbor. The native city is the filthiest and foulest in China so far as our experience permits us to judge. In this harbor a part of the American Atlantic Fleet was royally entertained by the Chinese in 1908.

Our steamer called next at Swatow [Shantou], where we had a few hours' stay and then proceeded to Hongkong [Hong Kong]. Hongkong has a delightful situation and its life and activities are much like ~~that~~ /those/ of Shanghai.

We went up the river to Canton [Guangzhou], the city of the greatest population in China. There are more people in Canton to the square rod than in any other spot on the globe. Most of the Chinese in America emigrated from the country surrounding Canton. After two days of study, inquiry and sight-seeing we went back to Hongkong, allowing one day to prepare for the start home. Our steamer sailed from Hongkong Saturday, March 12th, at noon. The next Tuesday we had seven hours at Shanghai, where we said farewell to China.

China is commonly spoken of as North China and South China, the Yangtse River being the dividing line. Our sojourn in the north lasted seventeen days, and we were seventeen days in the [p. 5] south, while fifteen days were spent in cities on the banks of or near the Yangtse, for, when we reached this river at Hankow, we were about 600 miles inland from the Pacific. The entire journey in North China of 1463 miles was made by rail—railroads owned by the Chinese, but still directed more or less by foreigners. The rest of our journey in China, with the exception of the distance from Nanking to Shanghai, 193 miles, was made by steamer, and from Shanghai to Canton was limited to the coast. In all, our travels by land and water in and about China, including the return from Hongkong to Shanghai, covered a distance of about 4,385 miles. . . .

[p. 18] Social Conditions.

The home is the foundation of Chinese society. The family interests are greater than the interests of the individual. Individual liberty is, to a degree, curtailed because of the supremacy of the family.

While traveling in China we have heard considerable of the Chinese lack of real love in the family circle. Much has been said and written about

family quarrels and sorrows. But, after all, in a land where so much stress is laid upon filial piety and ancestor worship and the perpetuation of the family lines, there must be a strong loving bond somewhere. After living in Japan and studying the Japanese for over eight years, we feel safe in judging that in China also the surface appearances are poor indications of the inner life. We are therefore inclined to accept the view of the minority which is best stated in the words of Dr. McGowan:⁸

“There is no doubt that husband and wife in the great majority of homes in China are bound to each other by genuine, undoubted love. At first sight this seems difficult to be believed. Not only do the young people never catch sight of one another until the moment that they stand side by side as man and wife in the husband’s home, but it is an undoubted fact that the great mass of the women of this land are very deficient in personal charm. Fortunately, good looks are not the things that cause love to grow in a man’s or woman’s heart. As time goes by, other forces come into play that make the plain face shine with a beauty of its own; and soon the hearts are knit together as though Cupid himself had twined the golden chain that bound them in a common love. . . .

“That there are unhappy homes in China, where husbands and wives dispute and quarrel with each other I do not doubt. The same is the case in countries where men and women fall in love and willingly marry each other. . . .

[“]As far as a long experience would enable me to judge, I verily believe that the majority of homes in this country are reasonably happy ones, and the wives hold a position not of sufferance but of love.”⁹

’Tis true that marriages are performed in what, to a Westerner, may seem an arbitrary, mechanical, loveless way, but the Oriental is used to Oriental customs, and a person cannot safely theorize on Chinese love-knots while holding up the Western custom as a standard.

We discovered, however, some decidedly barbaric practices in connection with the family life of China, which moral principles all over the world

8. Dr. John Macgowan (1835–1922) was a missionary for the London Missionary Society who labored in Amoy and other cities in China. Macgowan authored a number of books on China including the two works cited in note 25 above and *Chinese Folk-Lore Tales* (Shanghai: North-China Daily News and Herald, 1910); *English and Chinese Dictionary of the Amoy Dialect* (Amoy, China: A. A. Marcal, 1883); and *A Manual of the Amoy Colloquial* (Hongkong: De Souza, 1869). See also Taylor, “Report on Our Visit to China,” 1–32.

9. As Taylor identified only the author and not the source of this long quotation, I was unable to locate this particular quote in any of the writings by Dr. John Macgowan that are housed in the Harold B. Lee Library, Brigham Young University.

condemn: such as /the/ killing of infants, especially [p. 19] girl babies, or casting them away, or selling them as slaves. That this has been an all too general custom in the past and is an all too common sin at present every speaker and writer admits. But justice demands that the world be informed that this sin has greatly decreased of late years and hope is bright that it will, ere long, cease entirely. Poverty, the honor that comes to the parents with the birth of a male child, and the disgrace and humiliation which custom and perverted Confucianism¹⁰ frequently attaches to the birth of a female child are the chief reasons assigned for this crime.

The use above of the word “slaves” may imply that slavery exists in China, in fact some men so view it, but from our readings and observations, we would be more inclined to refer to it as a severe apprenticeship, because whips and lashes and bloodhounds are not in evidence, and freedom and independence are not impossible if worked for. Still it is not uncommon for this apprenticeship to continue from father to son, making the system appear like an inherited bondage.

One would expect to find in a country like China a pronounced class distinction, but we were agreeably surprised to find that the high and low mingle together with less restraint than Oriental society in most places demands. As already noted in the remarks on education, according to the old system, every man, except the sons of those engaged in degraded business, could aspire to and, by their own diligence and genius, reach the highest honors this side [of] the Imperial throne. Wealth and poverty makes less distinction between men than learning and ignorance do. It remains to be seen whether or not the program for a new China will result in more or less caste in her society. [p. 20]

Ideas of propriety in the intercourse between men and women in China are different from the Western ideas. The women are separated from the men in most public places. The churches in North China are provided with curtains that hang through the /centre of the/ assembly rooms and the men are seated on one side and the women on the other, preventing even a view of each other. In all churches where the curtains are not used, the sexes are assigned different parts of the room, a mixture of sexes in the same tier being carefully avoided, let alone a mixture on the same bench. The inns where we stopped, the public places where we visited (aside from the shrines), the stores where we made purchases; all these are manned,

10. Confucius (551–479 B.C.) taught that a person became noble by developing five virtues, which are not given at birth. The requisite virtues are humanity or benevolence, righteousness, propriety or proper conduct, wisdom, and trustworthiness. Filial piety, the respect and obedience of children towards their parents, was the overarching principle.

giving everything an indelicate, inartistic, rough, masculine ~~aspect~~ /appearance and air/. The women in the house also have no special part to play in the entertainment of a male guest. This condition makes it impracticable and dangerous, therefore quite impossible, for a male missionary to do work among the women; and they, being generally too illiterate, he cannot reach them with the written word. The female missionary is therefore a necessary adjunct to missionary work in China.

There is a class of females, known as singing girls, who dance and play and sing before male audiences in certain public and private entertainments. These girls are common attendants upon real swell restaurants, tea houses, etc., but their profession is decidedly shady.

The theatre is the chief source of amusement in China, and all performances, whether good or bad, elevating or demoralizing, are well patronized by both men and women. The actors are all men; women being prohibited from going on the stage. [p. 21]

Private gatherings are no doubt common among the wealthier people, but we have had only the faintest hints as to their nature, except that feasting at the other fellow's expense is the Chinaman's delight.

Although we have not recognized it by sight, polygamy¹¹ is a common institution in China. The importance of the family, the necessity of continuing the family line and keeping up the worship at the ancestral tombs and tablets¹² according to Confucian principles, are cited as the basic reason for polygamy: Since the beginning of the practice, however, the reasons have been found to justify individual cases and now concubinage has also become common as an appendage to a perversion of polygamy.

The terrible graft that is carried on in official circles, because every official is so badly paid and squeezed by his superiors that he in turn has to squeeze and steal right and left in order to live and maintain the standard of his position, has had a demoralizing effect upon aristocratic society. And the commoners have found in this an excuse and precedent for similar immoral, high-handed schemes in their part of society. Thus there are evidences that one rank of society is suspicious of the other and a mutual

11. Taylor is referring here to the Chinese practice of concubinage, in which a man brought one or more women in addition to his legal wife into his household to cohabit with him. The concubine was a "secondary spouse," and her duties included serving the first wife and bearing children.

12. Ancestor worship is the religious practice of Chinese paying respect to their ancestors, whose spirits they believe reside in wooden ancestral tablets known as *lingwei*. Family members offer up food, beverages, candles, and flowers to these tablets on the altar of the family shrine. These practices help demonstrate filial loyalty for deceased family members.

suspicion and jealousy exists alarmingly among individuals. The President of the largest Christian University in China¹³ said that the students' distrust in the government and official promises was so great that free education in government schools was no attraction to the young men of the nation, who are too fearful of what the results might be to themselves. This common suspicion is one of the important sociological problems of the Celestial Empire. [p. 22]

Moral State

The statements we have heard about the Chinaman's morality are many and often quite contradictory. Foreigners of long residence in North China unhesitatingly applaud the personal purity of the people and declare their condition to be equally as clean if not cleaner, than conditions found in Europe or America. The story in South China, told by men of equally long experience is that the Chinese are terrifically loose in their morals, and the seclusion of women (it is not so marked in the south as in the north) so much applauded, is not the white flower of virtue that it is often said to be. One veteran, living in central China, recited what he called actual discoveries of immorality which, if true, certainly rank well with the startling revelations of sexual rottenness in the Occident. Doctors in middle and south China claim that syphilis and kindred diseases are unusually common but are not of the most virulent type.

One fact, which, we judge, would have a bearing on this question is that marriage, being considered of utmost importance, is urged upon everyone. Bachelors and old maids are the scapegoats of society. The result is that the Chinese marry young, the girls' years are especially tender. This custom, to our minds, reduces the temptations of young manhood and young womanhood, and surely prevents much impurity which would otherwise exist.

The Chinese are known all over the world as men of their word. Honesty in business—commercial integrity, have made them almost a proverb in the mouths of Westerners. To know the basis of this reputation has been one of the objects of our search and study in China. After all, we conclude, from the evidence to [p. 23] hand, that honesty with the Chinese is not a moral asset to his character—it is not a matter of conscience with him; it is only a policy which he has recognized to be essential in obtaining the most coveted thing in the world—money. The Chinese keenly recognizes that in

13. Taylor is most likely referring to Dr. "F. C." Cooper, President of St. John's University, Shanghai. See Taylor, *Journal*, February 23, 1910; and *China Centenary Missionary Conference* (Shanghai: Methodist Publishing House, 1907), 514.

order to get the foreigner's money he must first get his confidence. And the policy that gets and holds a merchant's confidence, is honesty in business deals. Now the basis of a man's honesty and reliability in business is not a question about which the Western merchant cares much, therefore they have praised the Chinese so loudly that people take it for granted that honesty is /a/ characteristic virtue of the Chinese. /But it is not./

The Chinaman is a born gambler. He would rather play games of chance than eat, and he likes a feast very much. It was no uncommon thing for us to see little boys and girls not yet big enough to go to school playing juvenile games of chance in the streets, preparatory, it seemed, to following in the footsteps of their sires. Their intense passion to play for luck is illustrated by one writer who says it is not uncommon for the people of a certain district who have received a tax notice, say, for \$17.00, to sink the \$17.00 in a game of chance in the hope of getting \$20.00, but only come out with \$14.00 rather than go directly to the collector and pay the \$17.00. Gambling is no doubt one of the curses of China.

Another curse is opium smoking. It has been prohibited by law, but a majority of the officials are said to be secretly continuing the practice, while hundreds of thousands of the common people are slaves to the habit—a habit which, it/ is claimed ~~to~~ do/es/ more harm to the nation than floods, pestilences and famines combined. [p. 24]

We have been deeply interested in learning of the Chinese sincerity of heart and purpose when he enters the Christian church. Missionaries, questioned on this point, have naturally spoken in defense of their convert's sincerity, [b]ut there has been an occasional shy acknowledgment of exceptions to the rule. The history of a Baptist missionary's /(not Dr. McGowan)/ experiences in China during 50 years,¹⁴ which has been read with keen interest, records happenings which clearly prove that the Chinese have weaknesses in common with their neighbors, and there is more or less ulterior motive in the sympathetic attitude of many towards religion. This is not limited to the professing Christians—it is seen in the professing Buddhists and others. In justice to the Chinese Christians, their heroic stand at the time of the Boxer War should not be forgotten. A Bible was placed at their feet and they were commanded to trample upon it and renounce Christianity. Not complying, they were threatened with death. It is said that practically every soul thus tested chose death. We are told by missionaries generally that apostasy is uncommon, but lukewarmness and inactivity in Christian duties is one of the worries of the work.

14. Lovelace Savidge Foster, *Fifty Years in China: An Eventful Memoir of Tarleton Perry Crawford, D.D.* (Nashville, Tenn.: Bayless-Pullen, 1909).

Religious Condition.

The Chinese being such faithful students of the classics, we were not surprised to hear of their high esteem for Confucius and Mencius.¹⁵ Ancestor worship, so common in every part of the Empire, and in every grade of society is the chief product of Confucianism. It, in fact, is the soul of religion in China, if indeed China has any distinct religion, and around this worship of the dead have gathered Buddhistic and Taoistic rites and ceremonies embracing varied conceptions of strange gods and spirits [of] both [p. 25] good and bad, beautiful and ugly, gentle and ferocious.

Confucianism should exist as an independent code of ethics. It cannot logically or consistently admit Buddhism or Taoism, for the very nature of these systems is antagonistic to Confucius' doctrines. But the remarkable ability of the Chinese to mix oil with water, as it were, has mixed the metaphysics of Buddhism, the superstitions of Taoism and the ethics of Confucianism into one incongruous, but, to the Chinese mind, quite harmonious mass. Thus in some rites of worship the people may be strictly Buddhists, while in others, Taoists, and still again in others Confucianists. Dr. Arthur H. Smith¹⁶ states his observations of this condition as follows:

. . . Any Chinese who wants the services of a Buddhist priest, and who can afford to pay for them, will hire the priest, and thus be 'a Buddhist.' If he wants a Taoist priest, he will in like manner call him, and this makes him 'a Taoist'. It is of no consequence to the Chinese which of the two he employs, and he will not improbably call them both at once, and thus be at once ['a Buddhist' and 'a Taoist'. Thus the same individual is at once a Confucianist, a Buddhist, and a Taoist, and with no sense of incongruity. Buddhism swallowed Taoism, Taoism swallowed Confucianism, but at last the latter swallowed both Buddhism and Taoism together, and thus 'the three religions are one!'"¹⁷

Our own observations lead to the belief that the Chinese are polytheists. They seem to have a god for every occasion. It seems also that pantheism is a characteristic of their faith, for objects in nature, if not nature itself, are deified and worshipped. It may be, however, indeed our observations suggest[,] that idolatrous polytheism and idolatrous pantheism are more eagerly followed by the ignorant classes than by the scholars [p. 26],

15. Next to Confucius, Mencius (372–289 B.C.) is the most important thinker in the Confucian tradition. He is known by the Chinese as the Second Sage of Confucianism.

16. Arthur Henderson Smith (1845–1932) was an American author and Protestant missionary to China. He began his proselytizing work among the poor Chinese in Tientsin. He contributed a number of articles to various Christian magazines and wrote several books on China, including *Chinese Characteristics*. See also note 25.

17. This quotation comes from Smith, *Chinese Characteristics*, 294.

for the latter have their brains well soaked in the teachings found in the classics. Some understand the Confucian classics to deny the existence of God, hence say that atheism is common among the scholars of China.

However it all may be, what our own eyes have seen, our noses smelled, and our ears heard, while visiting Buddhist, Taoist and Confucian shrines in China, all goes to prove that the religions of China are, in practice, unclean, without order, superstitious, immoral, idolatrous, retrogressive and unenlightening. No matter how beautifully their theology may be recorded, Confucius, Mencius, Guatama¹⁸ and Laotse are not honored by the worship done in their names.

It is said that the Chinese have never been anti-Christian, that is, hostile to Christianity itself. It is the foreigner and the foreign influence that accompanies Christianity into China that the Chinese have opposed and do still oppose. Still it does not seem to us reasonable that Christianity, as such, should not be more or less resisted. It is no doubt true that the common people, unacquainted with the classics are not anti-Christian, but the scholars, from the very nature of their textbooks must recognize Christianity as antagonistic to their beloved sage's analects.¹⁹ In a book entitled "China's Only Hope," written by Chang Chih-Tug, one of China's greatest Vice-roys, and approved by Imperial edict, the idea of Christianity for the West and Confucianism for China is plainly set forth. The following paragraphs are ~~sufficient~~ /significant/:

"We would here state that there are now three things necessary to be done in order to save China from revolution. The first is to maintain the reigning Dynasty; the second is to conserve the Holy Religion; and the third is to protect the Chinese Race. These are inseparably connected; in fact they together constitute one; for in order to protect the Chinese Race we must [p. 27] first conserve the Religion, and if the Religion is to be conserved we are bound to maintain the Dynasty.

"Our Holy Religion has flourished in China several thousand years without change. The early Emperors and Kings embellished our tenets by their noble examples and bequeathed to us the rich legacy which we now possess. The sovereigns were the teachers. The Han, the T'ang and all the Chinese Dynasties to the Ming (embracing a period of 1800 years) honored and

18. Siddhartha Gautama, the founder of Buddhism, lived in northern India in the late sixth to early fifth centuries B.C. After becoming troubled by the problem of human suffering, he abandoned all of his possessions and became a monk who tried to resolve suffering. Eventually he was awakened to the truth, which he called the "Middle Way" and which he taught to his followers until his death.

19. Confucian Analects (*Lunyu*). A book of twenty chapters in 497 verses that contains the wise sayings of Confucius plus his dialogues with his students.

revered the religion of Confucius. Religion is the government, and the Emperors of our Dynasty honor Confucianism with a still greater reverence[.] . . . For government and religion are inseparably linked together and constitute the warp of the past and present, the woof of intercommunication between China and the West.

“The foundations of our State are deep and durable. Protected by Heaven, the superstructure will certainly stand secure! But supposing this absurd gossip about the partition of China by Europeans were true and the country were cut up, be it ever so exalted and excellent, would foreigners respect the Holy Doctrine of Confucius? Far from it. The Classics of the Four Philosophers would be thrown out as refuse, and the Confucian cap and gown would never more cherish the hope of an official career. Our clever scholars would figure as clergymen, compressors, and clerks, whilst the common people would be required to pay a poll-tax and be used as soldiers, artisans, underlings, and servants. That is what would happen. And the more menial our people became, the more stupid they would be; until being both menial and stupid, they would become reduced to wretched poverty and at last perish miserably. Our Holy Religion would meet the same fate that Brahmanism in India did. Its adherents would be found skulking away, or crouching among the cavernous hills, but clinging fast the while to some tattered remnants of the truth!

“Buddhism and Taoism are decaying, and cannot long exist, whilst the Western religion is flourishing and making progress every day. Buddhism is on its last legs, and Taoism is discouraged, because its devils have become irresponsive and inefficacious. If there be a renaissance of Confucianism, China will be brought to order and Buddhism and Taoism will receive secure protection ~~against~~ /from/ the Sect of the Learned.

“The old and new must both be taught; by the old is meant the Four Books, the Five Classics, history, government, and geography of China; by the new, Western government, science, and history. Both are imperative, but we repeat that the old is to form the basis and the new is for practical purposes.

“Chinese learning is moral. Western learning is practical. Chinese learning concerns itself with moral conduct. Western learning, with the affairs of the world. What matters it, then, whether Western learning is mentioned in the Classics or not, if it teaches nothing repugnant, or antagonistic, to the genius of our books? If the Chinese heart throbs in unison with the heart of the sages, expressing the truth in irreprovable conduct, in filial piety, brotherly love, honesty, integrity, virtue; if government is loyalty and protection, then let government make use of foreign machinery and the railway from morning to night and nothing untoward will befall the disciples of Confucius.”²⁰ [p. 28]

There is one point that should not be overlooked in discussing the religious conditions in China; that is, the passionate love of the Chinaman for money. We are told that a Chinese will almost forsake his ancestors, if such

20. These quotations come from Chang, *China's Only Hope*, 32–35, 99–101, 137–38.

an act will bring him a bag of money, and he can be persuaded that the spirits will not destroy him for his unfiliality. Therefore, one of the fears, in South China especially, is that if the Chinese are convinced of the absurdities of their superstitions and ancestor worship, that they will put the dollar in place of Confucius' tablet and Buddha's idol and prostrate themselves before the altar of filthy lucre.

In regard to Christian missionary work in China, we have heard much, seen a little and read considerable. Certainly the pathway has been rough and is dotted with the grave mounds of thousands of martyrs. The way is still hard.

Catholic Missions²¹ have been operating in China since the Ming Dynasty (1368–1628). They have a large following. There are historical facts that show that in the past they have wielded great influence—great enough to attract Imperial attention and call forth the government's praise or restrictions as the case might be. Catholic cathedrals, orphanages, and schools represent an immense outlay which one priest said was nearly all subscribed by Christians in Europe.

The oldest Protestant Mission was started in 1807.²² There are now representatives of 91 different sects or societies in the Protestant wing of missionary work. Protestant stations having resident foreign missionaries are established in over 600 cities and towns throughout the empire. In nearly every instance schools are run in connection with the evangelizing work. Hospitals [p. 29] are established to show the practical benevolence of the doctrine and to act as a bait for the "heathen". Many churches with native pastors are said to be entirely self-supporting. The table of statistics submitted at a Protestant Conference, January ~~13th~~ /1st/, 1907, while incomplete, may serve to give an idea in figures of Protestant strength:

Foreign Missionaries	3,719
Native Helpers	9,998
Stations	706
Sub or out Stations	3,794

21. The earliest Roman Catholics in China followed Mongolian trade routes to enter China or were brought to China as Mongolian prisoners. In the twelfth century, French king Louis IX sent William of Rubruck to convert Mongolian leader Khan Mongke. Marco Polo (1254–1324) visited the court of Kublai (Khubilai) Khan. Polo was subsequently appointed the first Roman Catholic archbishop of China.

22. Robert Morrison was sent by the London Missionary Society to China. He arrived in Guangzhou in 1807, making him the first Protestant missionary in China. As a missionary, he worked for the British East India Company as a translator, compiled the first Chinese-English dictionary, and translated the Bible into Chinese.

Communicants	154,142
Schools	2,394
Students in attendance	52,965
Hospitals and Dispensaries	366

Since the Boxer War the work in North China is reported to have grown more rapidly than ever before. Some think the stand of the native Christians who chose death rather than deny the faith, made a great impression on the non-Christians, stirring them up to an investigation of Christianity. Others think that the liberty with which the missionaries have been able to pursue their work since the war is naturally bearing its fruit. The war didn't affect the people of South China much. There missionary work seems to be going on at the same old pace. One thing in the South which makes progress slow is the commercial spirit of the people. They are more worldly, material and mercenary than the people of the North. Yet, in Fukien Province perhaps the greatest response to the Christian call has been observed. The people of this province are nearly all men of the soil, with little ability for or tendency towards commercialism.

The following two or three fragmentary ideas are submitted by way of conclusion on religious conditions:

Dr. C. D. Tenney²³ at present Chinese Secretary of the U. S. Legation at Peking, an ex-missionary who has perhaps been broad[p. 30]ened in his views by experience and study in the East, declared that Christianity unrelieved of its dogmatism and unrationalized would never be generally accepted by the Chinese.

Rev. Timothy Richard,²⁴ a man of decided views, after a long experience in China, is very optimistic in his estimate of the influence of the principles of Christianity is having on the trend of Chinese thought and life, but he doesn't boast much over the condition of the concrete Church in China.²⁵

23. Dr. C. D. Tenney was on the American Board of Commissioners for Foreign Missions, Peking (Beijing).

24. Rev. Timothy Richard (1845–1919) was a Baptist Missionary Society missionary in China. He began his Chinese mission in Shantung (Shandong) Province and then moved to Chefoo (Yantai) and Ch'ing-Chou-Fu. He dressed like the natives and distributed Christian tracts and simple medical aid. He also concluded that the church in China must be self-sufficient and that native Chinese Christians should do most of the "itinerant evangelism," thus freeing up Western missionaries to work with Chinese social leaders. He became one of the most well-known Western missionaries in China.

25. Taylor wrote of Richard:

He was very optimistic in his views and believed that the "Kingdom of God" in China was much larger than the Churches. He thinks abstract Christianity

It seems that the upper class and officials have hardly been touched by Christianity. Some lament this condition, while a number of prominent church men say it is a blessing, because the so-called gentry are generally so corrupt and unreliable that their sympathy would do Christianity more harm than good.

Miscellaneous.

The Chinaman has been born and raised in such ~~an~~ unsanitary, foul-smelling, filthy and badly aired houses and cities, that we wonder if he would thrive outside of an atmosphere filled with the germs of plague and disease. It is useless to attempt a description of the terribly dirt-infected cities and houses of China. One can only marvel that pestilence does not annihilate more millions than it does. It was seldom, in fact only once, did we find the foreigner living right in among the Chinese. They have had to get up on some hill, out of the cities, or on a different island, or somewhere /where/ they could find room to breathe and space to walk without inviting contagion. Sure it is that if cleanliness is next to godliness, that the Chinese are not even within telegraphing distance of it. But in personal appearance the Chinese men, and especially the women, are neat and clean. It is a miracle how they can come out of so much sur[p. 31]rounding filth with so few soiled spots.

We are told everywhere that there exists a strong anti-foreign feeling. But, by sore experience and loss of money, influence and territory, the officials have learned that murdering the foreigner is no way of getting rid of him, hence their hate for the foreigner has not asserted itself so freely since the ~~general~~ /great/ lesson of 1900.²⁶ The common people, however,

has millions of adherents whereas the concrete Christianity as seen in ceremonies and rights cannot boast of such a large number. He spoke of educational work in China and told what he had done to help it along. He declared that the Chinese had started forward and would never go back. He said the Chinese were thinkers and if a good reason for Christian principles is given the Chinese gladly accept the principles. But as for the more concrete features of Christianity such as church going, psalm singing, performance of rites etc. the Chinese are not overly anxious to change to these. To him the future was very bright. (Taylor, Journal, February 21, 1910)

26. The failed Boxer Uprising.

are easily excited and when once a riot arises it requires a quick and powerful official to protect life and property. The Chinese are more or less converted to the need of civilization educationally, politically, and materially, but they don't want any more of the foreigner than they can possibly avoid. In a few instances, such as in the railroads, customs service, and army, they have had to use foreigners, but we are told that the present tendency is to discharge and get rid of the foreign employees and advisers. Of course, if China were as able to get along without outside teachers and leaders as Japan is, then the dismissal of foreigners would be a good thing. The future will prove China's wisdom or folly in ~~this~~ /her present tendency/.

To sum up the condition: China is in an uncertain, ~~transitional~~ /ional/ state. The probability of revolution is not past. The program for the establishment of a constitution and parliament is drawn up. Will the constitution grant religious liberty, and the laws and officials protect every man in his worship? Or will it make a state religion of Confucianism and put a ban on all others? The Chinese are extremely self-proud and their national conceit, at such a critical period, is a huge stumbling block to their progress. China's friends are earnestly and prayerfully awaiting the time when she will be united within, friendly to other nations [p. 32] and people/s/, truly appreciative of and consistently working for modern education and a healthful, sanitary life.

It appeals to us that the Latter-day Saints will not be neglecting their duty to the world nor allowing any golden opportunity to slip by if they postpone the opening of a mission in China until the present chaotic, transitory state changes sufficiently to assure the world that China really intends and wants to give her foreign friends protection and a fair chance.

~~ALMA O.~~

~~TAYLOR.~~